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REPORT

ON THE

CENSUS OF THE BARODA TERRITORIES,

1881.

BY

GAJÂNAN KRISHNA BHÂTAVADÉKAR, B.A., LL.B.,

CENSUS SUPERINTENDENT, BARODA.

Bombay:
PRINTED AT THE
EDUCATION SOCIETY'S PRESS, BYCULLA.

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PART I.

PRELIMINARY OPERATIONS.

INTRODUCTORY REMARKS.

Last Census, 1872.

The last Census of these Territories was taken on the 21st of February 1872, which was the day of the general Census in the Bombay Presidency.

2. The results of that Census were tabulated partly in Baroda, and partly in Bombay, and the figures were published in the Census Report of the Presidency along with those of other Native States. No remarks were, however, made on those figures. The present report is, therefore, the first attempt of its kind in this Territory.

Census of 1881 proposed.

3. About the middle of April 1878, the Government of India enquired whether the Baroda Administration would, in regard to the Baroda Territory, co-operate with the British Government in the matter of the Census proposed to be taken in 1881. The Minister signified his assent, but added that (1) the operation be made as simple as possible in view to both a successful and correct enumeration, and that (2) the same be undertaken entirely by the agency of the Baroda State.

Census of 1881 resolved upon.

4. About the middle of 1880, the Agent to the Governor-General wrote to the Minister announcing that the Government of India had resolved to take the Census of the whole of British India in February 1881. A Census of these Territories, synchronous with that of British India, was therefore resolved upon by this Government.

5. The same letter also indicated the course of measures required to be adopted in connection with the preliminary arrangements.

Appointment of Census Superintendent.

6. About the end of May 1880, I was deputed to Census duty, and commenced the preliminary arrangements on the lines indicated in the letter of the Agent to the Governor-General, and its enclosures from the Government of India.

Sar Subha's circular to the Revenue Officers.

7. Immediately after the opening of this office, the Sar Subha, Khan Bahadur Kázi Sháhábudin, C.I.E., announced to the Subhas and other Revenue Officers the resolution of the Sarkar regarding the Census. He also informed them of my appointment as Census Superintendent, and asked them to give a prompt and careful attention to all circulars, orders and communications which would from time to time issue from the Census office. The responsibility of seeing that the Vahiwatdars and other Revenue Officers strictly obeyed the circulars was thrown upon the Subhas.

Territorial divisions and officers in charge thereof.

8. This Territory is divided into four *Prants* or Divisions, viz., Baroda, Kadi, Nowsari, and Amreli. Each Division is sub-divided into Mahals corresponding to Talukas in the Bombay Presidency, and Tahasils in the North-Western Provinces. The officer in charge of a Division is termed a Subha, and the one in charge of a Mahal, a Vahiwatdar.

Sub-divisions for Census purposes.

9. For Census purposes the Mahal was fixed as the territorial unit. All arrangements were made Mahalwâr. The Vahiwatdar was held responsible to the Subha for carrying out the instructions issued from this office. To enable the Vahiwatdars to carry out successfully the arrangements in their Mahals, further territorial sub-divisions were deemed desirable. A Mahal was sub-divided into Thanas, which again were sub-divided into villages. The village Talathi was entrusted with the arrangements regarding the village, and was placed under the officer in charge

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of a Thana, and he, in his turn, was made subordinate to the Vahiwatdar. The sub-division of Mahals into Thanas was adopted from the system prevailing in the Police Department, there being no such sub-division in the Revenue Department. The Police Officers called Naib Fouzdars in charge of Thanas were therefore entrusted with the arrangements within their Thanas and made subordinate to Vahiwatdars, and the village Talathis, though immediately subordinate to the Vahiwatdars in revenue matters, were made subordinate to the Naib Fouzdars in respect to Census arrangements.

10. This arrangement remained in force until the whole area of the Territory was marked out into blocks and circles, and the houses were numbered. The subsequent changes will be noticed in due course.

PREPARATION OF VILLAGE LISTS.

Circular No. I. calling for village lists.

11. To secure accurate results, and, to shut out, or, at least minimize, as much as possible, all chances of error, were the main objects of the preliminary operations. With this end in view, the first thing done was the issue of Circular No. I., the English version whereof is as follows:—

CIRCULAR No. I.

To

SUBHAS.

"The Sar Subha has already informed you of my appointment as Census Superintendent.

2. It is now my duty to issue instructions from time to time on the subject of the Census, and I beg early and prompt attention to the same. No delay should occur in your office in issuing corresponding instructions to your subordinates concerned and expediting their replies.

3. Although the date on which the Census is to be taken appears distant, there is a great deal of preparatory work to be done; therefore, there is not a day to be lost.

4. What is immediately and urgently required is to obtain complete and correct lists of towns, villages, hamlets, &c., of which the Census is to be taken in February next. The following instructions are on the subject of framing these lists.

5. You should arrange that the Talathi of each village in a Thana should send up to the Naib Fouzdar in charge of the Thana a statement in the following form:—

Statement of Town or Village _____ *in charge of Talathi* _____ *under Thana* _____

Name of each separate collection of houses within the town or village *seim*.	Probable number of houses in each collection of houses.
(Enter date.)	
(Enter place.)	Talathi.

NOTE.—*The 'Gamchi Vasti' is to be first entered. Then after it, every collection of houses, however small, is to be entered in consecutive numbers. The following is a sample of the way in which the statement should be filled in:—*

Statement of Village Kárwán in charge of Lalji Talathi, under Thana Kárwán.

Name of each separate collection of houses within the village *seim*.	Probable number of houses in each collection of houses.
1.—Kárwán	1 500
2.—Máhádeo Temple	2 10
3.—Patelni Wári	3 4
4.—Pirka Kubhá	4 7
5.—Siah Purá	5 60
6.—Báwáni Dhurmshállá	6 10
7.—Makanpura	7 30
Total.....	 621

Dated 25th June 1880.

LALJI BHUGWAN,
Talathi.

Camp Kárwán

The name of the village and the figures are only imaginary and are intended merely for sample.

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6. You should direct each Naib Fouzdar to collect the several statements sent up by the Talathis, and to prepare therefrom a collective and complete statement for the Thana in the following form :—

List of Towns, Villages, &c., in the Thana _____ of Mahal _____

Serial number.	Nature of Village, whether Khalsa, Inami, &c.	Name of Town or Village.	Name of each separate collection of houses within the Town or Village.	Probable number of houses in each collection of houses.
1	2	3	4	5

I declare that the above is a correct list of all towns, villages, hamlets, *purás*, &c., in the above Thana.

(Enter date.)

(Enter place.) Naib Fouzdar.

NOTE.—*Columns 3, 4, and 5 will be filled up by transcribing in full the corresponding entries from the Talathis' statements.*

N.B.—It is to be observed that the Naib Fouzdar is to enter in the above form, next after the Khalsa villages, all Inami, Mewasi, Dhurmádáya and other villages. The figure showing the probable number of houses should include houses, if any, on Wanta and other lands.

7. The Naib Fouzdar is responsible for seeing that in this form all the villages and separate collections of houses, as they exist, are entered, and none whatever left out from carelessness or other cause. The Naib Fouzdar should, wherever there is any doubt, go to the spot and examine for himself to make sure that none is left out.

8. The Naib Fouzdar is to retain the Talathis' statements in his office, but send up to the Vahiwatdar his (the Naib Fouzdar's) collective statement of the villages, &c., in his Thana, prepared as above.

9. You should direct the Vahiwatdar to collect all the Naib Fouzdars' statements, and prepare therefrom a collective statement for the whole Mahal in the following form :—

List of Towns, Villages, &c., in the Mahal of _____

Serial number.	Name of Thana.	Serial number in the Thana list.	Name of Town or Village.	Description of Village; Khalsa, Inami, or what.	Probable number of houses.
			Note.—In this column the name only of the town or village is to be entered. The names of separate collections of houses are not to be entered.	Total.	*In this column the total number of houses of each village including all separate collections of houses is to be entered.*

I have examined this and found it correct.

(Enter date.)

(Enter place.) Vahiwatdar.

10. This collective statement should be carefully examined and verified by the Vahiwatdar. He should then send one copy of it to you, and another to this office. The copy for this office should reach me on or before the 15th July next. You have, therefore, to issue orders to Mahal officers accordingly.

11. With the Vahiwatdar's collective statement, he should send up also a map of his Mahal for which the statement is sent up. For this purpose a tracing of the map of each Mahal will be prepared in this office and sent to the Vahiwatdars. These maps will require to be carefully examined and corrected by the Vahiwatdar in the following manner :—

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Any of the villages entered in the Vahiwatdar's statement, but not to be found in the map, should be entered in the map in their proper places, and any villages which may be in the map, but which, from their being "*Ujad*," or from their belonging to foreign jurisdiction, may have not been included in the statement, should be marked in the map with a red ink circle round their names. The Vahiwatdar should attach to the map a separate statement showing in detail the corrections made by him in the map as above. This map after having been corrected should be dated and signed by the Vahiwatdar.

The Vahiwatdar should also mark in the map in a legible manner the limits of each Thana in the Mahal.

12. The map so prepared, with the statement of corrections, should, as above directed, be sent by the Vahiwatdar with the statement to you.

13. You will be so good as to send a copy of the map so corrected with the statement of corrections to this office, and another copy of the map alone to the Vahiwatdar for future use.

14. All correspondence, statements, returns, &c., should be in the Guzerathi language.

Dated 28th May 1880."

12. The main object of this circular was to get an approximately correct idea of the area to be censused, and this was essential to the success of the subsequent arrangements. The Talathis were thus obliged to visit all localities within their charge to make a rough enumeration of the houses, and thereby make themselves acquainted with the area to be censused. The lists called for from them were intended to be useful in checking subsequent lists. If a pretty correct idea of the area is not obtained at the earliest stage of the operations, there is always a possibility of not only stray houses, but even streets and *gulleys* being omitted from the Census altogether. To obviate this contingency, the Talathis were asked to submit lists of houses, &c., for their villages to the Naib Fouzdar, who was to prepare from those lists, a complete list for his Thana, and the Vahiwatdar was to group the lists for the Thanas into one for his Mahal.

Lists examined.

13. The lists were in due time received from the Vahiwatdars. They were carefully scrutinized in this office, and compared with the maps received after verification and correction from the Mahals, and with the latest *Deha Zadas* or village lists obtained from the Revenue, Police, and Judicial Departments. In several instances the lists had to be returned for correction and explanation. In this way correct and pucka lists of villages were secured.

NOMENCLATURE OF CENSUS AREAS AND OFFICERS.

Nomenclature of Census areas and officers.

14. After the lists of villages were received and thoroughly scrutinized with reference to the maps received from the Mahals, the next business was to make the Vahiwatdars and other officers acquainted with the nomenclature to be used for designating blocks and circles, and the officers in charge of those areas.

15. The Government of India in their letter No. $\frac{5}{1150}$ directed the use of the following terms to designate officers responsible for enumeration in the several areas, viz.—

The Enumerator of a Block,
The Supervisor of a Circle,
The Superintendent of a Charge.

16. But as the local officers, especially village Talathis, Thanadars, &c., and the enumerators and supervisors to be employed on Census duty in this territory, were not expected to clearly comprehend these terms, it was decided to adopt vernacular terms for use in this territory. Accordingly a block was designated a Jatho (જથ્થો), and the enumerator of a block was called a Ganatri Karnár (ગણત્રી કરનાર), a circle was designated a Tukadi (ટુકડી), and the officer in charge of a Tukadi was called a Tapásani Kámdár (તપાસણી કામદાર). These terms were adopted as they were capable of being easily understood by all. Circular No. 3 was thus issued.

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The following is the English version of that portion of the circular which bears on the subject :—

" A circular from the Government of India has been received, the object of which is that a uniform nomenclature should be adopted throughout India for local units of Census area. According to that circular the smallest unit including a number of houses will be known as a " Block"; a " Circle" will be composed of a number of blocks, and a " Charge," of a number of circles. The officers responsible for the enumeration in the several areas will be designated under the circular as follows :—

The Enumerator of a Block.
The Supervisor of a Circle.
The Superintendent of a Charge.

2. Enumerators will be immediately subordinate to the Supervisors and the latter to the Superintendents.

3. The circular says that a charge will often, though not necessarily always, coincide with the limits of some Revenue or Police jurisdiction, such as a Taluka, a Pergana or Thana.

4. But, in this *Raj*, to prevent confusion, it is thought advisable that the nomenclature already familiar to our officials and people should, as far as possible, be retained.

5. The subjoined table will show the names of different Census areas and the officers in charge of them according to the circular from the Government of India with the corresponding names adopted in our arrangements :—

Name of area according to the Government of India's Circular.	Designation of Officer according to the Government of India's Circular.	Corresponding name of area according to our arrangements.	Corresponding designation of Officer according to our arrangements.
Block	Enumerator	Jatho	Ganatri Karnár.
Circle	Supervisor	Tukadi	Tapásni Kámdár.
Charge	Superintendent	Thana	Naib Fouzdár.
		Mahal	Vahiwatdar.

HOUSE.

17. The next business was the division of the Territory into convenient blocks and circles. But to enable the village officers to do this work, it was necessary that they should have a general idea as to what was to be regarded as a house. For, unless they understood whether a certain structure was to be regarded as one house or several houses, they could not fix the blocks with any degree of precision and principle. A circular in English which had been received from the Deputy Superintendent of Census, Bombay, was made the basis of a Guzerathi circular from this office.

Definition of 'house.'

18. It is indeed difficult to define the word 'house' with any degree of exactitude. The subject is intricate in itself, and to place it before our local officers in a way so as to make it intelligible to them, was a difficult task. However, we worked upon the circular received from Bombay, we observed various kinds of buildings, we also imagined as many varieties and combinations as we could, and laid down our views in the circular. The following is the English version of the circular on this subject :—

CIRCULAR No. 6.

To

SUBHAS.

" It is desirable that officers connected with the Census operations should have a clear idea as to what is meant by the word 'house' or *ghar*.

2. For the purposes of Enumerators and Supervisors it is sufficient to describe a *ghar* as a building or block of buildings bearing a distinct number. But this description will be hardly useful to those who may be entrusted with the duty of numbering houses and painting numbers on them.

3. Generally speaking every permanent structure which cannot be struck and removed bodily, and which is used for the accommodation of human beings, is a *ghar*. According to the meaning, as commonly understood, a *ghar* is a building built or enclosed on all sides, the doors or openings of which being closed, there is no ingress or egress. For the purposes of the present arrangements every kind of permanent structure, such as a

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Chhapperoo, Mandwa, Adali or Padali, Temple, Shop, Mosque, &c., is a *ghar,* and as such ought to be separately numbered, if it falls within the definition given below:—

4. According to the definition adopted in the Bombay Presidency, a house is to be considered as comprising the space within the external and party walls of each building, or tenement having a separate and independent communication with a road, or open space leading to a road, either common to the public, or to the inhabitants of the building of which the tenement forms a part. This definition will be kept in view by the officers entrusted with the process of numbering houses.

5. The following instances will illustrate the above definition :—

(*a*) There is a building with four external walls and one door opening upon the road. All the inmates of the building have ingress and egress by that door. The building is one house, whether inhabited by one or more families.

(*b*) The same building has doors on each side, whether opening on the road or on some open space, but the inmates of the house use all the doors in common or according to their convenience. The building is still to be considered one house.

(*c*) If, however, the space within the external walls is partitioned into tenements, and the doors are used by the members of the tenements as a means of separate and independent communication with the road or with the space, each tenement or set of tenements having such separate or independent communication should be regarded as one house.

(*d*) A *châl* comprising different tenements, all having a common entrance or communication with the road or with a space common to different tenements, is one house.

(*e*) If the *châl* consists of several storeys, the tenements on the upper storeys having only one stair-case leading to them, it is still one house, though the tenements on the ground floor have each a separate and independent communication with the road. In this case all the tenements together, whether on the ground floor or on the upper storey, form one house.

(*f*) If, however, each of the tenements on the upper storey or storeys has an independent communication with the road, *i.e.,* if each has an independent stair-case, and if the tenements on the ground floor have also a separate communication with the road, every one of such tenements may be considered as one house.

(*g*) A bungalow, with a compound and out-houses within the compound, is one house, as the inmates of the bungalow and out-houses have a common communication with the road. But if the out-houses are out of the compound and thus have an independent communication with the road, they will be regarded as separate houses.

(*h*) Police lines and barracks consisting of several tenements, each having a separate and independent communication with the road or with the open space in front, are to be regarded as consisting of so many houses.

Dated 9th August 1880."

Principle observed in defining 'house.'

19. It will be observed that the main prineiple kept in view was that of one and the same, or distinct and separate ingress and egress to and from the house, or, to, and from, any open space leading to, and, from, the house, from, and to, a road or way. An attempt was made in the circular to make this principle as clear as possible. With this view, instances were given of various sorts of buildings. I do not pretend to say that the instances were exhaustive, nor that it would be impossible to hold different views on the subject. All that I can say is that I fixed upon one criterion and worked it out as best as I could. Diagrams of houses were also made. These diagrams were not, however, sent to the local officers, as they were merely intended as means to the framing of the circular. I may mention that these diagrams were approved of by the Agent to the Governor General, and were also shown to the Census Commissioner for India, and the Deputy Superintendent of Census, Bombay, when the two latter authorities visited Baroda.

DEMARCATION OF BLOCKS AND CIRCLES.

Average extent of blocks and circles prescribed.

20. The first question that arose in this connection was as to the number of houses a block should contain. On this point, the Census Committee in their report say :—"As a general rule we are of opinion that not more than three hundred persons or sixty houses should be allotted to one enumerator."*

21. The Government of Bombay in their Circular No. 1931, dated 8th July 1880, say :—"As regards the extent of the blocks, no hard and fast rule can be laid

* Report of the Census Committee, dated January 29 1878, page 11, para 28.

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down by Government. The Committee of 1877-78 proposed a maximum charge of three hundred persons or sixty houses; but it is probable that whilst in many parts of the Presidency this limit will not be nearly reached, there are towns and some districts in which villages are compact and close together, where the blocks may be considerably larger without risk of inaccuracy, provided that the enumerators are, as Government hope they will be, judiciously selected and made thoroughly well acquainted before-hand with the details of their charges. As a rule, however, it may be stated that an enumerator's block should not exceed, except in special cases, three hundred persons, or about sixty houses."

22. In his letter No. 3761 above referred to, the Agent to the Governor-General said, "Each enumerator will eventually have to deal with from sixty to hundred houses."

Instructions with regard to formation of Blocks and Circles.

23. Our local officers were, therefore, directed to adopt the number sixty, as a general rule, in forming their blocks. They were, however, told that the locality of the block would in each case determine the number of houses to be grouped in that block. They were also distinctly warned against making the blocks run into one another. They were asked to make the blocks as distinct as possible.

24. With regard to circles also the officers were asked to see that they were distinct. No one circle was to run into another. In other words, a few blocks of one circle, say, Circle A, were not to be followed by a few blocks of Circle B, and these, again, by the remaining blocks of Circle A.

25. The circles were to be so arranged as to form a compact whole, whether formed of blocks in *kusbas* or towns, or composed of villages in the mofussil of the Mahals.

26. The rule of ten blocks to a circle was generally adhered to. Where, however, a deviation from this rule was rendered necessary by the extent of a lane, or *pól*, or by the numbers of blocks in a village, such deviation was allowed.

Circular No 5.

27. Circular No. 5 was thus issued, of which the following is the English version:—

CIRCULAR No. 5.

To

THE SUBHAS.

"It is necessary to divide all villages and towns into convenient enumeration blocks and circles.

Villages.

2. The Naib Fouzdar will visit each village in his Thana and fix and define the blocks in consultation with the Talathi and Patels, bearing in mind the following instructions:—

3. The recognized sub-divisions of a village such as *Phullias, Khanchas, Khadkis, Wadas*, &c., should be kept intact as far as practicable.

4. In forming blocks care must be taken to make the block a compact one. In other words, no houses of one block should be intermixed with those of another.

5. As a general rule, it will be convenient to begin the determination of blocks at one side of the village, and continue the same till the whole village is demarcated into successive blocks. Houses situated in the *Bhagol* should be included in the nearest block in the village proper. If, however, the houses in the *seim* are pretty distant from the main habitation, and are sufficiently numerous to form a separate block, or are so situated as to occupy the whole time of an enumerator or enumerators on the night of the final enumeration, a separate block or blocks may be formed.

6. Care must be taken that no house is omitted by inadvertence or carelessness. It may happen that houses situated behind a large house and screened from the view thereby, may remain unnoticed. In the case of houses situated as they are in Guzerath, this contingency is likely to occur most. Similarly, a small *gulley* or footpath or the surface of a drain or a gutter may lead to a space where there is a number of houses. Officers charged with the Census work cannot be too careful in finding out all the existing houses in a village. Any slight mistake will vitiate the whole Census of the village.

7. As mentioned in paras. 2 and 6 of Circular No. 4, generally sixty ordinary houses should be grouped into one block, regard being had to the distance an enumerator will have to traverse during the course of three or four hours on the final enumeration night.

8. It is not intended to draw a hard and fast line as to the number of houses that should form a block, as much will depend upon the situation of the blocks. In some parts

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of Songarh and Vyara, for instance, though the number of huts or houses forming a village is small, it will not be convenient to group two or three villages into a block. The physical features of the tract will hardly allow a man to go from one village to another at night. Similarly some villages in the Sankheda Taluka of the Baroda Division, bordering upon Sankheda Mewás, though consisting of but few huts each, will, owing to their distance from each other, hardly admit of being grouped together by threes or fours for enumeration purposes. On the other hand, the majority of villages are compact, and there the blocks should be so formed that an enumerator can do the work of checking the enumeration of one block in three or four hours. It has been found by experience that one enumerator can check enumeration returns of three hundred souls.

9. After the blocks are determined ten such blocks should be formed into one circle. If, however, a village consists of a few blocks more or less, the surplus blocks should not be added to the circle of another village, nor should the blocks of another village be imported to make up the required number.

10. When the blocks are determined the Naib Fouzdar will see that a *Patrak* is prepared in the following form by the Talathi :—

List of Blocks in Village _____

Letter of Circle.	Serial number of Block.	Description of Block.
1	2	3

11. The Talathi will fill in only columns 2 and 3 of the *Patrak*. In column 3 the block should be so described as to be capable of being easily made out by the enumerator. For instance, some physical features, or some distinguishing marks, such as a *Dehru*, a temple, a tree, or, from such and such a man's house to another man's house, should be noted.

12. The Talathi will hand over the *Patrak* to the Naib Fouzdar, who will prepare a *Patrak* for his Thana in the form given below :—

List of Blocks and Circles in Thana _____

Serial number of Village.	Name of Village.	Letter denoting Circle.	Serial number of Block.	Distinguishing marks or description of Block.
1	2	3	4	5

13. When the above *Patrak* is prepared, the Naib Fouzdar will be able to fill in column 1 of the Village *Patrak*. This done, the Naib Fouzdar should send the Village *Patrak* back to the Talathi for his guidance at the time of numbering the houses.

Towns.

14. The above instructions will *mutatis mutandis* apply to towns also.

15. For Census purposes all places, except the city of Baroda, containing a population of 5,000 souls or upwards, or containing 1,500 houses or more, are to be regarded as towns. For the city of Baroda separate arrangements will be made.

16. The determination of blocks in towns will be made by the Fouzdar of the Taluka under the supervision of the Vahiwatdar.

17. In towns the generally recognized divisions are known as *Puras*, *Wadas*, *Pols*, *Mohallas*, and their sub-divisions as *Khadakis*, *Sheris*, and *Khanchas*. The remarks contained in para. 3 apply to these also.

18. In towns also, each block will generally contain sixty houses, but this number may be increased or lessened according to circumstances.

19. The *Patrak* mentioned in para. 12 to be prepared for towns also.

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20. These *Patraks* will form a record of the division of the Census area into circles and blocks, and will be useful in forming a *Patrak*,* which it is intended to call for soon.

21. The determination of blocks and circles should be finished by the 1st of September, and reports from the Vahiwatdars announcing the completion of the work should reach this office before the 10th September.

22. As the responsibility rests on you of seeing that these instructions are correctly and carefully carried out, and that the whole area is correctly divided into blocks and circles, you will be good enough to depute the Vahiwatdars or other responsible officers to check the work while it is in progress, and also after it is completed. The Vahiwatdar or the officer deputed should check at least twenty per cent. of the work, and satisfy himself that it is all right.

Dated 6th August 1880."

Para. 9 of the above circular further explained.

28. When I visited the Saoli and Choranda Mahals for inspection, I found that para. 9 of the above circular had been understood by the local officers to mean that each village, however small, and whether consisting of one block or a few blocks, was to be regarded as a circle. To remove this impression an explanatory circular in the form of a letter was issued to all Vahiwatdars. The following is the English version of that portion of the letter which explains the intention of para. 9 of the circular :—

To

THE VAHIWATDAR OF_____

"On inspecting some villages in the Saoli and Choranda Mahals, I find that every village, however small, has been regarded as a separate Tukadi, and that para. 9 of Circular No. 5 is pointed out as the authority for this procedure. But the meaning and intention of the para. will be clear from the following instances:—

1. There are three villages, say, A, B, and C; suppose the first contains 5 Jathas, the second, 4, and the third, 2. If the villages be near each other, that is to say, if they are situated within an area of 5 or 6 miles around, all the Jathas thereof should be included in one Tukadi.

2. If a village is more than 6 miles distant from other villages, that village should represent one Tukadi, though it may contain less than 10 Jathas.

3. If there be from 10 to 13 Jathas in a village, all the Jathas should be included in one Tukadi. If there be more than 13 Jathas and up to 20, two Tukadies should be made. The same rule should be observed in framing Tukadies in villages embracing more than 20 Jathas; also what is to be chiefly remembered is that there is no harm to add one or more entire villages to a whole village to form a Tukadi, but that some of the Jathas of a village should not be placed with another entire village in a Tukadi, leaving the rest of the Jathas in another Tukadi. In other words, some Jathas of the village C, should not be taken with A and B in a Tukadi, leaving the rest with the villages D and E in another Tukadi. Entire villages should be included in a Tukadi. If, in your Mahal, each village represents a Tukadi as above stated, all the *Patraks* received by you from the Naib Fouzdars of your Mahal should be corrected. You should, therefore, consult the map of the Taluka and form Tukadies, so that each Tukadi will embrace three or four villages situated near each other."

Number of blocks and circles formed.

29. By the end of September the whole territory was divided into blocks and circles. The following table shows the number of blocks and circles in each Mahal :—

Name of Mahal.	Number of Blocks.	Number of Circles.
Amreli Division.		
Amreli	256	27
Bhimkatta	4	1
Kodinar	170	20
Okhamandal	109	18
Beyt	18	2
Damnagar	63	7
Shianagar	23	2
Dhari	176	21
Manekwara Contingent Camp	12	1

* *Vide* para. 88.

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Name of Mahal.	Number of Blocks.	Number of Circles.
Kadi Division.		
Kadi	549	53
Vijapore	788	75
Mehesana	379	36
Kalol	450	42
Vadavli	498	62
Sidhpore	518	53
Visnagar	355	31
Dehegaum	333	34
Attarsumba	178	22
Kheralu	331	31
Vadnagar	177	19
Patan	695	73
Harij	103	11
Nowsari Division.		
Nowsari	227	27
Velachha	167	16
Vakal	46	14
Ghandevi	135	12
Palsana	110	12
Kamrej	117	18
Songarh	182	22
Vajpore	89	16
Mahuwa	114	13
Vyara	209	14
Baroda Division.		
Baroda Mahal	449	51
Jarode	303	38
Dabhoi	289	30
Sinore	176	17
Choranda	301	31
Padra	413	36
Petlad	741	75
Shiswa	239	22
Sankheda	269	39
Tilakwara	49	8
Baroda City	594	59
Total	11,405	1,214

Maximum and minimum extent of a block.

30. The average number of houses in a block was 57. The maximum number of houses was 171, and the minimum number was 1 house. Blocks with houses exceeding the average number were to be found only in densely populated towns, and those with houses far below the average, in jungle tracts.

NUMBERING OF HOUSES.

31. After the demarcation of blocks and circles, the next work was the numbering of houses.

Consecutive numbering limited to blocks.

32. My first idea was to give consecutive numbers to houses forming a village or town, but the labour involved in putting consecutive numbers appeared great and the advantages not commensurate to it. In cities like Baroda and Patan, and in fact in the *Kusbas* or Taluka towns, the head-quarters of Subhas and Vahiwatdars, the idea of consecutive numbering did not appear feasible. It was, therefore, thought advisable to limit the consecutive numbers to blocks.

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Numbers of houses and blocks how shown.

33. Now it happened that a town, and in many instances, a village, consisted of several circles, each circle comprising ten or more blocks. The consecutive numbers being limited to houses forming a block, it was necessary to make some distinction between the numbers of blocks and those of houses. Thus the number of the block and the number of the house were shown in the manner of a fraction. The number above the line corresponding to the numerator showed the number of the block, the number below the line corresponding to the denominator represented the number of the house. Thus $\frac{3}{4}$ showed that 3 was the number of the block in the circle, and 4 the number of the house in that block. In villages comprising not more than 10 or 11 blocks, in other words, not more than one circle, the numbers of blocks and houses were alone painted, and the letter denoting the circle was omitted; for, there was no possibility of one and the same number representing a block being utilized to denote more than one block and thus there was no possibility of a mistake creeping in.

Use of alphabets to denote circles.

34. In towns and villages, however, where there were more circles than one, the numbers denoting blocks had to be pressed into service as many times as there were circles. Thus the number $\frac{3}{4}$ would occur as many times as there were circles, and, if allowed to remain without any distinguishing mark, it was likely to give rise to mistakes. To use numbers to show circles also, was thought likely to cause confusion. Hence it was deemed advisable to denote circles by letters and blocks and houses by numbers. To make the whole figure compact and easy to be painted within a small space, the form of a compound fraction was adopted. In the place of the integer a letter was utilized. Thus અ $\frac{3}{4}$ showed that the circle was અ, the block was number 3 in that circle, and the house was number 4 in that block.

Circular No. 7.

35. Circular No. 7 was therefore issued, the English translation whereof is as follows:—

CIRCULAR No. 7.

To

SUBHAS.

"After the blocks and circles have been formed according to Circular No 5, dated 6th instant, all houses comprised in each block are to be consecutively numbered.

2. The numbering will commence on the 20th of September and will have to be finished before the 20th of October.

3. Each Talathi will be furnished with the necessary quantity of materials for the wash by the 15th of September.

4. You are authorized to sanction the necessary expenditure without reference to the Huzur. You will be good enough to see that no unnecessary expenditure is incurred by the Vahiwatdars in this respect.

5. For towns where houses are generally whitewashed, ochre (*geru* or *ramchee*) will suit better for painting the numbers.

6. For villages generally lime will suit well.

7. The necessary quantity of *geru* and lime together with a quantity of gum to prepare the wash, will be supplied by the Vahiwatdars to the Naib Fouzdars, and by the latter to the Talathis. Earthen pots to hold the wash can, of course, be supplied by the village *Koombhars* without any extra charges. For *Puras* the *Koombhars* of the parent village will supply the pots. Where necessary they may be purchased.

8. The painting of numbers will be done by means of a brush formed by tying a piece of cloth to a stick. The requisite number of such brushes should be kept ready in each village.

9. After the necessary materials for the wash are furnished to the Talathis, the Naib Fouzdar will go from village to village, giving directions as to the numbering. He will begin the numbering under his directions in one village, and after seeing it in progress, go to another village, give directions there, see that the numbering is begun, and then proceed to a third village and so on, to all the villages in his Thana; visiting the villages again to see that the numbering is completed, that the numbers are correctly painted, and that no house or hut is omitted.

10. Where an entire village forms a circle or Tukadi by itself, or is a part of a circle or Tukadi, the houses should bear the number of block and number of house. The number should be painted thus $\frac{1}{1}$. The number above the line, that is, the No. 1, represents the number of the block in the Tukadi, and the number below the line represents the number of

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house in that block. Where entire villages or towns are divided into circles or Tukadis, each house should be painted with the letter of the Tukadi and the number of the block and the number of the house. For instance, house No. 16 in block No. 1 in Tukadi અ will be marked અ૧૬; house No. 45 in block No. 3 in Tukadi ક will be marked ક૩/૪૫. Here ક denotes the Tukadi, 3, the number of the block, and 45, the number of the house.

11. Each block of houses should have a separate series of consecutive numbers; for instance, block No. 6 containing 60 houses should have for those houses Nos. 1 to 60. The next block, No. 7, containing 55 houses, should have for those houses Nos. 1 to 55, and so on.

12. Buildings which may be uninhabited at the time of the numbering, such as temples, *dhurmshallas*, shops, &c., should also be numbered.

13. The numbers will be neatly painted in large figures in Guzerathi. They must be painted in such a way as not to be effaced at least until the Census operations are over.

14. The numbers will be painted on a conspicuous part of a house, generally above or near the upper beam of the outer or main door, or on the wall near the door. Where houses or bungalows have an outer compound wall, the number will be painted on the wall near the entrance of the compound. But if the compound is formed by a hedge or railing, and it is inconvenient to paint the number near the entrance of the compound, the number should be painted on the entrance door of the main building. Huts or sheds which have generally no walls or partitions, so as to bear numbers on them, should have tickets of thick paper securely tied or pinned to the post or door-frame at the entrance of the house, and the necessary number be marked on such tickets. In such cases the occupant should be charged with the duty of preserving the ticket intact.

15. Care should be taken that no house is numbered twice; for instance, a house having one door opening on one street, and another door opening on another street, is to have only one number.

16. In villages the numbering will be performed by the Talathis with the aid of Patels, Mattadars and other village servants. For towns the numbering will be done by the Fouzdar of the town assisted by the Talathi of the town, by the Fouzdar's own Karkoons, and, if necessary, by Karkoons from the Vahiwatdar's establishment. In the City of Baroda the subordinates of the Municipal Commissioner will, under his supervision, and acting under instructions from this office, be able to do this work.

17. In numbering houses particular attention is solicited to this Office Circular No. 6, dated 9th instant, explanatory of the definition of a house.

18. As the responsibility rests on you personally of seeing that these instructions are correctly and carefully carried out, and that every house in a town or village is correctly numbered, and no house is omitted, you will be good enough to depute the Vahiwatdars or other responsible officers to check the work while it is in progress, and also after it is completed. The Vahiwatdar or the officer deputed should check at least 20 per cent. of the work and satisfy himself that it is all right.

Dated 10th August 1880."

Use of cartridge paper cards, wooden blocks, tin plates, where painting was difficult.

36. To allow numbers to be put on houses without walls, or on houses where it was difficult to paint numbers, the use of cartridge paper cards, or wooden blocks and tin plates was adopted. The numbers were written on a piece of paper and pasted on cartridge paper cards or pieces of wood. In the City of Baroda tin plates were used for such purposes, and the numbers were painted on the plates.

Instructions with regard to use of alphabets.

37. After the above circular was issued, it occurred to us that it would be necessary to point out what letters of the vernacular alphabet should alone be used. Thus the long vowels were eschewed. The difference between અ and આ is merely that of an additional stroke on the right side. Now, if both these letters were allowed to be used to denote circles, mistakes would very likely occur. The mere addition or omission of a stroke would give rise to confusion. Hence among vowels the use of short ones alone was adopted: the long ones were eschewed. The vowels ઋ and ઌ were also omitted. The following vowels alone were allowed to be used:— અ, ઇ, ઉ, એ, ઐ; after the vowels came the consonants, and where these were exhausted, as in the City of Baroda, the use of *Baraksharis* was directed. There, too, the use of long *Baraksharis* was disallowed. For instance, in *Baraksharis* of ક, the following, viz., ઁક, ંક, ઃક, ૅક, were adopted.

38. Another precaution adopted to prevent mistakes was the use of cyphers on the back doors of houses. It frequently happens, especially in thickly populated cities, that one door of a house opens on one street, and another on another:

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and to guard against one and the same house from having two numbers painted upon it, the mode adopted was to paint the number upon the main door and a dot—a large cypher—on the other, if under the definition of house that house was but one house. This precaution prevented hundreds of mistakes which would otherwise have inevitably crept in.

39. In the districts the work of painting numbers began about the 20th of September and was finished by the end of October 1880.

PROCLAMATION.

Reasons for the issue of a Proclamation.

40. While the arrangements for demarcating the country into blocks and circles, and for numbering the houses were being made, it was deemed necessary to make a timely announcement to the people of the intended Census and of the intention of the Sarkar in taking it, so as to check wild rumours, unfounded fears and superstitious prejudices. For, people of the lower and even middle classes have very queer prejudices against a Census even in greatly civilized countries. In India, composed as she is of various races and nationalities, possessing different degrees of civilization, the prejudices against a Census are wilder and stronger, especially among the masses. These queer notions and prejudices present the greatest impediment to any tolerably correct Census. The first general prejudice that prevails against a Census—and this prejudice exists not only in the lower and middle classes, but is prevalent in the upper classes also—is based on a superstitious feeling that a Census is generally the precursor of some national calamity, and that it is generally followed by great loss of life, the idea being that if people are counted many of them die shortly afterwards. Another prejudice arises from the notion—and this also prevails even in higher circles—that a Census is generally intended for the purpose of levying a capitation tax, that the Sarkar wants to ascertain the number of its subjects only to enable it to estimate what sum it will be able to realize by means of a capitation tax. The inquiry into the occupations of the people leads them to suspect that the Sarkar intends to levy a license-tax or a tax on trades and professions. In addition to the above notions, various wild rumours are circulated by mischievous people, and are readily believed and circulated by the masses. In connection with the Census of 1881 for instance, a rumour was current that the Sarkar wanted the number of people only to send them away to Afghanistan as recruits. Another rumour was that it was the Sarkar's intention to deport the labouring classes to a settlement far away. These and various other wild rumours, when they get afloat, meet with ready believers. It is, of course, impossible to eradicate such notions ; a general spread of education can alone achieve that end. These notions have existed and will continue to exist in spite of all efforts on the part of the Sarkar to remove them. A timely announcement of the objects of the Sarkar, and a declaration that no such motives as are attributed to the Sarkar by the common people, do actually exist, serve, however, to lessen the evil. The greatest publicity has to be given to the declaration of the Sarkar. With this object in view a proclamation was issued under the orders of the Minister, wherein a distinct declaration was made that the Census was not intended for the levy of any tax.

Full publicity given to the Proclamation.

41. Copies of this Proclamation were issued in Guzerathi and Marathi and were sent to every village. The Vahiwatdars were directed to ask the Meheta and Patel of every village to assemble the people in some prominent place, as the Village Chowra, and there to read and explain the Sarkar Proclamation, and also to post copies of the same in prominent parts of the village, and generally to take what steps they thought best to give the Proclamation as great a publicity as possible.

42. Copies were, moreover, sent to the Educational Department, and the Director of Vernacular Instruction was requested to direct all the schoolmasters to explain to their pupils the objects of the Census and try to impress strongly upon their young minds that the levy of any tax was by no means the object of the Sarkar, and that it was only the good of the people that the Sarkar had at its heart,

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This way of announcing to the people the real intentions of the Sarkar is generally very effective. Boys naturally relate to their parents whatever extraordinary things their masters relate to them, and these in their turn relate the same to their neighbours. In this way a wrong impression is greatly removed, and its evil effects are at least to a great extent mitigated. This course was adopted at the Census of 1872 in the British Districts of the Bombay Presidency at the suggestion of the then Director of Public Instruction, and it was adopted in this territory for the Census of 1881.

Proclamation.

43. The following is the English version of the Proclamation:—

PROCLAMATION.

"Be it known to all that:—

A Census of the whole of India will be taken in the month of February, 1881, on a day to be hereafter fixed, when the Census of the people in this territory will also be taken.

People are already pretty familiar with a Census, since one was taken in 1872, or about nine years ago.

It is of the utmost importance that correct information should be obtained and preliminary arrangements, such as the demarcation of blocks or groups of houses, and the numbering of houses, &c., are being made, so as to secure such information.

It is the duty of every person in this *Raj* to give every assistance that may be required, and every information that may be wanted.

It is hoped that all people will cordially assist in this work, and that no one will evade giving any information or give incorrect information.

It is well known that the results of the Census enable the Sarkar to know the increase or decrease of the population.

In taking the Census, the Sarkar is not actuated by any motive of levying new taxes, or increasing those that exist.

Mischievous persons are prone to circulate false rumours as to the intentions of the Sarkar in taking the Census.

No one should believe in such rumours.

Dated Baroda, 14th August 1880."

AGENCY.

Agency for preliminary and final enumerations.

44. It has been already stated above* that for carrying out the preliminary arrangements the agency utilized was—1st, the Subha of each Division, 2nd, the Vahiwatdar of each Mahal, 3rd, the Naib Fouzdar of each Thana, and 4th, the Talathi of each village, or groups of villages, for, in some cases, the Talathis have to manage more villages than one. This agency, though it sufficed for carrying out the arrangements previous to preliminary enumeration, could not be expected to undertake unaided the work of preliminary and final enumerations. A special agency was therefore necessary.

Objections to the employment of paid agency.

45. To employ paid enumerators and supervisors for the occasion was out of the question. For, besides the impossibility or at least very great difficulty of securing an army of paid enumerators, there was the objection of an enormous cost. On this subject the Census Committee in their report,† says:—

"We are of opinion that it is impossible to employ a paid agency; the objection of expense is alone insurmountable, if, as we believe, results which are accurate can be obtained with an unpaid enumerating staff. Supposing that each enumerator records the particulars regarding 300 persons and allowing him a fee of Rs. 10 for the job, the paid enumerating staff, exclusive of supervisors, would, taking one province with another, cost at least £630,000."

46. Even supposing that in this territory we could have secured paid enumerators at a fee of Rs. 5 per enumerator, which, however, is doubtful, the total of these fees would have amounted to Rs. 60,000, and, at the rate mentioned above in the Committee's report, the cost would have been Rs. 1,20,000. It was impossible that so large an amount could be spent for enumeration purposes only.

47. The Agent to the Governor-General in his letter No. 3761, dated 7th May 1880, wrote to the following effect:—

"The agency to be employed as supervisors and enumerators will probably be to a great extent unpaid, and the sooner these men are selected the better. Circle officers should,

* Paras. 8 and 9.

† Para. 25, p. 13.

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therefore, be instructed while making their local enquiries to ascertain what persons are qualified and willing to act as supervisors and enumerators, and should submit the names of such persons to the Subha."

Unpaid agency to be employed.

48. It was, therefore, decided to get the enumeration work done through unpaid agency. Besides the village Talathis, &c., the establishments of Karkoons in the Cutcherries of Subhas, Naib Subhas, Vahiwatdars, and Mahalkaries, the Karkoons and other employés in all other Departments were also to be utilized, and if their number fell short of the requirements, as it was known it would, the non-official members of the community were also to be requested to co-operate.

Circular No 4.

49. With this end in view Circular No 4 was issued from this office calling for lists of the names of persons available for enumeration and supervision duty in each Mahal. The following is the English rendering of the circular:—

CIRCULAR No. 4.

To

THE SUBHA,

_____Division.

"It has been decided that the Census of 1881 should be effected through all available Government servants and by other unpaid agency.

2. It is necessary that the number of persons to be appointed to serve as enumerators or supervisors should be clearly ascertained beforehand. The number of enumerators required will be at the rate of one to every 60 houses, and five per cent. additional names should be submitted, as in some cases less than 60 houses may be given to one enumerator. The number of supervisors will be calculated at the rate of one to every 10 enumerators. A few extra names of both supervisors and enumerators will be useful to meet unexpected contingencies.

3. You are therefore requested to ask the Vahiwatdars to prepare two lists according to the subjoined forms:—

*List of Persons in*_____*Mahal willing and fit to be Enumerators.*

Serial No.	Name with father's name.	Occupation.	Town or village of residence.
1	2	3	4
1			
2			
3			
4	Thana.		
5	(*Here enter the name of the Thana.*)		
6			
7	Thana.		

(Signature)

(*Enter date.*) Vahiwatdar.

*List of Persons in*_____*Mahal capable of serving as Supervisors.*

Serial No.	Name with father's name.	Occupation.	Town or village of residence.
1	2	3	4
1			
2			
3	Thana.		
4	(*Here enter the name of the Thana.*)		
5	Thana.		
6			
7			

(Signature)

(*Enter date.*) Vahiwatdar.

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4. The persons to be entered in the list of enumerators, should have a fair knowledge of Guzerathi, and should be able to read and write Guzerathi clearly. Persons who generally write what is known as *Bodiya* or unintelligible hand, should be excluded.

5. Besides Sarkar servants, such as Talathis, Patels, Desais, Mujmudars, and members of Educational and Vaccination Departments, and those on the establishments of Moonsiffs, Vahiwatdars and other officials, the non-official class, such as bankers, landholders, shopkeepers, &c., will furnish a good number of men sufficiently intelligent to be entrusted with the enumeration work.

6. Generally 60 houses will require one enumerator, and ten enumerators will require one supervisor. Where, however, the villages are formed of scattered groups of huts, or where they contain but few huts, the distance an enumerator will have to travel during the time of the enumeration, will regulate the number of houses to be assigned to the enumerator. The work of enumeration on the night of the Census will not probably last more than three or four hours. These facts the Vahiwtdars will bear in mind when they frame the lists now called for.

7. Persons to be entered in the second list, namely, that of supervisors, should be, as far as possible, servants already in the service of the Sarkar. They must be at least of the rank of Karkoons.

8. Except Naib Fouzdars and their superior officers and the Karkoons in the Police Department, the members of that department are not to be utilized for Census operations.

9. These lists will be prepared Mahalwár. But the name of the Thana should be written conspicuously in the body of the lists as shown above.

10. The Vahiwatdars should send two copies of the lists to you. You will be good enough to examine them and amend the same, if necessary, omitting therefrom the names of such persons, as may be in your opinion unfit for the duty, or of such, as for other reasons, you may deem fit to be excluded, and also adding such other names as you may deem fit. You will be good enough to send one of the amended copies to this office, which copy should reach this office not later than 31st August 1880.

Dated 19th July 1880."

50. It will be observed that the Vahiwatdars were directed to secure the assistance of only those of the non-official classes, who were fit and willing to do the work.

Deficiency of men.

51. By the 26th of August 1880, lists began to come in from the Mahals. These lists showed that the number available was far short of the requirements in almost every Mahal.

Difficulty of securing fit and willing persons from the non-official class.

52. The work of selecting men from the non-official class, fit and willing to do the Census duty, was one of considerable difficulty and tact. For, as stated above, there is usually a prejudice against a Census even among the middle classes. The classes out of which these men were to be selected, were the Patels and Mattadars, Banias, and village Brahmans. The Banias, as a rule, are engaged in their trading avocations, and would naturally regard with disfavour any plan which was likely to entail upon them some loss of time. Besides, the village Banias, as a rule, write what is known as *Bodiya*, or unintelligible handwriting, and such writers were by para. 4 of the circular to be excluded. The village Brahmans, too, are not superior in that respect to their fellow-villagers, the Banias. The Patels and Mattadars are generally innocent of the art of writing. The Vahiwatdars had to labour under these and several other disadvantages in the preparation of the lists.

Paid agency not available.

53. Though the Agent to the Governor-General had in his letter above quoted, contemplated the possibility of a part of the agency being paid, yet it was not possible to secure paid agency at that late hour.

Causes of the difficulty traced.

54. During my inspection tour I made inquiries in different places on the subject of the supply of men for enumeration work, and found that in many cases the lists sent in by the Vahiwatdars were not exhaustive in consequence of the unwillingness of many people to do the work, even with remuneration. It was also found that in forming and fixing blocks the local officers had not borne in mind the difficulty of securing the requisite number of enumerators, but had gone on marking out blocks consisting in several cases of less than 60 houses.

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55. The greater the number of the blocks, the greater the difficulty of securing men to undertake their enumeration. This difficulty was heightened by the fact that the services of our enumerators and supervisors were wanted not only at the final enumeration, as in the British Districts, but also at the preliminary enumeration. The preliminary and final enumerations were to be made by one and the same agency. One and the same person was to do both the enumerations. Thus our non-official enumerators and supervisors had to spend more time at the Census work than the non-official enumerators and supervisors in the British Districts.

Advisability of making one and the same man do both the enumerations.

56. The reason of making one and the same man do both the enumerations is obvious. The enumerator gets more opportunities of making himself well acquainted with his block during the preliminary enumeration, than if he is told off to duty at the final enumeration only.

Circular No. 8.

57. These facts were represented to the Acting Dewan by Mr. Mulshankar at my suggestion, as I was then out in the Districts. The result was that Circular No. 8, of which the following is the English version, was issued to the Subhas :—

CIRCULAR No. 8.

To

THE SUBHA,

_____ Division.

"From the returns received from the Districts, it appears that in some Talukas the Vahiwatdars have not found a sufficient number of enumerators for the Census work.

2. It is of the utmost importance that the requisite number of enumerators, official and non-official, should be found and appointed to their respective blocks before the 10th January 1881. It is equally important that the supervisors should also be appointed to their respective circles before that date.

3. Your personal attention and that of the Naib Subhas and Vahiwatdars is therefore directed to the necessity of finding without delay the number of enumerators required for each Taluka.

4. It is possible that the local officers have omitted from the lists of enumerators, persons who can read and write, but not quite like Sarkari Karkoons. But what is required for the enumeration work is legible writing, and ordinary intelligence to understand the plain instructions in Guzerathi which are appended to the enumerators' books. Kindly, therefore, see that all persons who can legibly write names, &c., and enter figures in the returns are enlisted and appointed before the 10th proximo for the work.

5. I find that some of the blocks that have been formed in compact towns and villages contain less than 60 houses, and that in some places each block contains less than 45 houses. There may have been reasons for forming such small blocks. However this may be, the smaller blocks cannot now be changed. But in order to supply deficiencies in the number of enumerators in the Talukas alluded to in the above para., it is suggested that in compact towns and villages where smaller blocks have been formed, two or even three blocks may be entrusted to one enumerator, provided that the number of houses in charge of each enumerator does not exceed 100, and provided also, that the Vahiwatdar is satisfied that the enumerator would do the work correctly and satisfactorily.

6. By adopting the above plan you will be able to spare enumerators to be sent to Talukas which are sparsely inhabited, and where a sufficient number of enumerators is not available. The enumerators thus to be sent should be Government servants, including Patels. These will receive travelling allowance if sent from one Taluka to another, or from one sub-division to another, as the case may be.

Dated 21st December 1880."

Suggestions to local officers showing how to utilize *Bodiya* writers.

58. Another way which I orally suggested to the Vahiwatdars whom I met during inspection, was to appoint enumerators in such a way as to have a good and intelligent writer available for entering the preliminary entries of the block of his neighbouring, but less gifted enumerator. The two were to go round in the block together, and the less gifted enumerator was to be present throughout the preliminary enumeration of his block, and thus make himself thoroughly acquaint-

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ed with it. The work to be done on the final enumeration night being merely that of testing entries already written, with reference to the state of things existing on that night, and of writing or striking out a few names and entries, could be easily done by a *Bodiya* writer of ordinary intelligence, if he had already become sufficiently conversant with his block.

Difficulty of securing sufficient number of enumerators got over.

59. These arrangements enabled us to secure a sufficiently numerous enumerating staff, and the difficulty which had appeared rather insurmountable after the lists were first received, was got over, and not a single paid enumerator or supervisor had to be engaged.

Difficulty not experienced in the Baroda City.

60. In the City of Baroda, however, these difficulties were not experienced, as, besides a sufficiently numerous official staff drawn from all departments, assistance was received from men like Gangadhar Yeshwant, Esq., of the firm of Gopalrao Myral. This gentleman supplied ten karkoons and a supervisor. Further remarks on this subject appear in another place.

Police rank and file excluded from Census agency.

61. According to the suggestions of the Census Committee and of the Agent to the Governor-General, the Police rank and file was excluded from any participation in Census arrangements. The Fouzdars, Naib Fouzdars, and their Karkoons not falling under "Police rank and file," were, however, as has already been stated, utilized. In one case a Naib Fouzdar was found to have delegated his work to his Jemadar, and he was at once strictly warned against doing so.

Scanty spread of education, main cause of the difficulty.

62. The difficulty of obtaining a sufficient number of intelligent enumerators is greatly due to the scanty spread of education. Let us hope that the difficulties we had to surmount in this respect, will be greatly diminished in the course of a decade, and that the boys and youths now learning in our schools will be available for duty at the next Census.

Cards of appointment to Census officers.

63. To enable enumerators and surpervisors appointed by the Vahiwatdars to visit the houses in their respective blocks and circles, to make the necessary enquiries, and to prevent other people from personating them, chits or cards of appointment were issued under the signature of the Vahiwatdars. The following are the forms of the cards of appointment:—

For Enumerators.

No.
Name of Thana_____
Mouje_____
Letter of Circle_____
No. of Block_____
Name of the person appointed as Enumerator_____
Place of residence_____
Date
Month
1881.

(*Initials*)
Vahiwatdar.

No.
To
_____ (*Name.*)

You are appointed enumerator of the block noted in the margin. Please, therefore, to call on—(name of Supervisor) on—(date and month) and take from him the necessary instructions. Also take the book of Enumerator's schedules from him. Fill in the same as soon as you can, and return it to—(name of supervisor). Fail not to hand over the block-book, duly filled in, to the officer named above, before —(date).

Thana_____
Mouje_____
Letter of Circle_____
No. of Block_____

On the — (date) you will again get the block-book in order that you may check the entries made therein by house-to-house visit on the night of the 17th February 1881. Therefore, obtain the same, check the entries as mentioned above, and return it to the officer named.

(*Signature*)
Vahiwatdar.

Dated 1881.

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For Supervisors.

No.
Thana _____
Mouje _____
Letter of Circle_____
No. of Blocks in the Circle____
Name of Supervisor_____
Place of Residence _____

(*Initials*)
Vahiwatdar.

Date
Month
1881.

No.
To

_____ (*Name.*)

Thana_____
Mouje_____
Letter of Circle _____
No. of Blocks in the Circle_____

You are appointed supervisor of the circle named in the margin. You are therefore carefully to see that no error or mistake is committed in the enumeration of your circle.

The accompaniments noted in the margin will explain your duties. The sole responsibility of seeing that no mistake creeps in rests on you. You will, therefore, be so good as to study the papers appended hereto carefully, and have the books of the circle under your charge, filled in accordingly.

1. Extract from Circular No. 9 so far as it applies to supervisors.
2. Instructions to supervisors.

(Signature)
Vahiwatdar.

Date *Month* 1881.

64. The forms were printed here in the Sarkar Press, and were sent to each Vahiwatdar along with the packages of block-books.

INAMDARS.

65. There are many villages in this Territory which are held in *Inam* by private individuals.

66. The holders manage the villages, and in some cases a small civil and criminal jurisdiction has been granted to them.

67. The Census arrangements included such villages also, and the Vahiwatdars were asked to communicate with the *Inamdars* explaining to them the importance of the subject, and the necessity of their hearty co-operation in respect to their villages.

Co-operation of the *Inamdars* asked.

68. I also requested Khan Bahadoor Pestonjee Jehangirjee, C.I.E., to address *yads* to the *Inamdars*, and ask them to respond promptly to the requisitions from the Vahiwatdars.

69. After this, *yads* were also addressed from this office requesting the *Inamdars* to submit to the Naib Fouzdars, without delay, the *Patraks* called for in Circular No. 1.

70. Most of the *Inamdars* heartily responded to the call. A few, however, had to be addressed several times in consequence of the receipt of communications from the Vahiwatdars complaining of the absence of Mehtas or Karkoons from some *Inami* villages and of the delay occasioned in submitting the *Patraks* called for from this office.

71. In a few cases rather sharp *yads* had to be issued, and the Vahiwatdars were directed not to wait for the co-operation of the *Inamdars* concerned, but to do the needful themselves.

72. This difficulty was experienced not only in the early stage but almost in every stage of the arrangements.

73. Some *Inamdars* would have nothing to do with the Naib Fouzdars, and would consider it derogatory to their dignity to submit the *Patraks* to Naib Fouzdars. They would submit them to the Vahiwatdars direct. Others would not send them to the Vahiwatdars also, but would have direct communication either with the Subha or the Census Superintendent. It was explained to them that no loss of dignity was involved in their being asked to submit the *Patraks* to the Naib Foudzar, and the Vahiwatdars were also asked to avoid friction as much as possible.

OCCUPATION LISTS.

74. In paragraph 38 of their report the Census Committee recommended that the population of each province should be arranged according to occupations

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upon the basis of the classification prepared by Dr. Farr for the English Census of 1871. It was also deemed advisable by them that lists of occupations in English and the Vernacular should be prepared in each province in accordance with the classes and orders of Dr. Farr's scheme.

75. The Government of India ordered the preparation of exhaustive lists for each province.

76. The Agent to the Governor-General in forwarding the correspondence on the subject, suggested that generally it would suffice for Baroda to adopt the same tables of occupations as might eventually be prescribed by the Government of Bombay for observance in the British portion of Guzerath; but at the same time it was desirable to ascertain whether there were any employments peculiar to portions of the Baroda Territory, with a view to the separate exhibition of such employments.

Lists of occupations peculiar to this Territory called for from Divisions.

77. A Circular was therefore issued to our District Officers, requesting them to note any occupations prevailing in their Districts, which in their opinion were peculiar to those Districts.

Circular No. 2.

78. The following is the English version of the Circular:—

CIRCULAR No. 2.

To

SUBHAS.

"1 The trade or occupation or profession (*Kasab*) of each person will have to be noted in the coming Census of the Baroda Territories.

2. To secure uniformity in noting this item, it is necessary to prepare before-hand a complete list or *yad* of the various *Kasabs* to be found in these Territories.

3. It is intended to get a copy of such list from the Government of Bombay, which that Government will prepare for their Census in the Districts of Guzerath, and to use that list here for the guidance of our enumerators.

4. But we have to add to the Bombay list such *Kasabs* as may be peculiar to Baroda, and as are not to be found in the neighbouring British Districts of Guzerath.

5. Are there any such *Kasabs*? You will be good enough to make enquiries and send to this office within four weeks a list of such *Kasabs* as may be followed in your Division, but as are not found in the neighbouring British Districts.

Dated 16th June 1880."

Special occupations not existing.

79. In reply to the above circular most of the Vahiwatdars wrote back to say that no special occupations were followed in their Mahals, which were not also to be found in the neighbouring British Districts of Guzerath.

80. It would, I think, have been better if complete lists of occupations had been called for instead of the special occupations; for, the time which I was obliged to spend in compiling a list of occupations from the block-books, would have been greatly saved.

FORM OF ENUMERATOR'S SCHEDULE.

Agent to the Governor-General's suggestion.

81. The Agent to the Governor-General, in his letter No. 3761, dated 7th May 1880, wrote to the following effect:—

"You will find at page 16 of the enclosed printed compilation, the revised form of Enumerator's schedule, which has been prescribed for general adoption throughout British India. This form is, of course, the basis of all the statistics that the Census is capable of affording, and in the case of Baroda, it has to be carefully considered whether this form is too complex for the machinery at the disposal of the Administration. The Government of India, in para. 4 of letter No. 836 G. G., point to the possibility of the necessity of adopting a less complicated schedule than the one above mentioned, and say that on this point the views of the Imperial Census Commissioner may be awaited. It is, however, clear that if the Baroda Administration agrees to adopt the form prescribed for British India, no objection would be raised by the Census Commissioner. It appears to me probable that you may not think that form too complex, and if such is your conclusion, then I may indicate that besides the advantage of Baroda being on the same footing as regards the Census with British India, there will be this further advantage, viz., that the instructions to be issued by the Government of Bombay for enumerators

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(which instructions are to be printed on the enumerators' books) will be available for Baroda, and the difficulty of obtaining the enumerators' books will be diminished."

82. The Agent to the Governor-General again wrote to enquire (letter No. 4131, dated 20th May 1880), whether the enumerator's form prescribed for British India, was to be adopted in Baroda.

Form prescribed for British India.

83. The form prescribed for British India was as follows :—

Form of Enumerator's Schedule.

District_____ Sub-Division_____ Village_____ Name of Enumerator_____

No. of House_____ (Serial No. of Form).

Serial No. of each Inmate.	Name.	Condition, i. e. whether married, unmarried, widow, or widower.	Sex.	Age last birth-day.	Religion.		Mother tongue.	Place of Birth.	Occupation of men; also of boys and females who may do work.	Education—1, Under instruction; 2, Not under instruction but able to read and write; 3, Not under instruction and not able to read and write.	*Infirmities.* 1, Unsound mind. 2, Deaf-Mutes from birth. 3, Blind. 4, Lepers.
					Religion.	Caste, if Hindoo, Sect, if of other Religion.					
1	2	3	4	5	6	7	8	9	10	11	12

84. This form was carefully considered, and it was not thought too complex for our use. The advantage of obtaining the same instructions for our enumerators, as would be issued by the Bombay Government for use in the Bombay Presidency, and the fact that by our adopting the same Schedule, the difficulty of obtaining enumerators' books would be diminished, induced this Administration to adopt the form prescribed for British India, and the Minister wrote to the Agent to the Governor-General (letter No. 5665, dated 20th May 1880,) that the form of the Enumerator's Schedule for the British Districts of the Bombay Presidency would be adopted in its integrity by His Highness' Government. The Schedule adopted in the British Districts was therefore used for this Territory. The authorities of the Rajpootana State Railway, however, used, as was afterwards found, the Eight-Column-Schedule for their passengers.

Form prescribed for British India adopted.

RECEIPT AND DISTRIBUTION OF FORMS.

85. After the question as to the adoption of the Enumerator's Schedule was decided, the Minister requested the Agent to the Governor-General to obtain from the Bombay Government 7 lacs of Schedules for our use.

Bombay Government requested to supply forms.

86. These Schedules were received in packages in the beginning of November.

Supply of forms received.

87. The labels and outer sheets received were sufficient for 7,000 blocks only, whereas the lists received from the Mahals showed the number of blocks to be nearly 12,000. Besides the block-books, loose forms were also required for use. 7,000 additional outer sheets and instructions were, therefore, indented for, and they were received by the 27th December 1880.

Additional supply indented for.

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88. About the middle of October, lists* were called for from each Mahal of blocks and circles as finally settled, so as to enable us to prepare block-books here. The following form was set down for preparing the lists :—

Pucka lists of Blocks and Circles called for, received and examined.

Serial Number of Village.	Name of Village.	Letter denoting Tukadi or Circle.	Serial Number of Block.	Exact Number of Houses in each Block.

89. By the 5th of November the lists were due. From the 6th November the lists began to be received from the Mahals. They were very carefully and strictly scrutinized in this office with the light of former lists received, and wherever flaws were detected, the lists were returned to the Mahals for amendment.

90. Some Vahiwatdars were late in sending the lists and when they did send them, the same had to be returned in consequence of flaws.

91. In two instances, viz., Vadavli and Kathore, Karkoons from this establishment had to be sent down to the Mahals to rectify the lists according to the form set down.

92. In a few cases, I had, during my inspection tour, to make alterations in the circles as fixed by the Vahiwatdars.

93. As soon as the lists began to be received, the work of stitching the forms and preparing block-books began. It was first intended to give it by contract, but no contractor could be found to undertake the work within a reasonable amount and within the prescribed period. So there was hardly any time left for waiting for more tenders, &c., from contractors, and thus the Karkoons and others on this establishment had to be utilized for that work. The quantity of work to be done was great, and the time available was very limited. I therefore engaged special candidates at the suggestion of Khan Bahadoor Kazi Saheb, Acting Dewán, to whose direction, advice, and encouragement throughout this period of activity and anxiety the success of the undertaking was mainly due. The candidates and the Karkoons worked incessantly day and night, and prepared block-books. Taking one inner sheet to suffice for four houses—one side per house—as many inner sheets were used for every block as there were houses in that block. To meet extra requirements, such as those of houses, temples, and *dharmashalas* containing more than 12 inmates, extra forms from 7 to 10 per cent. were also put in. These were stitched together in cartridge paper covers. In each book was also stitched a copy of the instructions to enumerators and one outer sheet.

Preparation of block-books.

94. The books being then ready, labels received from Bombay, showing the name of District, Mahal, &c., were pasted. But the Bombay labels used the word Tukadi to denote a block. The circle had no place in those labels, while we meant to show the block and the circle and the Thana. The word "Tukadi" as printed in the label was thus utilized to denote a circle and supplementary labels for showing the number of the "Jatho" and the name of the Thana were printed in the Sarkar Press here. These supplementary labels completed what was wanting in the Bombay labels. The two labels together showed the name of District or Division, the name of Mahal, the name of Thana, the name of Village or Town, letter of circle, number of block, the name of supervisor, the number of pages in the book, and the name of enumerator. Of these the names of enumerator and supervisor

Alterations in labels and instructions to enumerators.

* Referred to in para. 20 of Circular No. 5, dated 6th August 1880, given under para. 27, *ante*.

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were to be filled in in the Mahals, all other items were filled in here. In the instructions to enumerators also, we had to make some changes. In the first place, the instructions being under the signature of Mr. Baines, could not be sent down to our officers without an additional slip, stating that the same instructions had been adopted for this Territory. This slip was printed in bold letters in the Sarkar Press. Besides this slip, there was another making some changes in para. 12 with regard to the occupation of women. The circumstances under which this slip was added are given in another place.* An amendment slip was also received from the Deputy Census Superintendent and this also had to be pasted. Altogether the work was found to be very tedious, and it had to be done within a stated period.

95. The preliminary enumeration had to be commenced by the 15th January, and it was necessary that the books should reach their destinations before that date. Some of the *Patraks* or lists had arrived late. There was no time to be spent in asking for explanations, for, on whomsoever the fault lay, the responsibility of seeing that the books had reached their destinations rested upon this office, and the success of the arrangements greatly depended upon the supply of books in time.

Despatch of block-books to Mahals.

96. By the 25th of December 1880, the books began to be sent out. The books for Mahals situated far from Baroda were prepared and despatched first. Packages of books to the address of Vahiwatdars whose Sadar Stations were at a little distance from the Railway line, were sent to the care of those whose Head-quarters were situated on the Railway line, and the latter were directed to see that the packages were immediately forwarded to the former.

97. For Mahals where Railway communication did not exist, the packages were sent by post. For Okhamandal the packages were sent to our Bombay Agent, and he was requested to send them by one of the coasting steamers plying between Bombay and Mandvi.

98. For Dhari the amended list was sent very late by the Vahiwatdar. A telegram had to be sent and yet the list did not arrive in time to allow the packages being sent per post. We had, therefore, to send a man with the packages to Damnagar. The Damnagar Vahiwatdar was directed to forward the packages immediately after receipt to Amreli, and the Amreli Vahiwatdar was asked to send them on to Dhari. By this arrangement though the lists had been received very late the books reached Dhari in time.

99. With regard to the postal arrangements, I cannot but refer here to the delay which occurred in the case of the packages destined for Amreli and those for Shianagar. The packages for both these Mahals were despatched from this office at a time when there was a sufficient margin of period for the packages to reach their destinations in due time. Yet *somewhere* they were detained, and reports after reports began to be received from the Vahiwatdar of Amreli and the Mahalkari at Shianagar, stating that the packages had not reached them. At last I was obliged to depute a Karkoon from this office with extra forms, labels, papers and all, and with directions to prepare the books again, if the packages already despatched would not reach in time. The Vahiwatdar and the Mahalkari were apprised of this step by wire. By the time the Karkoon reached Amreli, the former packages had just reached that place, and for Shianagar new books were supplied. Thus it will be seen that all that could be done to supply the books in time to the Mahals was not left undone.

Additional forms printed in Sarkar Press.

100. Because extra inner sheets were used in every block-book to meet extra requirements, the number received from Bombay fell short of the demand. There was, however, no time left for indenting for a fresh supply from Bombay. Supplementary inner sheets were, therefore, printed in the Sarkar Press, and the manager, Mr. Achyut Shastri, I am glad to say, used the utmost despatch in printing them.

Loose schedules.

101. Besides the regular block-books, loose schedules and special books were used in certain cases.

* Vide paras. 147, 148 and 149.

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102. Para. 12 of Circular No. 9 and paras. 3, 4, and 6 of Circular No. 11 bear upon this subject.

INSPECTION TOUR.

103. It was thought advisable to see by personal inspection whether the circulars issued from this office had been properly understood and carried into effect by the local officers.

Commencement of the inspection.

104. In the early part of October, therefore, I set out on inspection tour. At first I visited some villages near Baroda in company with Mr. Mulshankar Jetha, examined the blocks and circles and the numbering of houses. Wherever mistakes were observed, the Naib Fouzdar and Talathis on the spot were directed to amend them, and intimation thereof was given to the Vahiwatdar and the Subha.

Places visited in the Baroda Division.

105. The regular inspection tour began on the 16th of October 1880, when I visited Saoli, the head-quarters of the Jarode Mahal. After visiting Saoli and some villages near it, I went to the Choranda Mahal, the head-quarters of which were then at Koral. In both these Mahals I found that each village, however small, had been regarded as a Tukadi, and that was owing to a misinterpretation put on para. 9 of Circular No. 5. This impression was removed by addressing all the Vahiwatdars on the subject. After leaving Koral I visited Sinore, Tilakwárá, Karnáli, Dabhoi, and Bahadarpur.

106. From Bahadarpur I returned to Baroda and thence went to Petlád, where I had to direct several modifications in the blocks and circles as already demarcated. From Petlad I went to Nár, thence to Sojitrá, Vaso, and Pihej, after visiting which I returned to Baroda.

Tour in the Nowsari Division.

107. After returning from Petlád I was detained by office work for a few days, and then I started for the Nowsari Division.

108. In the Nowsari Division I visited Nowsari and some villages near it and Billimora. At Nowsari I consulted the Subha, Rao Bahadoor Ganesha Sitarám, whom I found to have thoroughly understood the importance of the work. I also called the Vahiwatdars of the Mahuwa, Kámrej, and Palsáná Mahals to meet me. I explained to them the nature of the work to be done, and the defects observed by me in several places in the Baroda Division and gave them general instructions.

109. It was not deemed advisable that I should visit the jungle Mahals of Songarh and Vyárá at that season of the year, as the Mahals are at that time extremely unhealthy, and I had to visit other Divisions, and had scarcely time left to risk a visit to those Mahals.

110. I gave full instructions on the subject of the Census arrangements even up to enumeration to the Vahiwatdar of Mahuwa, and directed the Vahiwatdar of Vyárá to get instructions from the Mahuwa Vahiwatdár, and the Songarh Vahiwatdar to take instructions from the Vyárá Vahiwatdar.

111. My original idea was to visit Ghandevi, Palsáná, and Kámrej, but I was obliged to return to Baroda for some other emergent work.

Tour in the Amreli Division.

112. After staying a few days in Baroda, I resumed the inspection work. It was my earnest desire that the most distant parts of the Territory should not be left unvisited. Hence I went to Dwarka and Beyt Shankhoddhar.

113. From Dwarka I returned by steamer to Verawal, thence went to Prabhás Patan. Thence I visited Kodinar, where the *Patraks* of blocks and circles for the Mahal had to be modified. From Kodinar I went to Ghátwad, thence through the *Geer* to Dalkhánia. At Dalkhánia met the Naib Fouzdar and gave him instructions. Thence I went to Dhari. I halted at Dhari for two days as the Subha, Amreli Division, happened to be there. At Dhari the blocks were re-formed, and the circles of the whole Mahal were readjusted. From Dhari I went to Amreli, examined the town, and corrected the Mahal *Patraks*. Thence I went to Damnagar, where I had to direct similar corrections, and in addition, the

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re-numbering of houses and re-formation of blocks in the *Kusba*. As there was no time at my disposal to proceed to Shianagar, I instructed the Damnagar Vahiwatdar, under whose Mahal the Peta Mahal is situated, to give instructions to the Shianagar Mahálkari. Thus ended the tour through the Amreli Division.

114. By the 26th December I returned to Baroda. By that time the work at the Sadar station was growing more urgent. The block-books had to be prepared, and arrangements for despatching the packages to their destinations had to be made. The City arrangements also had to be attended to, and the most important Division of the territory, viz., the Kadi Division, had remained unvisited.

Tour through Kadi Division.

Looking to the urgency of the work at Baroda, I had almost despaired of visiting that Division. I was obliged to stay more than a month after my return from the Amreli Division. However, to make myself sure that all was right in the Kadi Division, I determined to visit it, though at a late hour in the arrangements. I had, of course, written to the Subha from time to time apprising him of the modifications I had to make in the several Mahals in the other Divisions, I had visited; and I was almost sure that the Subha, Rao Bahadoor Laxuman Jagannath, with his usual energy and discipline, would not allow any flaw to remain unnoticed. Besides he was himself moving out in the Districts, and had made it a point to inspect the Census arrangements. However, I managed to eke out a few days from the pressing engagements at Baroda and visited that Division.

115. By the time I visited the Kadi Division, the preliminary enumeration had been very nearly finished. I therefore confined my inspection to the examination of the preliminary record of entries.

Places visited.

116. In the Kadi Division I visited the following places:—

Kalol.	Visnagar.
Kadi.	Vadnagar.
Mehesáná.	Kherálu.
Sidhpore.	Patan.
Unjhá.	

117. It is not necessary to go into the details of the work done during the inspection in the Kadi Division. I may, however, say that generally the entries were legibly and neatly written, and that the errors which were detected were more of judgment than caused by carelessness. The errors, however, were rectified and intimation thereof was given to the other Vahiwatdars.

CENSUS COMMISSIONER'S VISIT TO BARODA.

118. The Census Commissioner for India (C. A. Elliott, Esq.,) and the Deputy Superintendent of Census, Bombay, (J. A. Baines, Esq.,) visited Baroda on the 17th of December 1880. Unfortunately I happened then to be travelling in the Amreli Division, and was not able to meet them. My Assistant, Mr. Mulshankar, was, however, present.

119. Mr. Mulshankar waited upon them at the direction of the Agent to the Governor-General and Khan Bhahadoor Kazi Shahabudin, Acting Dewan. The several circulars issued from this office were gone through; and especially the one about the definition of "house," was discussed at some length. Mr. Mulshankar, who had entered into the spirit of the arrangements (for in framing every circular he and Mr. Balwantrao had a voice) was able to give the necessary explanations and he also gave a general outline of the arrangements made up to date.

Baroda Circulars gone through.

120. The Commissioner and the Deputy Superintendent then drove through the City and inspected the numbers on houses in different streets and *gulleys*. Their attention was particularly directed towards the large cyphers on the doors of houses painted to avoid double numbering, as mentioned in para. 38, and they seemed very well satisfied with the mode adopted by us.

Visit to the City.

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121. Mr. Dinshaji Ardeshir, Municipal Commissioner, also accompanied them. Explanations were given wherever questions were asked. At the time of leaving Baroda for Ahmedabad both the officers were good enough to express to Mr. Mulshankar, who waited upon them at the railway station, that they were satisfied with the arrangements, and asked him to communicate this opinion of theirs to me.

Arrangements found satisfactory.

Opinion of the Deputy Superintendent of Census, Bombay.

122. The following extracts from the letters of Mr. Baines to the Agent to the Governor-General will also show what he thought of the arrangements :—

Extract para. 1 of a letter No. $\frac{C}{43-O}$, dated 30th December 1880, from the Deputy Superintendent of Census, Bombay, to the Agent to the Governor-General at Baroda :—

As suggested at our recent conference on Census matters, I have the honour to propose that the enumeration of the military as well as the civil limits of the Baroda cantonment should be conducted under your general control, and the returns tabulated and compiled with those of the Baroda city. I have all the more confidence in recommending this course from having seen the excellent arrangements that have been made by His Highness the Gaekwar's Administration for the Census of the civil population of their Territory, and I trust the slight additional labour of undertaking the completion of the cantonment enumeration will not prove inconvenient.

Extract para. 6 of a letter No. $\frac{C}{607-O}$, dated 28th Febrnary 1881, from the Deputy Superintendent of Census, Bombay, to the Agent, Governor-General, Baroda :—

The excellent arrangements made for enumeration in Baroda, justify me in supposing that the tabulation will be carried out in an equally thorough manner.

INSTRUCTIONS TO ENUMERATORS.

Draft instructions called for.

123. Draft Instructions to enumerators were called for from the local Governments by the Government of India in their letter No. 1—12 C., dated 29th March 1880.

124. Afterwards a telegram, dated 19th May 1880, was received from the Government of India to the following effect :—

"Draft instructions to enumerators wanted as soon as convenient for comparison with others. Letter follows."

125. This telegram was forwarded by the Agent to the Governor-General to the Minister, who, in reply, wrote to say that the form of Enumerator's schedule for the British Districts of the Bombay Presidency would be adopted in its integrity by His Highness' Government. Thus the Instructions to the enumerators, which the Government of Bombay would issue, would also be adopted.

126. This correspondence took place before this office was opened.

Settled instructions received.

127. About the end of September was received a copy of Instructions as settled by the Government of India. The Agent to the Governor-General in his forwarding endorsement said that the Census Superintendent had better await the receipt of the Bombay Instructions before taking action.

Bombay instructions to Enumerators.

128. In the beginning of November the Bombay Instructions in Guzerathi were received, the English version of which runs as follows :—

"INSTRUCTIONS TO ENUMERATORS.*

A.—Preliminary record of entries.

"1. Beginning from such date as the Collector may fix, you will enter in this book all the people living in your block, except travellers or pilgrims in dharmshalas and chavdis, and those who will be entered on separate forms by the head of the house. You must write very distinctly, using black ink. You will take a fresh page for each house, that is to say, for each building to which a separate number has been affixed. If one page will not contain the names and particulars of all the inmates of a house, you should continue them on the next page, entering again the number of the house, followed by the word 'continued' in column A. You must never begin entering the names and particulars of the inmates of a fresh house in the middle of a page.

* Translations of these instructions will form a part of each enumerator's book of schedules.

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2. (*a*) The first name you enter should be that of the head of the house, whether male or female. Visitors and others who are expected to be absent at the final Census should be entered after the list of the permanent residents has been completed. (*b*) You will enter all persons, male or female, young and old, living in or taking their meals from the house at the time the form was filled up. You must not enter any persons absent on journeys or temporarily residing elsewhere; but you must enter persons who are sleeping outside, or are out of doors fishing, working in the fields, or watching crops, or, like yourself, away from home for a short time on duty.

3. Column 1.—You should not fill up this column until the night of final enumeration.

4. Column 2.—You should enter the names of all males in full, also of all females, unless there be any objection to telling the names of females, when you must enter the word 'female' in this column, and fill in all other particulars as usual in the rest of the columns.

5. Column 3.—Young boys and girls who have gone through the ceremony of marriage should be entered as married, even though they may not have actually begun to live with their wives or husbands. A male or female whose first wife or husband has died, must be entered as a widower or widow, unless he or she has married again, in which case he or she must be entered as married. You must understand that for the purpose of filling in this column, the ceremonies of Mohotur, Nátru, Shiriudsu, or Nikah, are equivalent to Lagan, Madvé, or Shádi.

6. Column 4.—Enter whether male or female, even when you may have written 'female' instead of the name in column 2.

7. Column 5.—In the case of infants under one year of age enter the age in months, writing the word 'month' after the number. If any person is unable to state his or her age accurately, you must not write 'not known' or leave this column blank, but should make enquiries of the relations or other inmates of the house: if the person is present, guess from your own observation how old he or she is, as accurately as possible. You are forbidden to ask to see any female who is not voluntarily produced before you.

8. Column 6.—Enter here the religion to which each person belongs according to the main denominations, such as Hindu, Mussulman, Christian, Jain, Parsi, Jew, Bhauddha, Sikh, Brahmo (or Prárthna) Samáj. If a person belongs to a jungle tribe that do not follow the Hindu religion (such as those who worship ghosts, evil spirits, and wild beasts), enter the tribe only.

9. Column 7.—In the case of Hindus enter the caste according to the example shown below, and fill up also the small form supplied to you separately for each Brahman household. Do not use general terms such as Pardeshi, Gujar, Kshatriya, Madrási, Purabia, Márvádi, &c. Enter Mussulmans first as Sunni, Shiah, or Wahabi, and after this write whether they are Saiad, Borah, Moghal, Khoja, and so on. Enter Christians, both native and foreign, as Episcopalian, Roman Catholic, Presbyterian, Baptist, Wesleyan, &c., and aboriginals as Bhil, Naikada, Kathodi, and so on.

10. Column 8.—Enter the language ordinarily spoken in the household of each person's parents, whether or no it be that of the place in which he or she is residing at the time of the Census. For instance, the mother-tongue of a Márvádi Wani residing in the Deccan is Márvádi, not Maráthi; that of an Arab in Guzarát will be Arabic or Hindustani, not Guzaráti; and of an Englishman living in Belgaum, English, not Kánarese.

11. Column. 9.—Here enter the name of the District where the person was born, and add the name of the province, if he or she was not born in the province, where his or her name is recorded at the Census. In the case of persons born out of India enter the country only. If a European British subject, add British subject, and if of mixed European and Asiatic parentage add Eurasian.

12. Column 10.—Boys at school, girls, small children and women who do no regular work should not be entered in this column, in which should be shown only those who actually do work. If women be employed in such domestic occupations as spinning in addition to household work they are to be entered in this column, if the produce of their labour is regularly brought to market; and women who habitually help their husbands or relatives in special occupations such as weaving, dyeing and sometimes in husbandry, or who work regularly in a factory or at special labour, should all be entered. If a person has two or more occupations, that one only should be entered from which his income is chiefly derived. If a person makes his living by an occupation which is not that of his caste, (as a lohár or sutar, who cultivate, a Bhoi, who carries palkis, a kalashi, who turns tiles), you must take care to enter the occupation he actually follows. General terms like 'service,' 'writing,' 'labour,' 'shop-keeper,' 'merchant,' or 'weaver' must not be used, but in all cases the specific service, trade, or branch of occupation in which the person is engaged must be entered in detail as shown in the example below. In the case of persons not following any occupation you should enter the source of their means of subsistence, as rent of houses, dividends, interest on funds, and so on. Where persons are temporarily unemployed, you should enter their last or ordinary occupation. In every case the ordinary name by which the occupation is generally known should be given.

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13. Column 11.—Against a person under instruction, whether at school or at home, write '*learning*;' if a person, not being under instruction knows how to read and write, enter him or her as '*instructed*'; and in the case of those who are not under instruction, and can neither read nor write at all, or can read but cannot write, or can sign their names but cannot read, enter '*illiterate*.'

14. Column 12.—Enter as deaf and dumb only those persons as have been both deaf and dumb from birth. Only persons blind of both eyes should be entered in this column, as, too, only those persons afflicted with corrosive leprosy (*Mar* and *Guj*, *Raktpit*, *Kanar*, *Girnerog*), not those suffering from discolouration (*Mar* and *Guj*, *Kor*, *Kanar Tonnu*).

B.—Final Enumeration.

15. On February, beginning at 8 P. M., you will take this book with the entries filled in, and visit every house in your block in order. If you find any persons entered in the book by you are no longer living in or taking their meals from the house, you will score out their names. If any persons, not as yet entered by you in this book, have arrived or been born in the house, and are at the time of your visit living in, or taking their meals from it, you must enter their names with all particulars. The provisions of para. 2 (*b*) above are applicable here. You must so correct and alter your entries where necessary as to make them an exact record of the facts as you found them on the night of final enumeration, and must enter in column 1 a separate serial number for each inmate of the house, even where the person is a female whose name is not given. All corrections of your former entries must be made in red ink.

16. When you have visited every house, and done all that is above prescribed, you must go to the encamping grounds, if any, and to the dharmshálas, temples, or chavdis in your block, and there enter the names and full particulars of all travellers, except those by rail (who will be counted as they leave the stations), and of pilgrims or others who have arrived there, or who may be passing the night on the road within your block. There will be no house number in column A for these persons, except in the case of dharmshálas and similar buildings, but against the names of all such persons you should add the word '*visitors*,' except when they belong to tribes which habitually wander about the country without any permanent abode, who should be recorded as '*wanderers*.'

17. You are not to persist in inquiring the name of any female if there is any objection to giving it, or to ask for any information, as, for instance, the amount of any person's income not required for the purpose of filling in the columns of your forms; but all persons will be bound to give you such information as being really required, you can legally demand. Any enumerator detected in extorting money on any pretext connected with the Census, renders himself liable to be punished under the Penal Code." *

129. Copies were then circulated to the Subhas and Vahiwatdars to enable them to get an idea of the nature of the work to be done. Besides, it was thought advisable to send the instructions beforehand, so as to allow the Subhas and Vahiwatdars sufficient time to go through them carefully, and seek explanations on doubtful points.

Copies of instructions in Guzerathi circulated to local officers.

130. References were received from several Vahiwatdars. The points raised in these references were reduced to the form of a statement, and thus a clear idea was obtained as to the points raised. Five block-books were also experimentally filled in the City, so as to get an idea of the difficulties likely to arise.

131. The points raised by the District Officers, and those that suggested themselves to us by the experimental enumeration were all considered, and Circular No. 11 was issued.

Supplementary instructions.

132. The following is the English version of the circular:—

CIRCULAR No. 11.

"Copies of Guzerathi instructions to enumerators were circulated to Subhas and Vahiwatdars who have submitted several questions for being answered. This circular deals with the points raised in the questions, and also with others that suggested themselves here.

2. Every enumerator should have this paper with him while filling the block-book.

Para. 1 of the Instructions.

3. The Vahiwatdar should, at the time of the preliminary enumeration, furnish each enumerator with a list showing the number of house and names of persons to whom loose forms may have to be furnished for being filled in by themselves. On the night of the 17th February, the enumerator, after he has tested the entries in his book, should collect all such loose forms and incorporate them in the block-book in their proper places, and the supervisor

* Here will follow a sample form which will vary in detail according to the part of the Presidency where the book is to be used.

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should see that all such loose forms are inserted according to the list furnished by the Vahi watdar.

4. No loose forms should be given for being filled up, if the person to whom they are to be supplied is unable to fill them up either in English or in Guzerathi.

5. It is stated in the instructions that travellers and pilgrims who may have put up in *dharmashallas* and *chouras* are not to be entered in the book. This means that no preliminary record is to be made of them. All persons, who will put up in *dharmashallas* or *chouras* on the night of the final Census will, of course, be entered that night in the block-book in the forms bearing the number of the *dharmashalla* or *chowra*.

6. Travellers and wandering people, such as *Bajanias*, &c., who encamp on open ground should not be recorded previously, but on the night of the 17th, and on loose forms. These forms will bear no house number, and be bound up at the end of the book. But regiments on the march are to be regarded as present at their *Sadar* stations. Therefore, if any regiment has halted at any town or village on the night of the 17th, it should not be enumerated by the town or village enumerator.

Para. 2.

7. Where a house is occupied partly by the owner and partly by tenants, the name of the owner should first be entered in the form; the names of the members of his family should then follow, and then those of the tenants and their families. Where a house is occupied by tenant families only, the entry should commence with the name of the principal member of any one of the families.

8. Visitors, who intend staying till the final Census, will, of course, be entered in the preliminary enumeration. In para. 2 of the Instructions it is stated that "Visitors and others, who are expected to be absent at the final Census, should be entered," &c. The reason for entering even such persons as are not likely to be in the house at the final Census is that pos sibly they might otherwise escape the final enumeration altogether.

9. In the same passage instead of "રહેવા નથી" read "રહેવાના નથી."

Para. 4 (*Col.* 2 *of the form*).

10. The full name of a married or widowed woman means her name and that of her husband. If the husband's name cannot be obtained, the father's name may be written, and if that even is not obtainable, her own name alone will do.

Para. 5 (*Col.* 3).

11. The word કુંવારી (*kunwari*) as used in this form is equivalent to "unmarried," therefore, unmarried women should be entered as "*kunwari*" though they may have children.

12. Divorced men and women who have not married again, and eunuchs and prostitutes should be recorded as unmarried.

Para. 6 (*Col.* 4).

13. Eunuchs or *hijdas, fátdás, pavaiyas* should be regarded as males.

Para. 8 (*Col.* 6).

14. Jains are not Hindoos. Shrawaks are Jains. They should, therefore, be recorded as such in this column, and not as Hindoos.

Para. 9 (*Col.* 7).

15. With regard to Hindoos, caste alone to be entered, and not Panths. A Kanbi or Sutar following the Swáminárayan or Rám Sakhi Panth, is to be entered as Kanbi or Sutar and not as Swáminárayan panthi or Rám Sakhi panthi.

16. In writing the caste of a Hindoo the main division of the caste should be mentioned first, and then the sub-division, as Brahman (Nágar Wadnagrá), Baniá (Dasá Lád), Kanbi (Levá), &c.

17. The forms for Brahman families referred to in this para. are not to be sent, and the words "દરેક બ્રાહ્મણના કુટુંબસારૂ બીજું ફારમ છે તે પણ ભરવું" should be considered as cancelled.

18. Momnás, Shaikhs, and Moulesaláms are Mahomedans, though they follow some Hindoo rites and customs.

Para. 11 (*Col.* 9).

19. If a person is unable to mention the Zilla, *Prant*, State, Presidency, or Country, or even town or village of his birth, the words "ખબર નથી" should be written against his name in this column.

20. If a person is born of non-British European parents out of British India or Burmah, or out of any Native State in India, the word "British" should not be mentioned against his name, but the word "European" should be mentioned.

Para. 12 (*Col.* 10).

21. Before filling column 10 of the form, para. 12 of Instructions should be thoroughly borne in mind. Careful enquiries should be made about the occupations of women and children, as incorrect information is most apt to creep in in this respect. If a woman does not do any

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other but household work in her own family for her husband or relatives, a naught should be put in the column of occupation against her name; for, such work, though commonly called "ઘરધંધો," is really no "ધંધો" (occupation). If, however, besides her own household work, she does some work which contributes to the income of the family, the nature of the work should be mentioned. Cotton spinning, or cotton ginning, or silk embroidery, and such other work is often done by women for wages or price. Care should be taken that the proper occupation is entered in such cases.

22. So long as a boy or youth of whatever age attends a school or college as pupil or student, a naught should be put against his name in this column.

23. In the case of eunuchs, the occupation they follow, such as begging, dancing, &c., should be mentioned.

General.

24. In the heading of the Instructions and of the form for filling in the totals at the end of the block-book, the word "Tukadi," is used as denoting a block. But by Circular No. 3, dated 16th July 1880, issued from this office, the word "Tukadi" has been adopted to denote a circle and the word "Jatho," to denote a block. Where, therefore, the word "Tukadi" occurs in the block-book, it should be understood to mean a "Jatho," and where the word "Circle" appears, it should be understood to mean a "Tukadi."

25. If any house be uninhabited, the number thereof should be entered in column "૫" of the form and the word "ખુલ્લું" or uninhabited, written in large letters on the form. Care should be taken not to enter the particulars of the inmates of another and inhabited house in that form.

26. Enumerators and supervisors and other persons accompanying them on Census duty, will be entered as present at their houses whether they have to perform Census work in, or out of the villages or towns wherein their houses are situated. Persons absent from their homes on night duty, or for watching the crops in the fields, should be regarded as present at their homes and entered accordingly.

27. The particulars of each entry should be written in full. It is usual to use inverted commas, or the words "એજન" or "ઉપર" to denote the same set of facts as mentioned in the line immediately preceding. This mode should not be followed in filling the block-book. Where there is no entry to be written, a naught should be put in. In column 12, for instance, naughts will generally be put in, unless a person is suffering from any of the infirmities mentioned in the heading of that column.

28. If a house bears no number, for instance, a house built after numbers were painted on houses, it should be given the number of the last preceding house with the addition of cross lines, thus +, on the right side of the number, to distinguish it from the house bearing that number.

29. On the night of the final Census, persons who produce a ticket showing their enumeration at a railway station, or a bunder, should not again be enumerated by the town or village enumerators.

30. Men belonging to a regiment or battalion are to be enumerated at the station of their regiment or battalion, though they may be temporarily absent in other towns or villages on duty. Enumerators in such towns or villages are not to enter such men in their books. A separate list of such men should be made by the enumerator on the night of the 17th February, and submitted to the Vahiwatdar, who will forward it to the commanding officer of the regiment to which the men belong.

Dated 12th January 1881."

Reasons for the issue of the circular stated.

133. Paras. 3, 4, and 6 of this circular refer to the supply of loose forms or schedules to householders and others. The educational condition of the the people did not warrant an indiscriminate supply and hence the Vahiwatdars were warned to be rather sparing in the issue of loose forms. Para. 7 was put in, because some Vahiwatdars had asked for instructions on the subject contained therein.

134. Para. 8 explained what to the Vahiwatdars appeared rather inconsistent, for, they argued, there was no use of entering in a house during the preliminary enumeration, those guests who were not expected to be present in that house on the night of the final enumeration. The reason of entering even such persons was explained to them in para. 8 of the circular.

135. Para. 9 corrected a slip in the printing. The letter ન was omitted in the original, and the slip was pointed out to the Vahiwatdars.

136. Para. 10 was put in because of a point raised by some Vahiwatdars on that subject.

137. Para. 11:—In the sample form as filled in and circulated with the Instructions, the word "કુટુંબ" is used to denote the second heading in the column

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viz. "બચ્ચા થયેલું વર્ગો." On this some Vahiwatdars asked whether unmarried females having children should be entered as "કુંવારી." The idea conveyed by the word "કુંવારી" is that of a virgin. Hence the question raised by the Vahiwatdars, and para. 11 dealt with that question.

138. Para. 12 was also intended to clear a doubt felt by some Vahiwatdars. Among prostitutes many are found to have taken to the profession after marriage, having run away from, or been abandoned by, their husbands. The same may be said of many eunuchs. Hence the Vahiwatdars enquired whether such persons were to be entered as married or unmarried. But the Census was intended to show the state of things as existing on the 17th of February. Such persons could not be considered to be in a married condition, or as it is called *coverture*. They could not be considered widowed, for, in many cases the former husbands of prostitutes and the former wives of eunuchs may be living, and the possibility of eliciting information on that subject from the prostitutes or eunuchs themselves was *nil*. Besides, such persons are usually regarded by their former relatives as virtually dead, and the former relation is ignored. Hence it was thought advisable to enter them as unmarried. As to born prostitutes or daughters born of prostitutes, their case was clear, the marriage with a scabbard or sword being no marriage at all.

139. Para. 13 was in consonance with the directions as contained in para. 12 of the Resolution No. $\frac{7}{104\text{-}116}$ C. of the Government of India, dated 31st July 1880.

140. Para. 14 was specially inserted. The current impression among the Jains themselves is that they are Hindoos. Meshri and Shrawak Wanias intermarry. I asked several Jains, and they appeared to regard Jainism as a sect of Hinduism. It seemed probable that information under this head would be vitiated, and hence the Vahiwatdars, supervisors, and enumerators were specially warned against the error.

141. Paras. 15 and 16 were intended to render the Instructions more explicit.

142. Para. 17 :—As information about Vedic traditions was not to be collected in this Territory along with the Census, our Vahiwatdars, &c., had to be told that what was written in the Instructions about filling a supplementary form, they were to consider as struck out.

143. Para. 18 was put in to satisfy a doubt raised by some of the Vahiwatdars.

144. Para. 19 needs no remark.

145. Para. 20 :—The Subha, Baroda Division, raised the point which is the subject-matter of this para., and it was therefore specifically mentioned. In this respect we had to deviate from the printed Instructions, but necessity required our doing so.

146. Para. 21 is the most important of all the paras. It refers to the occupation column. It was necessary to impress upon the minds of the enumerators the importance of filling in this column carefully. Para. 11 of the Instructions was sufficiently explicit, but special attention of the enumerators had to be drawn to this para. It was deemed necessary to warn the enumerators against the common acceptance of the term "ઘરધંધો." In common parlance the word is generally used by women of almost every rank to show household work. Women, when they are examined in Courts or before a Commission, generally state their occupation to be "ઘરધંધો," meaning household work. For the purposes of the Census, however, the use of the term in that sense was to be avoided. The entries in the column of occupation were intended to show what occupations were followed which directly contributed to the income of the family. Household work performed by women for their husbands or relatives without remuneration, does not directly contribute to the income of the family. The use of the word had to be avoided in all cases where mere household work was performed by women in their own family or in the family of their relatives. But where women performed household work for wages or for price, where they were paid for work done, such work was to be shown in the column of occupation, and the word to be used by the enumerators to denote such work was "ઘરધંધો," so the special or limited acceptance of the word had to be fully explained. Besides this, women of even well-to-do classes,

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especially in Guzerath, generally earn some money by spinning or embroidery work. Such work, as it yields some income, was to be shown in the occupation column. Hundreds of women are engaged in cotton industry. Some spin, some weave, and some separate the cotton seeds from cotton fibre. They do regular work either in their own houses or outside, and earn a pretty defined income every year. In connection with this subject, the wording of para. 12 of the printed instructions appeared defective.

147. In the original Instructions in English, the following sentence occurred:— "If women be employed in such domestic occupations as spinning in addition to household work, they are to be entered in this column, if the produce of their work is regularly brought to market."

148. This conditional clause was rendered into Guzerathi thus "અને પોતે તૈયાર કરેલો માલ હંમેશા બજારમાં લઈ જઈને વેચતી હોય" ("if she regularly takes to the market and sells the articles made by herself"). So the translation imposed a condition which did not exist in the original, viz., that she should herself take to the market and sell the produce of her labour. This condition, it was found, would have the effect of excluding all such women who did not go to the market themselves to sell the produce of their labour, and their number, it was known, would be not inconsiderable. This defect in the translation was pointed out to Mr. Baines during his visit to Baroda by Mr. Mulshankar, and he thus wrote from Bombay:—

* * * * "The subject is a most important one. I did not myself see that the "બજારમાં લઇ/જઇને વેચતી હોય," was open to misconception, but it clearly tends to exclude persons who spin, &c., at home and dispose of their goods by sale, otherwise than in the market. It is probable however, that this class is comparatively small." * * * *

149. To rectify the above inaccuracy in the translation a footnote was added here to this column to the following effect:—

ટીપ.—ઉપર કલમ બારની બીજી લીટીમાં "પોતે તૈયાર કરેલો માલ હંમેશા બજારમાં લઈ જઇને વેચતી હોય" એમ છે તેને બદલે "તેણે તૈયાર કરેલો માલ હંમેશા બજારમાં વેચાણ થવા સારૂ જતો હોય" અમ વાંચવું.

150. Another correcting slip was received from Mr. Baines in connection with this column.

151. Thus every attempt was made, so far as the instructions went, to secure correct returns in the column of occupation.

152. Para. 22 was added in reply to queries from some Vahiwatdars.

153. Para. 24 pointed out the difference in nomenclature as used in the block-book received from Bombay, and that adopted by us per Circular No. 3.

154. Para. 25 laid down the procedure to be followed with regard to uninhabited as distinguished from inhabited houses.

155. Paras. 26 and 27 need no remarks.

156. Para. 28:—A reference was received from the Sidhpore Vahiwatdar asking for instructions to be followed in the case of houses built after the first numbering. To make the instructions on this subject known to all Vahiwatdars, para. 28 was put in. It laid down the procedure to be followed with regard to houses built after the first numbering, as well as those inadvertently omitted at that time. Supplementary numbers distinguished by the addition of an asterisk or a cross, were directed to be painted on such houses, so that the other numbers in the block remained unchanged.

INSTRUCTIONS TO SUPERVISORS.

157. Besides the Instructions to enumerators, Instructions to supervisors were issued both by the Deputy Superintendent of Census, Bombay, and also from this office.

158. Copies of Instructions received from the Deputy Superintendent of Census, Bombay, were sent to our supervisors together with those issued from this office.

159. The instructions issued from this office were contained in Circular No. 9 given elsewhere.

160. Extracts from this circular were separately printed for the use of supervisors, and in their letter of appointment their attention was specially directed to

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the extracts and to the instructions received from the Deputy Superintendent of Census, Bombay.

SPECIAL CASES.

161. Besides the regular population of the Territory, special arrangements had to be made in the following cases :—

(A).—Railway Population.
(B).—Military Cantonments.
(C).—Floating Population.
(D).—Houseless population and travellers by land.
(1) *Bajanias* and other roaming tribes.
(2) Travellers encamped by roadside or travelling by night.
(3) Cartsmen encamped in the outskirts of a village or town or travelling by night.
(4) Officers travelling in the Districts.
(E).—Public Buildings.

(A).—Railway Population.

State Line first included in the arrangements.

162. Soon after the commencement of the preliminary operations I wrote to the Subhas of Kadi and Nowsari that the Railway lines were not to be included in our operations. With regard to our State Railway, however, I asked the Subha of the Baroda Division to include it in his arrangements.

163. About the end of August 1880, draft instructions about the Census of the Railway population were received from the Government of India by the Agent to the Governor-General, who forwarded the same for the expression of the Minister's views.

164. In reply the Minister wrote as follows :—

"With reference to your letter No. 7519, dated the 31st ultimo, forwarding for my opinion copy of draft instructions received from the Government of India for the Census on Railways, I have the honour to state that the instructions appear to be sufficient for the purpose for which they are intended.

2. No passenger trains run at night on the lines of His Highness' State Railway. The Railway Census on those lines will thus be confined to the resident employés only. As these employés will now be enumerated by the Railway authorities, I have directed our Census Superintendent to modify the orders issued as to the inclusion of the State Railway lines in our Census arrangments.

3. The hour mentioned in Clause C, Rule 12 of the Instructions, namely, 1 A. M., as the hour after which persons entering the trains may be presumed to have been already enumerated, needs no alteration so far as our towns and villages along the Railway line are concerned."

State Railway excluded.

165. The former letter to the Baroda Subha was, therefore, cancelled, and he was asked to exclude the State Railway line from our operations.

Double enumeration of Railway passengers guarded against.

166. We had thus only to see that our enumerators did not census any of the Railway passengers again, and this was clearly explained to them in para. 29 of Circular No. 11 given above.

(B).—Military Cantonments.

Instructions for the enumeration of the Military population.

167. The following instructions on the subject were issued from this office :—

"In Military Cantonments situated in His Highness' Territories, the census of persons residing within the purely Military limits of those Cantonments will be taken by the Military authorities.

2. The work of demarcating blocks and circles and numbering the houses in the Cantonments has hitherto been done by the Civil authorities. But the preliminary and the final enumeration will be made by the Military authorities. The Officer Commanding the station will be responsible for the enumeration of:—

(a) Fighting men, European and Native, with their families or such members of them as actually reside in regimental lines.

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(*b*) Regimental followers actually living within regimental lines.

(*c*) Regimental officers and those of their servants who actually live and sleep on their masters' premises.

(*d*) Families of regimental officers and of their servants, if actually resident as mentioned above.

(*e*) Officers and families, their servants and servants' families, not regimental but living in the lines of a regiment.

3. The enumeration of all officers, pensioners, and others residing in the Cantonments but not within regimental lines, and of all living in, or, belonging to, the Sadar Bazaar (as for instance those who are employed all day in service or labour within Military limits, but return at night to sleep in the Bazaar or elsewhere within the Civil limits of the Cantonment) should be undertaken by the Civil authorities.

4. In order to prevent omissions or double enumeration it is advisable to issue orders clearing the Military limits between sunset and sunrise on the date fixed for the Census, of all persons, for whose enumeration the Military authorities are not under para. 2 of these Rules responsible.

5. Block-books containing enumeration forms will be supplied to the Officer Commanding at the station by the Vahiwatdars in whose Mahals the Cantonments may be situated. In Baroda the Municipal Commissioner will supply the necessary number of books.

6. The Officer Commanding will be good enough to appoint some men from the regiment to work as enumerators, and others of a higher position, as supervisors. The men appointed should be able to read and write Guzeratni clearly. If the number available is insufficient, the Civil authorities will furnish the requisite number, but the men thus appointed will work under the orders of the Officer Commanding.

7. The preliminary enumeration will commence on the 15th of January throughout the Territory. It will be advisable to adopt the same date for commencing the preliminary enumeration in Cantonments also.

8. Men belonging to a regiment or battalion sent on guard duty out of the station where the regiment or battalion is located, should be regarded as present at the station of the regiment or battalion, though they may be temporarily living and taking their meals at the place of their duty. The Civil authorities will exclude such men from the preliminary and final enumerations.

9. Similarly, regiments on march should be regarded as present at their Sadar Station."

168. These instructions were generally based upon those issued by the Government of Bombay in their Circular No. 1931, dated 8th July 1880, and those issued by the Government of the Punjab.

169. The instructions issued from this office were forwarded to the Assistant Agent to the Governor-General at Okhamandal, through the Agent to the Governor-General, and to the Officer in Command of the Dhari Battalion through the Head of the Military Department.

Enumeration of the Military population in the City effected by Civil Agency.

170. With regard to the City of Baroda, however, General Devine deemed it advisable to entrust both the enumerations to the Civil Agency under the supervision of the officer in charge of the arrangements for the City. He promised, however, to cordially render any assistance that would be required, and I am glad to observe that the promise was amply fulfilled. He issued orders to all his subordinates directing them to render every assistance to the enumerators and supervisors. The Karkoons and other members of his office were readily made available for duty, and they were generally employed in the enumeration of Military lines.

Special instructions for the enumeration of Military people in the City.

171. Ultimately it was found that, owing to the special circumstances as then existed, the course proposed by General J. Devine was, on the whole, more convenient and advantageous than the one proposed in the instructions. Many military men live in the City with their families and children, and only attend the lines where they have their rooms allotted to them to pass the night in. There was a possibility of these men being doubly enumerated. For, according to para. 30 of Circular No. 11, they could be regarded as being on duty at night, and thus, though absent from their homes in the City, they could be considered as present at heir homes, and as they were members of the Military Department, they were liable to be enumerated in their lines also. To prevent this possibility of double

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enumeration, a circular was issued to the enumerators in the City showing them what course to pursue under the circumstances:—

"Some people from the regiments go to take their meals in the City and generally live in the military lines. The lines are to be regarded as their place of residence, and they are to be enumerated there as mentioned in paras. 6 and 30 of Circular No. 11, dated the 12th January. If their names have been entered in the City, they should be struck off and the line enumerator should enter them in their proper places.

2. Some people dine at the *vishi* or *khanawal*, (hotel), but their lodging is found to be elsewhere, such people should not be enumerated in the *vishi* or *khanawal*. The case above cited of the military men is just similar to this.

3. The families of the military men living in their lodgings in the City should be entered where they reside.

Dated 24th January 1881."

172. About this time some of the lines on the smaller parade ground were pulled down for repairs. Those who had no houses or lodgings in the City, had tents pitched for them, while others stayed in the City. A postscript had, therefore, to be added to the Circular:—

P. S.—If by the 17th February 1881 the military lines are pulled down, the people who may go to reside in the City will be counted in the City, and those who lodge in tents will be entered on loose schedules.

(C).—Floating Population.

173. Besides the arrangements for taking the Census of the population residing on *terra firma*, it was necessary to take measures of precaution against exclusion from enumeration of those who habitually dwelt on the sea, and also of those who might happen to be in steamers, vessels, or boats on the sea or on rivers on the night of the final Census.

Special measures deemed necessary by the Census Committee.

174. On this subject the Census Committee in their report* say, "Special measures should be adopted by the officer in charge of the Census for securing the enumeration of the floating population and travellers by land and water."

The same view expressed by the Government of India.

175. The Government of India in their letter No. 80, dated 13th November 1879, to the Secretary of State for India, say, "Some special provision will everywhere be necessary for numbering the floating population and travellers. A very large number of the Burmese live in boats; and there must be an immense similar population throughout India."

Reference to floating population in Bombay Circulars.

176. Paras. 18 to 23 of Circular No. 1931, dated 8th July 1880, and para. 7 of the abstract of general instructions issued by the Government of Bombay, referred to the enumeration of the floating population.

177. A copy of instructions which the Government of India had sanctioned for the Lower Provinces of Bengal on this subject, was received here about the end of September.

178. The Agent to the Governor-General, in forwarding this copy to the Minister, wrote to say that "The Census Superintendent had better wait for the Bombay instructions before taking action."

Bombay instructions received.

179. The Bombay instructions issued by Mr. Baines were received about the beginning of January 1881.

Lists of ports and landing places received.

180. Lists had already been called for and received from the Vahiwatdars mentioning all ports and landing places in their respective Mahals.

Instructions for the enumeration of the boat population.

181. With the aid of instructions received from the Government of India and from Mr. Baines and having regard to the circumstances of the ports and landing places in this Territory, Circular No. 10 was issued from this office on the 10th January 1881. The following is the English version of the Circular:—

* Para 46, page 19.

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CIRCULAR No. 10.

"It is necessary to make special arrangements for enumerating all persons who habitually spend the night in a boat or ship or who may, on the night of the Census, be travelling by water.

2. Those who live and take their meals on land, and only spend the night or some time of the night, in boats, in pursuing their trade, for instance, fishermen engaged in fishing, and labourers engaged in loading or unloading ships at night, will be regarded as being present at their houses, and will, as such, be counted by the enumerators of the blocks, wherein their houses may be situated.

3. Vessels may be classed for Census purposes as :—

(A).—Sea-going vessels of all descriptions plying from one port to another in India, except the ports in French and Portuguese Territories.

(B).—Boats, *Punnais*, or *Muchwas* plying in rivers.

(A)

4. With regard to sea-going vessels it is necessary to provide for the following contingencies :—

(i.) Vessels lying at anchor in a port on the night of the Census.

(ii.) Vessels having left shortly before that night for any Indian port except those situated in French and Portuguese territories.

(iii.) Vessels arriving from any such port after that night.

(iv.) Coasting steamers or passenger crafts touching at several ports during that night.

CLAUSE I. (A.)

5. Special enumerators should be told off, one to each harbour, and they should, on the 16th and 17th February, visit each vessel lying in the harbour, and not likely to leave the harbour before midnight of the 17th, and enter in the schedule all persons found therein. After the names of the Master or *Nakhwa* or *Nakhoda* of the vessel, the names of the crew should follow, and then the names of passengers if any. A separate page should be used for each vessel. On the night of the 17th, they should again visit all the vessels then in the harbour, and test the entries already taken down, making corrections according to the state of facts then existing. Vessels that may have arrived after the preliminary record during the day time of the 16th and 17th should also be visited and enumerated. If, however, any vessel is lying anchored very far from the shore, or in a difficult place, the enumerator may visit the vessel early in the morning of the 18th. Masters or *Nakhodas* of vessels should be asked not to allow any member of their crew to go on shore on the night of the 17th, or if any one is obliged to go on shore on duty, to furnish him with a *chit*, or mark, denoting his enumeration on board the vessel. After enumeration, the enumerator will furnish the Master of the vessel with a pass to prevent the vessel from being re-enumerated at any port between the 18th February and 16th March. It has to be remembered that *all* vessels lying in a harbour on the night of the 17th are to be enumerated whether belonging to this country or to foreign countries.

CLAUSE II. (A.)

6. Vessels leaving for an Indian port at any time between the 3rd and the 17th of February, and not likely to reach any other Indian port before the latter date, should be furnished with enumerators' schedules before their departure. The Master of the vessel should be asked to fill in the schedules on the night of 17th February, or, if he is an illiterate man, to present them for being filled at the first port he may touch after the night of the 17th, and to deliver them to the Bunder Karkoon or enumerator of the port. The Bunder Karkoon, where such schedules are received or filled, will furnish the Master with a pass to prevent the vessel from being re-enumerated at any other port. If a vessel leaves an Indian port for any port out of India, or for any port in the French and Portuguese dominions in India, no schedules need be furnished to the master of that vessel.

CLAUSE III. (A.)

7. If a vessel arrive at any port in this Territory between the morning of the 18th February and the evening of the 16th March, the Bunder Karkoon or the officer at the port will demand from the Master a pass of enumeration, or filled up or blank schedules. If the Master is unable to produce either of these, the Bunder Karkoon will proceed to enumerate all persons found on board that vessel. If, however, the vessel has arrived from any port out of India or any port in French and Portuguese Territories, no pass or enumeration schedules need be demanded from the Master thereof.

CLAUSE IV. (A.)

8. With regard to coasting steamers and passenger crafts that are likely to touch more than one port during the night of the Census, the enumerator at the port touched at night will enumerate all passengers who may disembark from the steamer or the craft. Tickets will be given them to prevent them being enumerated again in the town or village.

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The Master of the steamer or the craft should be supplied with a separate schedule from the port of starting. This schedule is to contain the names of the Master and the crew. The remaining passengers on board the steamer or craft will be enumerated at the port, the steamer or the craft may touch at or after 6 A. M. on the morning of the 18th February, when also the schedule containing the names of the Master and the crew will be delivered. Passengers who may have embarked on board the steamer or craft after *midnight of the* 17*th*, should be asked whether they have been enumerated elsewhere, and should not be enumerated if they answer in the affirmative.

(*B.*) *Enumeration of Boats, Punnais, &c., on Rivers.*

9. The boundaries of villages and towns along the stream should be regarded as blocks or ranges, and special enumerators should be told off to such ranges.

10. If a range consists of several important landing places or *ghauts*, so as to make it difficult for one enumerator to do the whole range within the required time, the range may be sub-divided into separate local areas.

11. Each enumerator will visit his range before the night of the final Census, and examine and ascertain all spots within his range where boats are habitually moored for the night.

12. In the case of boats plying in rivers, no preliminary enumeration is necessary.

13. On the night of the final Census, the enumerator will visit each of the spots as mentioned in paras. 10, 11, and 12, and enter in the schedules, which will be supplied to him before-hand, all persons who will be found in the boats, except those who, as mentioned in para. 2 above, will be counted at their houses. He will furnish each boat with a ticket of enumeration to prevent its re-enumeration in the event of its starting for another place the same night. A separate page should be used for each boat. All boats that visit a landing place or *ghaut* on the night of the Census should be enumerated. Passengers disembarking from a boat, proceeding to another place or village, should be enumerated in the same way as passengers by coasting steamers or crafts.

14. The enumerator will also visit all boats in motion within his range, and enter the crew and passengers in the schedule, unless a ticket is produced to show that they have already been enumerated elsewhere. After enumeration he will furnish the boat with a ticket as above. Arrangements should be made to supply him with a boat to enable him to patrol in the river within his range.

15. Arrangements should be made to secure the presence of an enumerator for 48 hours after 6 A. M. on the morning of the 18th at every landing place or *ghaut*, and all boats that may touch the landing place or *ghaut* during that interval should be enumerated, unless they produce a ticket of enumeration. The enumerator who will work on the night of the 17th, should be relieved by another in the morning of the 18th, and he again will be relieved by the former in the evening of the 18th, and so on until the 48 hours pass away.

Dated 10*th January* 1881."

182. The passes, &c., mentioned in the above Circular were in the following form :—

Form of Ticket.

Ticket.
No.____
Name with father's name of the person enumerated _____
Signature _____
Enumerator.

Ticket.
No.____
The bearer of this Ticket _____ has been enumerated at the Bunder of the Village of _____
Signature _____
Enumerator.

Form of Enumeration Passes given to Vessels, Boats, &c.

Pass No.____
Register No. of boat or vessel ___
Name of boat or vessel _____
Name of owner or person in charge _____
Name of the port or bank where the enumeration took place ___
Name of Taluka _____
Do. of Division _____
Date _____
Signature _____
Enumerator.

Pass No.____
Register No. of boat or vessel _____
Name of boat or vessel _____
Name of owner or person in charge _____
Name of the port or bank where the enumeration took place _____
Name of Taluka _____
Do. of Division _____
Date _____
Signature _____
Enumerator.

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Guzerathi version of the Bombay instructions not circulated.

183 A Guzerathi version of Mr. Baines' instructions together with copies of the forms issued by him was received about a fortnight after the circular from this office had been issued, and was not, therefore, circulated to the District officers.

(D).—Houseless Population and Travellers by Land.

184. (1)—Besides the regular population of villages and towns there are numbers of wandering tribes who have no fixed abode, but who roam about the country and pitch their movable little huts outside a village. To this class belong the Wanzárás or Bunjárás, Bajanias, and other similar tribes, the instructions regarding whose enumeration were contained in para. 6 of Circular No. 11 given above.

185. (2 and 3)—As for travellers taking shelter for the night in *dharmashálláś*, *serais*, temples, &c., whether in towns, villages, or at a distance from towns or villages, and in jungles, arrangements had already been made for numbering such dwellings, and they were included in the general operations, but persons who might happen to be travelling on the night of the 17th and persons engaged in cart-traffic on that night had to be provided for.

186. Such people could not, of course, be entered in the preliminary enumeration. Enumerators and others were, therefore, directed to use loose forms for them on the night of the final Census, and the following order was written to the Vahiwatdars on the subject :—

Use of loose schedules for the enumeration of travellers.

"Paras. 6 and 30 of Circular No. 11, dated the 12th January 1881, deal with the procedure for the enumeration of travellers and wandering people. But in the fair season cartsmen with loaded carts often travel during the night and encamp during the day at the *bhágole*, or outskirts of a village, or in the fields near it. Such persons will not be recorded previous to the 17th February 1881, and, on the night of the 17th, it is probable that they may escape final enumeration, being on their way from one village to another. It is, therefore, requested that you will direct the Patel of every village to send the village Vartanyás and Havaldars round the *seim* in the afternoon of the 17th February, to ascertain if any carts or travellers have encamped there, and, if any be found, to ask them not to proceed further, until they are enumerated in the night. The Patel will give intimation of the same to the Talathi to enable the latter to ask the enumerator, in whose *Jatha* the place of encampment lies, to enumerate them. After entering such persons in loose schedules, the enumerator will give a written ticket of enumeration to the cartsmen or travellers with instructions to produce the same, if their enumeration is attempted at another place.

Dated 24th January 1881."

Instructions for the enumeration of travellers.

187. (4)—Many officers and their establishments go out on circuit in the fair or travelling season. Several of them, especially those who are allowed tents, encamp on grounds adjacent to a village or town. The following Circular was issued, giving instructions as to their enumeration :—

Instructions regarding travelling officers.

"Officers who may not be at their Head-quarters, but on tour in Districts on the 17th of February 1881, should fill in the enumerator's schedule themselves and send the same to the Vahiwatdar of the Mahal in which their Head-quarter Station is situated, or to the Municipal Commissioner of Baroda, if Baroda be their Sudder Station. Officers or their Karkoons, peons and others who may have put up in *dharmashálláś*, *chowráś*, or temples in the village of their camp, need not fill in the schedule themselves, as the enumerator of the village will enumerate them. Only those officers and men who may have put up in tents or under trees on open ground outside the village are to be thus entered in the loose schedules.

E.—Public Buildings.

188. The Government of Bombay in their Circular No. 1931, dated 8th July 1880, para. 15, said :—

"In the case of public buildings, including jails, asylums, hospitals, all schools and colleges, the officer in charge should make the enumeration on the night of the Census, and include in his schedule all who actually live on the premises, but none who being engaged merely for day or night-duty live elsewhere with their families."

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189. Letters were thus written to the Vahiwatdars requesting them to furnish lists of such public buildings as were contemplated in the above para. The Vahiwatdars were also asked to submit statements of the average number of inmates residing in the public buildings, and they were told that in framing such lists they were to exclude the guards, watchmen, and such other men who did not reside with their families on the premises or in the compound, but only stayed there on duty.

Lists of public buildings called for.

190. A letter was addressed to the Chief Medical Officer requesting him to favour us with a list of hospitals, which admitted in-door patients. The lists were to state the average number calculated from the attendance for three previous months. The suggestion with regard to guards, &c., was also added.

191. Another letter was addressed to the Municipal Commissioner, Baroda City.

Lists received.

192. The lists called for arrived in due time.

193. It appeared from the list received from Dr. Bhalchandra, that there was no necessity for making any special arrangements with regard to hospitals, as the number of daily in-door patients was in no case so great as to require the entrusting of enumeration to the officer in charge of the hospital.

Hospitals, &c., not entrusted to officers in charge thereof.

194. With regard to Jails separate block-books were made and sent to the Vahiwatdars to be handed over to the jailors, who were held responsible for jail enumeration. Block-books were also sent to the Ceneral Jail and to the other Jails and *Chabutras* in the City. Instructions were sent as to how the books were to be filled in, and the jailors were asked to enter during the preliminary enumeration the names of those prisoners only who were likely to be in the jail on the night of the 17th February, adding such new admissions as were also likely to be in the jail on that night.

Jail enumeration entrusted to the Jailor.

195. Instructions were also issued regarding th occupations of prisoners. The following circular on that subject will explain itself:—

Instructions about the occupations of prisoners.

CIRCULAR No. 12.

"It is decided that in the column of occupation the profession of persons under detention shall be entered as prisoners, whether they be under trial, convicts, or civil prisoners. It is also desirable to know the occupations of such persons prior to their detention. Enumerators are, therefore, directed to enter first the word 'prisoner' in the occupation column for all prisoners, and then describe in a bracket, whether they are under trial, or convicts, or civil prisoners, as the case may be. Their occupations prior to detention should then follow.

Dated 12th January 1881."

196. A separate block-book was furnished to the Palace Kamdar, who was requested to make arrangements for the enumeration of the Royal family and other inmates of the Palace.

Palace enumeration entrusted to the Palace Kamdar.

197. Loose forms and a block-book were supplied to the Agent to the Governor General for enumeration within the Residency compound. A block-book was also furnished for the enumeration of the inmates of the Thuggee and Dacoity Jail.

VEDIC TRADITIONS.

198. About the middle of December, the Deputy Superintendent of Census, Bombay, sent a specimen copy of a supplementary form intended to be used in the Bombay Presidency, for collecting information regarding Vedic traditions, and inquired if the same would be adopted in this Territory. The Acting Minister replied that it was not, in his opinion, advisable to collect the information regarding Vedic traditions along with the Census in this Territory.

Vedic information not collected along with the Census.

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199. The Agent to the Governor-General concurred in this view, but added that if the statistics of Vedic traditions could be collected for the town of Dwarka, separately from, and after, the regular Census, the information they would reveal would be acceptable to the Deputy Superintendent of Census, Bombay.

For the town of Dwarka collected separately from and after the Census.

200. The forms of Vedic traditions were accordingly printed in the Sarkar Press here, and the Vahiwatdar of Dwarka was directed to collect the required information separately from, and after, the Census. The information thus obtained was tabulated in this office, and the results have been separately submitted to the Deputy Superintendent of Census, Bombay.

Results tabulated and submitted to Mr. Baines.

PRELIMINARY ENUMERATION.

201. Block-books were supplied to each Mahal in time to allow each enumerator to commence the work of filling in the preliminary entries by the 15th of January.

202. The Agency being unpaid, it could not be expected to devote its whole time to this work. As stated elsewhere (*vide* para. 48, Agency), the Agency mostly consisted of subordinate Government employés. They had their ordinary duties to perform, and the work of preliminary enumeration was to be done during available time. A longer period than would have otherwise sufficed had, therefore, to be fixed. Besides, it was necessary to provide for accidents and contingencies. The preliminary enumeration had, therefore, to be commenced one full month before the final Census.

Reasons for commencing the preliminary enumeration a month before the final Census.

203. But though the preliminary record of entries commenced a month before the 17th February, it was not thought advisable to allow a full month for that work alone. For, if the enumerators had laboured under the idea that there was one full month before them for filling in the entries of their blocks, they would not have commenced work in right earnest until a few days before the final Census. It was, moreover, necessary to allow the supervisors also some time to check the preliminary entries.

Circular No. 9.—Instructions regarding Preliminary enumeration.

204. With these ends in view Circular No. 9 was issued to the Vahiwatdars. The following is the purport of that circular:—

CIRCULAR No. 9.

To

THE VAHIWATDARS.

"It is requested that on receiving block-books according to the *Patraks* showing the exact number of houses in blocks, the following instructions be immediately carried out:—

2. You are to see that each enumerator gets his block-book either from you or from the Naib Fouzdar, and that his difficulties, if any, with regard to the instructions printed on the first page are clearly solved, so that he will be ready to commence work by the 15th January 1881.

3. The preliminary record of entries in these books should be commenced in your Taluka on the 15th January 1881, and finished by the 31st idem, so that on the night of the 17th February, there being no time left for doing this work, the testing of entries already recorded will only remain to be done, and the reason for allowing a long period for preliminary enumeration is, to enable people drawn from other departments for Census duty to do this work, without hindrance to their regular office work.

4. The enumerator should, on receipt of the block-book, fill in the same as soon as he can, and submit it to the supervisor for examination. The last book of a Tukadi must be in the hands of its supervisor by the 1st February 1881. If the enumerator meets with any difficulty in the course of filling in the book, he should get the difficulty solved by any one of the following, viz., the Supervisor, the Naib Fouzdar, the Aval-Karkoon, or yourself. He should then take back the book from the supervisor on the 15th February 1881, and, on the night of the 17th, test the entries by a house-to-house visit, and afterwards fill in the statement at the end of the book.

5. During the period between the 15th and 31st of January 1881, each supervisor must go round twice at least his circle, and see whether every one of the enumerators in his

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circle does his work correctly and properly. He should also solve any doubts raised by the enumerators in the course of their work, and should go over the blocks or *Jathas* where the work may be in progress.

6. From the 15th to the 31st January 1881, the supervisor should obtain the books from the enumerators as they are filled in, and go through all the columns of the entries about every person, and, if he find any mistakes or omissions, he should get them corrected or supplied by the enumerator. The supervisor should also cause any unintelligible entry to be neatly re-written, and should, in the event of his feeling any doubt with regard to any entry in the books, visit the place to which the entry refers, and get the doubt cleared. The books remaining on hand for examination after the 31st of January 1881 should all be finished by the 8th February 1881.

7. On the 15th February 1881, the supervisor should return the books to the enumerators who will go to them for the same. If any books remain with the supervisor up to the evening of that date, he should report to you the name and address of the absent enumerator, giving also the particulars of the block as written in the book. If, after the submission of the report the original enumerator or his substitute does not present himself before the supervisor, and take the book away by the noon of the 17th, the latter should entrust the work of testing the book to the enumerator of a neighbouring block. You should, however, as far as practicable, see that the supervisor is not put to any such inconvenience as abovementioned. The supervisor should then see that each enumerator is present in his block, and does the work of testing the entries. He should also see that the work of testing the entries is correctly done.

8. Further printed instructions will be shortly sent for the guidance of supervisors.

9. From the time the enumerators and supervisors commence their work to the 14th February 1881, yourself and the Aval-Karkoon should examine at least 10 per cent. of the blocks in different circles, and testify your having done so, by signing your name in the frontispiece.

10. You should bear in mind that on you rests the responsibility of seeing—(1st), that each officer finishes his work within the given time; (2nd), that steps are at once taken to finish the work wherever it is found in an unfinished state; and (3rd), that one and the same kind of information is not differently stated in different places in your Taluka.

11. Care should be taken so that the books are not lost or misplaced, and receipts should be given and obtained by the Census officers for the papers received or delivered by them.

12. In para. 1 of the printed instructions in the enumerators' books, it is stated that no entries should be recorded in the book with regard to the house, the owner of which is to fill in the schedule himself. But the smaller the number of such loose schedules is distributed, the less would be the chances of error ultimately. If, however, it appears necessary to supply loose forms to some householders, the enumerators of the blocks wherein such houses are situated should be instructed to make a note of those houses, and, after testing the entries in their books on 17th February 1881, to collect the loose forms from the householders, and stitch them in their proper places according to the serial number of those houses in the blocks. The supervisors also should be asked to see this done.

Dated 6th January 1881."

Reports called for as to the work done.

205. To make ourselves sure that no books were left untouched by the 31st of January, or at least by a few days after that date, a report was called for from each Vahiwatdar.

206. The Vahiwatdars were asked to fill in and return a form sent to them from this office. The form contained the following three questions:—

1*st*—Have all the books for your Mahal been filled?
2*nd*—If not, how many have been filled?
3*rd*—How many remain untouched?

207. These questions were printed on one side of the paper, and the Vahiwatdars were asked to state their replies opposite each question.

208. This report was to be submitted by the 1st of February. The Vahiwatdars of those Mahals, where some books had remained unfinished or untouched, were asked to send in a daily report of the number of books filled in.

209. This report kept us informed of the progress of the preliminary enumeration in each Mahal, and it also threw upon the Vahiwatdars the burden of seeing that the books were filled in in due time.

210. Reports from Vahiwatdars were received in compliance with the above requisition.

211. Reminders were sent to those from whom the reports did not arrive in due time.

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Block-books filled by the 10th of February

212. By the 10th February, however, all reports arrived and we had the satisfactiou to learn that in no Mahal or Thana, or village, had a block-book been allowed to remain unfinished.

DAY ENUMERATION.

No day enumeration deemed necessary.

213. About the month of July, *Yadis* were addressed to all the Subhas, inquiring if there were any tracts in their Districts wherein enumeration by night was, in their opinion, impossible or extremely inconvenient. It was thought that in those Mahals of the Nowsari Division which are known as the Jungle Mahals, or jungle tracts bordering on the Khandeish and Dang frontier, some difficulty would be felt in night enumeration, but the Subha of the Division, Rao Bahadur Ganesh Sitaram, wrote to say that it was not impossible to make arrangements for night enumeration in those tracts, and he suggested the way to do it, namely, by the appointment of a separate enumerator for every village.

214. The Subhas of Baroda, Kadi, and Amreli Divisions wrote to say that there were no such tracts in their Districts, wherein enumeration by night was impossible.

215. We were not, therefore, obliged to have recourse to day enumeration in this Territory. In the jungle tracts of Songarh, Vajpore, and Vakal in the Nowsari Division, in the Mahals bordering on Rewa Kanta Mewas in the Baroda Division, and in the hilly tracts in the Amreli Division, the final enumeration took place at night, and fortunately it was effected without any hitch or difficulty.

DATE FOR THE FINAL CENSUS.

The Government of India inquired what date between 10th and 18th February best suited.

216. About the end of August, 1880, a letter was received from the Government of India, inquiring what date between the 10th and 18th February (both inclusive), would be suitable for final Census in this Territory, and to what dates within that period, there would be any strong objection on the ground of fairs or other public and abnormal gatherings of the people. The letter also pointed out that the 13th February might be left out of consideration, both because it was a Sunday, and because on that date 13 fairs, with an estimated number of 94,000 visitors, would take place in the North-Western Provinces and Oudh as shown by the Deputy Superintendent of Census, North-Western Provinces and Oudh.

217. Copies of this letter were circulated to the Subhas and to the Municipal Commissioner, Baroda City, for opinion as to the date most suitable for final Census in this *Raj*.

218. After the receipt of the replies from the above officers, the Minister informed the Agent to the Governor-General that any one of the three dates, (16th to 18th February), would suit equally well for taking the Census, and that the 14th February being the *Purnima*, or full-moon day, hundreds of people from Baroda and its vicinity would go to Dakore, and would not return till the 16th.

17th February fixed for final Census.

219. On the 5th November the following telegram was received from the Government of India :—

"Seventeenth February fixed for final Census. Letter follows."

Intimation given to local officers.

220. Intimation of this was given to the officers above named, and also to the Vahiwatdar of Okhamandal, to whom, from the distance of his Mahal from Amreli, separate communications were addressed throughout the arrangements. The letter mentioned in the telegram arrived, and the 17th of February was fixed for the final Census.

CENSUS LEAVE.

All other office-work suspended from 16th to 18th February.

221. To enable enumerators and supervisors to visit their blocks and circles in time and keep themselves in readiness, and also to allow them time to fill in the summaries, it was decided to close all offices, and thus suspend all other business for three days, namely, the 16th, 17th, and 18th February.

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Additional day allowed.

222. On the representation of Mr. Dinshawji Ardeshir, all Karkoons and others appointed as enumerators and supervisors in the City of Baroda were excused from attending their offices on the 15th February also.

223. After the order about closing offices for three days was issued, forms of an additional summary or village abstract were received for being filled in, by all enumerators. As this was an additional work, and had not been contemplated when the first order about leave was issued, an additional day, namely, the 19th February, was also allowed.

224. Thus public offices were closed in the Districts from the 16th to the 19th and in the City from the 15th to the 19th.

Greater number of days allowed in the British Districts.

225. In the British Districts all persons employed on Census duty had been exempted from attending their offices from the 12th to the 21st. The plan that was adopted in this Territory of requiring all enumerators to do the preliminary work in the morning without interfering with their usual office work, prevented the necessity of our closing all offices from the 12th or until the 21st February.

HOUR FOR COMMENCING FINAL ENUMERATION.

In the Districts at moon-rise.

226. It had been settled that the final enumeration was to take place on the night of the 17th February, but no hour had been fixed for its commencement on that night. It was, therefore, deemed advisable to fix the hour. If the enumeration commenced immediately after sunset, many people would not have returned to their homes from their daily avocations, and this would especially be the case in towns or *Kusbas*. If the enumeration commenced at about midnight, people would be greatly disturbed in their sleep. For these reasons it was decided that in the Districts the enumeration should commence at moon-rise, that is, at about 8-30 P. M.

In the City at 9 P. M.

227. With regard to the City of Baroda, there was another circumstance to be noticed. The up-mail from Ahmedabad to Bombay arrived at the Baroda station at Madras time 8-30, or Bombay time 8 P. M. It was necessary to allow sufficient time to passengers to go to their destinations after alighting at the station. Hence it was decided that in the City of Baroda the enumeration should commence at 9 P. M.

228. A circular to the following effect was therefore issued :—

"The work of testing on the night of the 17th February, the entries made in the block-books at the preliminary enumeration will commence in the Districts at moon-rise, and in the Baroda City at 9 P. M. precisely.

2. In the Districts the Vahiwatdars, and in the City the Municipal Commissioner will be so good as to arrange to keep the enumerators and supervisors ready at their respective blocks and circles to commence the work at the hour named above.

Dated 31st January 1881."

A. AND B. SUMMARIES.

229. Just as we issued supplementary instructions with regard to the record of entries in the several columns of the schedule, so we issued instructions as to the way in which the summaries A. and B. were to be filled in.

230. Summary A. had been received with the schedules themselves, and summary B. or village abstract was subsequently received. Circulars Nos. 14 and 15 were therefore issued on the subject. The following are their English versions :—

CIRCULAR No. 14.

"After testing the preliminary entries on the night of the 17th, the summary of totals at the end of the book should be prepared in the morning of the 18th.

2. In order to avoid scratching, the summary should first be made on a separate blank paper and shown to the supervisor, and then entered in the book in clear handwriting.

3. This summary should be filled in, after the loose forms filled up by the house-owners themselves have been collected and stitched in the book. The book should then be returned to the supervisor.

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4. After the 18th February 1881, the supervisor should compare the figures of the summary with the detailed information recorded in the book *housewar*. He should then sign the printed endorsement below the summary, and returning the book to the Vahiwatdar, obtain his receipt. In the City of Baroda the books should be returned to the Municipal Commissioner.

5. These books should be so despatched as to arrive here by the 5th March.

Dated 31st January 1881."

CIRCULAR No. 15.

"In addition to the form of totals at the end of the block-book, referred to in Circular No. 14, dated the 31st ultimo, each enumerator should, under instructions from the supervisor, fill in the accompanying form called 'Summary B,' and paste it carefully to the block-book just below the first summary. The size of the present form is sufficient for the abstract information of one block, and, therefore, no written form should be inserted in the book unless absolutely necessary.

2. In order to avoid scratching and otherwise spoiling the form, the summary should first be prepared on separate paper, shown to the supervisor, and then entered in the form herewith sent.

3. The form is divided into seven statements, all of which, with their headings, are quite intelligible. The following instructions should, however, be acted upon by supervisors and their subordinate enumerators.

4. No sects of Hindoos having been asked for in column 7 of the enumerator's schedule, the total number of Hindoos will be put down in Statement No. 3 under the general term 'Hindoos.' As regards other religions, the name of the religion should be written; and under it the names of sects of that religion should be written.

5. Names of castes, mother-tongues, birth-places, and occupations alone are to be entered respectively in Statements Nos. 4, 5, 6 and 7, and not the figures showing the number of people. No name should be written twice in any of these statements.

6. For securing correct entries regarding birth-places, the supervisor should explain to the enumerator the difference between the terms Zilla, Presidency, Native State, and country.

7. Particular care is to be taken with regard to filling in Statement No. 7 of occupations. The different occupations recorded in the enumerator's book should be classified under the chief headings of the statement and then entered.

8. In every statement of the form, wherever more names than one are to be mentioned under a particular heading, they must be written in the alphabetical order.

Dated 9th February 1881."

BARODA CITY.

231. For the Districts there were the Subhas and the Vahiwatdars to superintend the Census operations, but separate arrangements had to be made for the City of Baroda, which, on account of its extent, could not be entrusted to the Vahiwatdar of the Mahal. In the organization of the Judicial and Police Departments, the City has been separated from the Division. I decided to follow the same plan with regard to the Census, and throughout the operations, the City was regarded as a distinct Division or *Prant*, and Mr. Dinshawji Ardeshir Taliarkhan, Municipal Commissioner for the City, was entrusted with the arrangements.

The City regarded as a Division in Census arrangements.

232. All the circulars issued for the Mahals were sent to the Municipal Commissioner.

Mahal circulars sent to Municipal Commissioner.

233. The first work that was done in connection with the operations in the City was the demarcation of the City limits. This work was done by myself and my assistant. There are two maps of the City; one is on a large scale (200 feet to an inch), and the other that of the City *plus* an area of four miles around. Both of these maps were consulted, but they do not clearly define the limits. To make the limits clear, well defined and permanent, it was found necessary to adopt some permanent land marks, physically so situated as to serve as sure, distinct, and unmistakeable signs, wherewith to distinguish the limits.

City limits marked out.

234. On inquiry I learnt that Rao Bahadur Vinayek Rao Janardan had once prepared a clear memo. determining the limits of the City, and had even obtained the sanction of the Acting Dewan, Khan Bahadur Kazi Saheb, C.I.E., for adopting them. But the memo. had not been carried into effect. I took this document

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as my main guide, and in company with Mr. Mulshankar, went round the whole boundary as shown therein. Personal inspection showed that a few changes were desirable. I explained them to Mr. Vinayekrao, and with his permission made the necessary changes, and set down the limits for the City so far as the Census operations were concerned.

235. The following letter (No. 37, dated 28th September 1882), was addressed to the Municipal Commissioner, and a copy was sent to the District authorities:—

"I have the honour to inform you that the following are the limits set down for the City of Baroda in regard to the Census operations:—

East.

2. The boundary begins at the north-eastern extremity and proceeds to the south-eastern extremity of the town. The starting point is the source (to the north-east of the Warasha Peer) of an outlet of the Pahadi Nadi flowing north to south and forming the eastern boundary of the City.

3. Proceeding along the outlet we pass by the Warasha Tank, the Murda Talaodi, and the Mahomed Tank to the point where the water-course, or the Rooparel as it is called, crosses the Dabhoi Railway line.

4. This will be the general line fixed, but beyond this eastern boundary line, there are two suburbs, which are to be included within the City limits. The first is called the Lakad Petha, which is included between the water-course, the Sultan Tank, and the road leading from the Gunji Khana Gate to Khatamba. The other suburb is enclosed by the water-course, the road leading from the Bawa Mán Gate to the Khatamba Road, and the Khatamba Road proceeding to the point where the water-course crosses the old Dabhoi Road near Bhau Khedker's Garden.

South.

5. From the south-eastern extremity abovementioned, namely, the point where the Rooparel crosses the Dabhoi Railway, the boundary passes along the Railway line to the point where it meets the B. B. and C. I. Railway near the Railway Chowki to the south of the bridge at Nilnath Mahadev.

West.

6. From the south-western point at the said Chowki, we proceed by the B. B. and C. I. Railway line to the old Railway Station, which forms the north-western extremity of the boundary.

7. But beyond this line, the road to the Race-course from the Railway Bridge to the south of the present station, together with the Race-course itself and a space on each side of the road thereto, which will include the recently erected bungalows, with their out-houses and compounds, will also be included in the City limits.

North.

8. From the old Railway Station we proceed eastwards to Bhuki Bridge, whence our line runs along the Cantonment limits to the river. From the south-eastern end of the Cantonment limits we proceed along the river to the point where the new road passing by Becheraji and Kamnath crosses it. From this point the road itself will be our boundary line till we reach the Pahadi at the Bhutadi Zampa, where the road ends. From this point our line runs along the Pahadi rivulet, which including the Tulsiwadi and Bhaktiwad within and leaving Nawapura without the City limits, meets the inner Pahadi at the end of the road from Futtepura, and proceeds eastwards to the first starting point of the boundary.

9. It will be seen from the above, that the natural or permanent marks, such as a *nullah*, a road, a Railway line, &c., have been utilized in fixing the City limits, so that there may be no difficulty in distinguishing the Census limits of the City from those of the Districts.

236. These limits were afterwards adopted for Police purposes also.

Divisions of the City.

237. The whole City was divided into the following five Divisions:—

1. Shahar, or City proper.
2. Raopura.
3. Babajipura.
4. Wadi.
5. Futtepura.

238. Blocks and circles were next marked out.

239. Mr. Dinshawji caused rough lists to be prepared of the houses in the City, and was thereby able to ascertain approximately the number of houses.

City marked out into blocks and circles.

240. The blocks and circles were clearly marked out under Mr. Dinshawji's personal inspection, and that of his Assistant.

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241. The work of marking out blocks and circles was commenced about the 24th September and finished by the end of November.

242. After the blocks and circles were marked out, rough numbers were put down upon the houses by Mr. Dinshawji's subordinates and by the temporary establishment placed at his disposal.

Inspection of rough numbers, &c.

243. After the numbers were roughly marked, they were inspected by Mr. Dinshawji and his Assistant, and also by myself and Messrs. Mulshankar and Bulwantrao, and also by a few other members of my office. Mr. Dinshawji and myself and Mr. Mulshankar generally went round together inspecting different localities on different days. We effected several changes in consultation with each other. The out-skirts, where houses are more detached and were thus more liable to be omitted from enumeration, were specially taken care of. The main object was to see that not a single hut, however small or unimportant, was left unnoticed, and that no house was counted twice over. The members of my office went with the Municipal Inspectors. Wherever they found anything worth modification or report, they reported to me and to Mr. Dinshawji, and we allowed or disallowed the changes as we thought proper.

244. The inspection of numbers, blocks and circles occupied us for several mornings.

245. Final lists were then prepared, and as Mr. Dinshawji's establishment was otherwise engaged, the work of painting the numbers as finally settled neatly and clearly, was given by contract.

Tin plates used in numbering.

246. In places where the numbers could not be conveniently painted, tin plates were used.

Number of blocks and circles.

247. The following table shows the number of blocks and circles in each of the Divisions in the City:—

Division.	Number of Circles.	Number of Blocks.
City or Shahar Division	12	121
Babajipura do.	13	126
Wadi do.	11	110
Futtepura do.	8	82
Raopura do.	15	155
Total.....	59	594

Agency.

248. About the time the work of finally painting the numbers through the contractors was over, the time for the preliminary enumeration arrived. But before that could be begun it was necessary to find out the agency to undertake the work.

249. The principle kept in view was that one and the same person was to do both the preliminary and the final enumerations of a block, and one and the same person was to supervise the work throughout. The enumerators and the supervisors thus got time to be conversant with the areas of their blocks and circles.

Departments requested to furnish lists of karkoons.

250. To provide for the requisite agency, letters were addressed to all departments, calling for lists of karkoons and other subordinates on their establishments. Information about the residence of the karkoons entered in the lists was also called for.

Selection of supervisors.

251. Persons drawing Rs. 50 to 150 were selected to do duty as supervisors, and those drawing less than Rs. 50 were appointed enumerators.

Appointment of enumerators and supervisors.

252. The appointments of supervisors and enumerators were first made from this office and all the papers were then handed over to Mr. Dinshawji. This work was done in this office, for Mr. Dinshawji, as he was, at that time, so occupied as to have but little leisure for this work. The *sheras* of appointment were, however

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issued under his signature. The work of appointing about seven hundred men as enumerators and supervisors was indeed a laborious and difficult task. The principle I tried to follow was that a Karkoon living in Raopura should have a block from that *Pura*, that is, he should be put to as little inconvenience as possible on account of this duty. But I was not eventually able to carry out this principle in its entirety, as, in some Divisions, the number of resident karkoons was in excess of the demand, while in others it was less. People living in one Division had thus to be asked to do duty in another Division.

Applications for exemption.

253. Applications poured in from karkoons asking to be excused on the ground of sickness, feigned or real, private work, want of strength, &c., &c. The karkoons knew that they were not to get any extra allowance for the performance of the Census duty, and therefore made all sorts of attempts to shirk it. Where the excuse, after enquiry, appeared genuine, it was allowed; but generally I was obliged to be firm and refused such applications, as, if one application was once granted, ten others were sure to pour in. These applications continued to pour in till the very day of final enumeration. After the block-books were once distributed for preliminary enumeration, all the papers were, as said above, handed over to Mr Dinshawji, and these applications must have sorely tried his patience.

Distribution of block-books.

254. With the *sheras* of appointments, block-books were also distributed. Bundles of books were made in this office, and despatched to the several offices. People absent from offices had their block-books sent to them at their residences.

Sirdars, &c., requested to furnish karkoons.

255. Letters were addressed to several Sirdars, Darakdars and Bankers requesting them to supply karkoons for this work. Among those who responded to the call, and they were but few, the most prominent was Gungadhar Yeshwant *alias* Bapa Sahib Myral, Esquire, of the house of Gopal Rao Myral. He supplied ten karkoons and one supervisor. A circle in the Wadi Division was assigned to them, and they did their work quietly, smoothly and satisfactorily throughout. The thanks of His Highness' Government are due to Bapa Saheb on this account. Messrs. Krishna Rao Vithal, Bhasker Rao Vithal, Hari Bhakti, Aba Saheb Dhyber and Purshotam Set, of the firm of Khushal Chund Ambaidas also furnished a few karkoons each. These were kept in reserve to supply extraordinary or emergent requirements.

Students obtained from the Vernacular College of Science.

256. The Principal, Vernacular College of Science, kindly furnished at my request several students of that College. These, too, were kept in reserve similarly.

Grown-up youths from vernacular schools.

257. Letters were also written to the Head Masters of the vernacular schools in the City, requesting them to supply grown-up boys. A few did come in, but they were found too young to understand the work. A few were, however, kept in reserve along with the others.

Meeting in the Public Park.

258. After the *sheras* of appointments and block-books had been distributed, the next work was to give full instructions to the officers appointed, and with that end in view, Mr. Dinshawji suggested that all enumerators and supervisors should be asked to meet in one place to receive instructions. The Public Garden was chosen as a fit place for the meeting. It was a picturesque scene. About seven hundred people of various castes and creeds, Dakshanees, Guzerathis, Parsis and Mahomedans, flocked under the cool afternoon shades of tamarind and other trees, to receive general instructions from Mr. Dinshawji and myself. Mr. Dinshawji addressed these men impressing upon them the necessity of doing the work heartily, carefully, and punctually. He also explained to them the nature of the difficulties they might meet with during the course of their work, owing to the ignorance and apathy of the people, especially the lower classes, and suggested to them the way to encounter the difficulties successfully. The instructions as to filling the entries in the various columns were then given by myself and Mr. Mulshankar. The intending supervisors and enumerators raised various doubts, and they were

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cleared. The whole meeting was a complete success; and the subsequent success of the arrangements was greatly owing to this meeting. The idea was Mr. Dinshawji's to whom the credit of its success is due.

Commencement of preliminary enumeration.

259. The preliminary enumeration then began. This work was done in the mornings, whereby the karkoons were able to do it without interruption to their regular duties. The heads of offices were, however, requested not to enforce the attendance of the karkoons punctually at the appointed hour in the morning.

Difficulty experienced and overcome in providing peons.

260. Peons had to be supplied to each enumerator and supervisor. The work of providing peons presented greater difficulties than the appointment of enumerators and supervisors. Requisitions were made upon every officer, but the number of peons thus supplied was only 72, which was quite inadequate. Khan Bahadur Pestonji Jehangirji placed a considerable number—about one hundred men—at Mr. Dinshawji's disposal; General Devine spared eighty recruits; Mr. Dinshawji's establishment was fully utilized, and Mr. Raoji Vithal was requested to provide attendants from the *Khangi* establishments to serve the enumerators, who had been drawn from the *Karkhanas* subordinate to him. With all this the number of attendants was insufficient. Mr. Tubak was therefore written to and requested to furnish peons. He did so, and supplied more than two hundred men. In this instance alone we were obliged to deviate from the rule excluding the Police rank and file from Census operations. Many of the men, however, went about in plain dress. Besides these, Mr. Dinshawji was authorized to employ men for daily wages, to serve as attendants to enumerators. In this way the wants of the enumerators were supplied.

People gradually persuaded to give correct information.

261. In dealing with the lower classes, the enumerators at first found it very difficult to persuade them into giving correct information. But gradually and after constant persuasions, the people began to understand that no harm would come out of their telling the truth. The enumerators and others were, however, strictly charged not to ask Mahomedans and others who had any objection to do so, to state the names of the female members of their families.

Testing the preliminary record.

262. The supervisors were asked to go about every morning and inspect, test and direct the enumeration work. They were asked to see that no entry written by the enumerators under them was allowed to remain untested. They were to test the enumeration while in progress, and also to go through the whole block and visit each house for testing the entries after the block had been finished by the enumerator.

263. Mr. Dinshawji and his Assistant and myself and Messrs. Mulshankar and Bulwant Rao also moved out almost every morning to test the preliminary enumeration; mistakes or inaccuracies were rectified on the spot. We went to different localities and tested more than fifty per cent. of the houses in the blocks we visited. The supervisors also exercised as much vigilant supervision as was possible under the circumstances. No pains were thus spared to make the preliminary enumeration fairly accurate and correct.

Preliminary enumeration of the City finished by the 31st January 1881.

264. By the 31st of January 1881—the preliminary enumeration of the City was finished.

Books collected and tested in Mr. Dnishawji's office.

265. After the block-books had been filled by the enumerators, they were all called for by Mr Dinshawji for being tested and examined in his office.

Proclamation.

266. On the 9th February Mr. Dinshawji issued a proclamation in Guzerathi and Marathi, announcing to the people that the final enumeration would take place on the night of the 17th February, and calling upon them to return to their homes by 9 o'clock on that night, and give every facility to the enumerators and supervisors without entertaining the least apprehension.

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Books redistributed.

267. The work of returning the books from Mr. Dinshawji's office to the enumerators began on the 10th February and lasted till the 15th.

Supply of lights.

268. The next work was to provide for lights and light-bearers on the night of the final Census. Mr. Dinshawji called for tenders. Mr. Mulshankar also assisted Mr. Dinshawji by persuading some contractors to submit their tenders, and thus introduce competition. The lowest rates in the tenders were accepted with the approval of Khan Bahadoor, the Acting Dewan.

269. The work of distributing the bearers of lights to the enumerators greatly taxed Mr. Dinshawji's energies.

270. All offices were closed from the 16th February to the 19th, both in the City and in the Districts, to allow enumerators and supervisors to devote their attention solely to Census work. In the City an additional day, viz., the 15th, was also granted. This day was granted to enable Mr. Dinshawji to call the enumerators and others again to the Public Park for giving the necessary instructions.

Enumerators and supervisors called at the Municipal Office.

271. Mr. Dinshawji called all enumerators and supervisors to his office on the 16th and 17th to make full and perfect arrangements for the night of the final Census.

FINAL CENSUS.

272. At last the long expected 17th of February came. It was a day of constant excitement. On the smooth working of the operations on the night of that date depended the whole success of the arrangements that had been taken in hand for the previous eight or nine months. True, I had inspected the arrangements in the City and in the Districts, and that I had satisfied myself that all was going on well. True, that the Subhas and Vahiwatdars in the Districts, and the Municipal Commissioner in the City, had done their best to achieve success. But all the previous arrangements were intended to be of use on the night of the 17th, and all those arrangements would be of no avail, if the work was not properly done on that night. The smallest accident, an enumerator falling suddenly ill, or being obliged to be suddenly absent, a fire breaking out suddenly in a town or a village, or any other accident of the kind, was enough to vitiate the whole arrangement. On the final Census night of 1872, a fire broke out, I was told, in the City of Baroda. A recurrence of the same accident was not impossible. These and many other apprehensions frequently disturbed us on that day.

273. Mr. Dinshawji was fully occupied with his men giving them instructions and making arrangements for the distribution of the torch and lantern bearers and peons. Myself and the members of my establishment were also fully occupied. Chits after chits, and notes after notes, passed and repassed between myself and Mr. Dinshawji.

Precautionary measures taken.

274. A printed form was issued for ensuring the information that each enumerator was present in his block by a certain time, and arrangements were made to station reserve karkoons in each Municipal Thana, to meet sudden and extraordinary emergencies. Loose schedules were also kept ready for use for being utilized if occasion arose. Twelve officers of higher rank than the supervisors were requested to assist on that night, and see that each supervisor and enumerator was present in his circle or block, and was doing his duty properly. They were also asked to render every aid to enumerators and supervisors, and see that people readily responded to their call. The gentlemen so appointed were called special superintendents, and areas were assigned to them. These were all officers of rank and position, whose presence was calculated to create confidence and check disturbance. A Mahomedan gentleman of position was also requested to assist in the work, and to persuade his co-religionists, where necessary, to give correct information.

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275. While these arrangements were being made, the sun set, and the time for final enumeration began to draw near. Enumerators, supervisors, peons and torch and lantern bearers flocked to the respective Municipal Thanas by about 8 o'clock. The moon rose at about 8-30 P. M. It was a clear night, and the sky was cloudless. As the clock struck 9, one by one the enumerators issued out of the Thanas with the lantern bearer in front and the peon behind, holding the block-book and an inkstand of red ink. Each enumerator repaired to his block and commenced the checking of the entries already written, making the necessary changes in the entries according to the information then received.

Final Census commenced.

276. At all the Municipal stations, Mr. Dinshawji had stationed his men, and the members of my establishment were also similarly stationed. Their sole work was to receive and record the reports from the supervisors, to comply with all requisitions, and to supply Karkoons and lantern bearers, wherever they were wanted in their Thanas.

Men stationed at different Thanas.

277. Mr. Dinshawji and his Assistant and myself, and Mr. Mulshankar went through different parts of the City. Mr. Dinshawji like a good general was on horseback, and was seen here, there, and everywhere. We met several times during the course of our rounds, and exchanged information about the localities we had severally visited. We visited the Thanas, made inquiries about reports already received, and sent men to such of the supervisors as had not sent in their reports. We visited different localities and tested the work of enumeration. We visited places where carts were encamped for the night, visited *Dhurmashalas* and places in the outskirts of the City.

Inspection of the Final Census.

278. By about eleven o'clock reports from all supervisors were received, which showed that all enumerators were present. Between one and two o'clock the final enumeration was all over, except in the outlying tracts, where it continued till about three o'clock. About this time, myself and Mr. Dinshawji met at the Laharipura Thana, and congratulated each other on the entire success that had crowned our arrangements. The whole thing passed off very satisfactorily and smoothly. No accident occurred, no fire took place, none was absent from his post, and no hut was left unvisited by the enumerators. Thus ended the Final Enumeration, and thus, so far as the City was concerned, the Census of 1881 was an accomplished fact.

279. On the next day Mr. Dinshawji reported to the Agent to the Governor-General the entire success that had been achieved.

280. The following three days were spent in preparing the summaries or *tarijs*, and a few days afterwards all the block-books were submitted by Mr. Dinshawji to this office.

281. In a few days after the 17th reports were received from all the Subhas to the effect that the Final Enumeration was everywhere successful in their respective Divisions.

COMPILATION OF RESULTS.

282. In a few days after the final enumeration a Central Office was opened in Baroda for the purpose of tabulating, registering, and compiling the results.

283. A Record office was opened, and every care was taken regarding the safe custody of the books and loose schedules. To ascertain that no book was missing, all the books were counted from time to time, and I am glad to be able to say that though the books and schedules had often to pass and repass from the record-room to the karkoons and back again at every stage of the work, not even a single loose schedule was lost.

284. The working sheets and village registers prescribed by the Deputy Superintendent of Census for the Bombay Presidency, were adopted for use in this office also.

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285. For tabulation, or, as the Census Commissioner termed it, abstraction work seven working sheets were used.

286. The block-books first went to the Preparatory Branch, where the variable headings in the working sheets were filled in by the karkoons according to the circumstances elicited from the block-books.

287. After the working sheets were thus prepared, the block-book and the sheets went to the Tabulation Branch, where there were several parties of karkoons, each party consisting of one reader and four, or, in some cases, five tabulators; what is known as the reading aloud system was adopted for tabulation. The reader read each entry aloud, and the tabulators put the strokes in their proper places in the working sheets. The strokes were written in groups of five (𝍸) to facilitate recounting. After the reading of the entries in a book was over, the reader and the tabulators examined each working sheet to see whether the number of strokes in the several working sheets properly tallied. Besides the comparison with each other of the several sheets, separate *Tarijs*, or test slips, were prescribed to check the work of tabulation.

288. From the Tabulation the block-book went to the Testing Branch, where the working sheets were again carefully and strictly scrutinized, and the pencil strokes were inked.

289. The work of seeing that the working sheets tallied with each other, and that no flaw had been allowed to remain, was not left to the karkoons alone. The supervisors had to examine a certain number of block-books every day, and sign their names to show that they had done so. The Assistant, the Head Clerk, and the Shirastedar also daily examined and tested a number of books, and I myself examined some books every day.

290. From the Testing the books went to the Registration Branch. This work was much more difficult than tabulation, and printed instructions were issued for the use of the karkoons regarding the filling in and the comparing of the items in the several registers.

291. The following is the English version of the instructions:—

INSTRUCTIONS REGARDING THE FILLING IN OF VILLAGE REGISTERS.

Set (A) for filling the Miscellaneous Registers.

The karkoons of Set A are to fill in the registers shown in the following table:—

No. of the working sheet from which the figures will be transferred to the Village Registers.	No. of the Village Register.	Subject.
2 ...	Test-slip (*a*)	Civil condition by religion and age.
2 and Abstract B of the block-book	A	Abstract of the entire population.
2 ...	1	Civil condition.
Abstract of No. 2.	2	Entire population by age.
2 ...	3	Single by age.
do. ...	4	Married by age.
do. ...	5	Widowed by age.
do. ...	12/1	Single Hindus by age.
do. ...	12/2	Married do. do.
do. ...	12/3	Widowed do. do.
do. ...	12/4	Single Mahomedans by age.
do. ...	12/5	Married do. do.
do. ...	12/6	Widowed do. do.
do. ...	12/7	Single Christians by age.
do. ...	12/8	Married do. do.
do. ...	12/9	Widowed do. do.
do. ...	12/10	Single Jains by age.
do. ...	12/11	Married do. do.
do. ...	12/12	Widowed do. do.
do. ...	12/13	Single Parsis by age.
do. ...	12/14	Married do. do.
do. ...	12/15	Widowed do. do.
do. ...	12/16	Single of other religions by age.
do. ...	12/17	Married of do. do. do.

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No. of the working sheet from which the figures will be transferred to the Village Registers.	No. of the Village Register.	Subject.
2 ...	12/18	Widowed of other religions by age.
do. ...	12/19	Single of the Aboriginal Tribes by age.
do. ...	12 20	Married of the do. do. do.
do. ...	12/21	Widowed of the do. do. do.
1 ...	11	Population by religion and sect.
do. ...	11 (*a*)	Christians (European and Native) by religion and sect.
3 ...	13	Languages.
do. ...	14	Birth-place.
7 ...	18	Insanes by age.
do. ..	19	Deaf-mutes by age.
do. ...	20	Blind by age.
do. ...	21	Lepers by age.

2. It will be seen from the above table that all the village registers therein mentioned are to be filled in from working sheets Nos. 1, 2, 3 and 7 and the loose abstract of No. 2 and the B summary of the block-book.

3. The registration work is to be commenced by Set A, hence the karkoons in that Set should, before transferring the figures from the working sheets into the village registers, see:—

(1) Whether in all the working sheets, except the one for infirmities, the totals for males and females agree with each other.

(2) Whether the figures for each religion transferred from working sheet No. 2 into test-slip (*a*) tally with the religion-war figures shown by the karkoons of the Testing Branch in the abstract prepared by them on the other side of working sheet No. 2.

(3) Whether the abstracts in working sheets Nos. 4 and 6 correspond with that in sheet No. 2 and test-slip (*a*).

4. If in the course of comparison of figures as stated in para. 3 any discrepancy is found to exist, the same should be brought to the notice of the supervisor and corrections be made where necessary in the working sheets to be used by Set A; and the work of transferring figures into the village registers should not be commenced unless the remaining sheets also are corrected.

Set (B) for filling in civil condition by caste, and Set (C) for filling in education by caste.

5. The karkoons of Set B are to fill in the village registers mentioned in the following table:—

No. of the working sheet from which the figures will be transferred to the Village Registers.	No. of the Village Register.	Subject.
4 independent, or 4 out of 4 and 6 together.	Test-slip (*b*)	Civil condition by caste.
Test-slip (*b*) ...	15	Caste (total figures of).
do. ...	15 (*b*)	Civil condition by caste.

6. The karkoons of Set C should fill in the village registers mentioned in the following table:—

No. of the working sheet from which the figures will be transferred to the Village Registers.	No. of the Village Register.	Subject.
6 independent, or 6 out of 4 and 6 together.	Test-slip (*c*)	Education by caste.
Test-slip (*c*) ...	15 (*c*)	Do. do.
do. ...	17 (*a*)	Do. by religion and age, Hindus.
do. ...	17 (*b*)	Do. do. do. Mahomedans.
do. ...	17 (*c*)	Do. do. do. Christians.
do. ...	17 (*d*)	Do. do. do. Jains.
do. ...	17 (*e*)	Do. do. do. Parsis.
do. ...	17 (*f*)	Do. do. do. People of other religions.
do. ...	17 (*g*)	Do. do. do. The Aboriginal Tribes.

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7. It is directed above that Set A should see whether the details of working sheet No. 2 tally with its abstract and the latter with the abstracts of Nos. 4 and 6 (*vide* para. 3). Set C should therefore :—

(1) See whether the same number of castes has been tabulated in working sheet No. 5 (*b*) as in Nos. 4 and 6, and, if so, whether the total figure under each caste in Nos. 4 and 6 corresponds with that in No. 5 (*b*).

(2) After transferring castewar figures of each religion to test slip (*b*) from working sheet No. 4 and to test slip (*c*) from No. 6, see whether the religionwar total of each *Jatha* (block) in the test slips agrees with abstracts in working sheets Nos. 4 and 6 respectively.

(3) In the event of any castes having to be amalgamated under the caste list, prepare a summary of the castes on the back of working sheets Nos. 4 and 6, if the same has not been done by the karkoons in the Testing Branch, according to the prescribed form, and mark them with a red cross in the sheets, so that at the time of transferring the figures to the village registers, one and the same caste will not be repeated over again, as well as Set D will have full particulars of the amalgamated castes; it is unnecessary to make the summary again where it is already prepared according to the prescribed form by the karkoons of the Testing Branch.

8. If the figures entered in test slips (*b*) and (*c*) severally correspond with the figures in the abstracts of working sheets Nos. 4 and 6, it is clear that the details of sheet No. 2 tally with those of sheets Nos. 4 and 6, and, therefore, as soon as they are found to agree, the work of transferring figures to the rest of the registers should go on.

9. The disagreement of the test slips with the abstracts of working sheets Nos. 4 and 6 proves that the details of sheet No. 2 do not tally with those of sheets Nos. 4 and 6 unless there may be any slip of the pen. Where this happens Set A should forthwith, be informed of it, and Sets A, B, and C should meet and make the required corrections with the aid of the supervisor where necessary. Set A should then separate and resume their work; while Sets B and C should, before resuming work, make the necessary corrections in working sheets Nos. 5 (*a*) and 5 (*b*). The three sets should at once correct the abstracts of the sheets in the details of which any alterations have been made, so that there may be no chance of error when Set D fills in the occupations.

10. Sets B and C should each have a book in addition to the above to take down therein the Jathawar figures from the test slips and total them up by villages or Tukadies for use at the time of making the mutual comparison of figures of the whole party on Saturday.

Set (D) for filling in occupations.

11. The karkoons of Set D have to fill in the Village Registers mentioned in the following table:—

No of the working sheet from which the figures will be transferred to the Village Registers.	No. of the Village Register.	Subject.
5 (*a*) ...	16 (*a*)	Occupations by age (males).
do ...	16 (*b*)	Do. do. (females).
5 (*b*) ...	Test slip (*d*)	Castes by occupations.
do. ...	15 (*a*)	Occupations by castes.

12. Before transferring the figures to the Village Registers Set D should see whether the following sheets agree:—

(1) No. 5 (*a*) with 5 (*b*) as regards occupations.

(2) No. 5 (*a*) with the abstracts of Nos. 4 and 6 in regard to age.

(3) No. 5 (*b*) with Castewar totals in Nos. 4 and 6.

Instructions with regard to making totals in the Village Registers.

13. With respect to villages containing more Tukadies than one, the total for each Tukadi should be entered below that Tukadi in test slips (*a*) and (*d*) and all the other Village Registers, and after the last Tukadi in the village is over, the totals of all the previous Tukadis should be entered and summed up into one grand total; or, a separate page should be used for entering these totals, and it should be bound up in the book below the total of the last Tukadi.

14. With respect to villages containing only one Tukadi or a smaller number of Jathas than a Tukadi, the total of the village should be made where the last Jatha ends, so that there will be as many totals as there are villages in the Tukadi. Where such totals as these occur there is no necessity for making Tukadi totals.

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15. It is directed in para. 10 above that a separate book (book of totals) should be used for entering the Tukadi and village totals of test slips (*b*) and (*c*). To this book should be transferred the Jatha totals made in the test slips, and after summing them up Tukadiwar, a grand total should be made of the totals of all the Tukadies, showing them below the last Tukadi of the village, or on a separate page which should be bound in the book in its proper place. This should be done with regard to villages having more Tukadies than one. For villages having one Tukadi or Jathas less than a Tukadi, the total should be given where the village ends in the book of totals.

16. The totals should be put down in red ink, and they should be so shown wherever they are transferred.

17. The page totals should not be made just when the page is finished, but they should be written after the mutual and independent comparisons are made on Saturday. But at the time of writing the page totals the red totals of Tukadies and villages in the page should not be taken into account. In short, the page totals should represent the sum of the black figures in the page.

18. When the whole Mahal is finished, the page totals should be taken down on loose forms and summed up into one grand total, which will be the total for the whole Mahal; or, to arrive at the Mahal total it will do if totals are brought over from page to page. But it is probable that errors will occur if the latter mode of making the Mahal totals be adopted. The work of making all except the page totals, should not be kept in arrears to be done on Saturday; but it should be done at its proper time.

Instructions regarding the comparison of figures in the Village Registers.

19. It will be seen from the above paras. regarding totals that the chief totals are those for villages, and that the village total must occur in every register, whatever the number of Jathas and Tukadies therein.

20. The comparison of figures in the Village Registers, which it is directed to make on every Saturday, will be made in the following two ways:—

(1) Mutual comparison or that which each set has to make with the others.

(2) Independent comparison or that which each set has to make of the registers entrusted to it.

21. Immediately after attending the office on Saturday, the sets should first make the mutual comparison, and then proceed with the independent comparison.

22. The following forms should be used in the mutual comparison of the village totals made during the week. If no village total has been made on account of the village containing too many Tukadies, the mutual comparison should be made of as many Tukadi totals as have been done during the week:—

Set (A) Test slip (*a*).
Set (B) Test slip (*b*) and the total book.
Set (C) Test slip (*c*) and the total book.
Set (D) Test slip (*d*) and Village Registers Nos. 15, 16 (*a*), and 16 (*b*).

23. The Karkoons of Sets A, B, and C should respectively take up the forms just mentioned, and compare the village or Tukadi totals therein made. In the course of comparison, where the village or Tukadi totals do not tally in respect to age and civil condition, the Jathawar figures should be gone through and the necessary corrections be made after referring to the working sheets. Such Jathas should be noted down on a separate piece of paper, so that it may be convenient to make corrections in the other registers at the time of the independent comparison.

24. While the said three sets are engaged in their mutual comparison, Set D should take Village Register No. 15 from Set A and proceed to compare it in the following way:—

(1) Castewar males and females in Register No. 15 (*a*) with Castewar males and females in Register No. 15.

(2) Males and females by occupations in Registers Nos. 16 (*a*) and 16 (*b*) with the test slip (*d*).

25. After Sets A, B, and C have finished the comparison as directed in para. 23, Set D should obtain from Set B or C the total book, and compare the figures in respect of age.

26. As soon as the mutual comparison is over, the sets should separate and proceed with the independent comparison.

Independent Comparison.

27. When Set D has finished their mutual comparison, there remains nothing for that set for independent comparison.

28. The karkoons of the remaining Sets, viz., A, B, and C, will remember that the forms compared and verified in the mutual comparison between the sets, are the test slips which, therefore, must form the basis of comparison in the independent comparison. They should see that their registers tally with the test slips, and where they do not, they should refer to the working sheets and make the necessary amendments.

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29. Set A should make the independent comparison of registers by Village or Tukadiwar totals in the following order. It is not necessary to compare Jathawar figures unless an error is found:—

(1) Total males and females in all the village registers with total males and females in test slip.
(2) No. 12/1 + 12/4 + 12/7 + 12/10 + 12/13 + 12/16 + 12/19 = No. 3 per column.
(3) No. 12/2 + 12/5 + 12/8 + 12/11 + 12/14 + 12/17 + 12/20 = No. 4 per column.
(4) No. 12/3 + 12/6 + 12/9 + 12/12 + 12/15 + 12/18 + 12/21 = No. 5 per column.
(5) Nos. 3, 4 and 5 = No. 1 total single, married and widowed respectively.
(5/1) No. 3 + 4 + 5 = No. 2 per column.
(6) Nos. 12/1, 12/2, and 12/3 = Test slip (*a*), Hindus, single, married and widowed under 6, 6—14 and 15 and over.
(7) Nos. 12/4, 12/5 and 12/6 = Test slip (*a*), Mahomedans do. do. do.
(8) Nos. 12/7, 12/8 and 12/9 = Test slip (*a*), Christians do. do. do.
(9) Nos. 12/10, 12/11 and 12/12 = Test slip (*a*) Jains do. do. do.
(10) Nos. 12/13, 12/14 and 12/15 = Test slip (*a*), Parsis do. do. do.
(11) Nos. 12/16, 12/17 and 12/18 = Test slip (*a*), People of other religions do.
(12) Nos. 12/19, 12/20 and 12/21 = Test slip (*a*), People of Aboriginal Tribes do.

30. Set B should make the independent comparison in the following way:—

(1) No. 15 = Test slip (*b*) castes by totals.
(2) No. 15 (*b*) = Test slip (*b*) details of castes to be compared.

31. Set C should make the comparison in the following way:—

(1) No. 17 (*a*) = Test slip (*c*) Hindus under instruction, instructed and illiterate, under 6, 6—14 and 15 and over.
(2) No. 17 (*b*) = Test slip (*c*) Mahomedans do. do. do.
(3) No. 17 (*c*) = Test slip (*c*) Christians do. do. do.
(4) No. 17 (*d*) = Test slip (*c*) Jains do. do. do.
(5) No. 17 (*e*) = Test slip (*c*) Parsis do. do. do.
(6) No. 17 (*f*) = Test slip (*c*) people of other religions do. do.
(7) No. 17 (*g*) = Test slip (*c*) people of Aboriginal Tribes do. do.
(8) No. 15 (*c*) = Test slip (*c*) details of castes to be compared.

32. After the independent comparison is thus over, the page totals should be made in red ink."

292. The Registers were prepared Mahalwár. The results were then compiled for each Division, and Final Census Forms in English were framed from them.

293. As the tabulation, compilation, &c., of the figures for the Baroda Cantonment was entrusted to this office, the results for the Cantonment were throughout the Final Census Forms shown separately.

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PART II.

CHAPTER I.

AREA, DENSITY OF POPULATION, &c.

Area.

Area of the Territory.

1. The total extent of the Territory of His Highness the Gaekwar is 8,569 square miles.

Comparison with British Guzerath.

2. This area is a little in excess (24 square miles) over that of the four Districts of British Guzerath, viz., Surat, Broach, Kaira and Ahmedabad put together. *

Kathiawar.

3. Turning to Kathiawar for comparison, we find that the area of this Territory is only less by 16 square miles than that of Junagarh, Navanagar and one-half of Bhownagar; 29 square miles more than Sorath, Bhownagar and Rajkote; and 36 square miles less than Gohilwad, Limree, Gondal, Rajkote, Bhownagar, Morvi, Porebunder, Jaitpoor, and Dhrole put together.†

Kutch.

4. The extent of the Kutch State is less than that of this Territory by about 2,000 square miles. ‡

Rewa Kanta and Mahi Kanta.

5. Turning to the neighbouring Guzerath States, we find that this Territory is less by only 24 square miles than Rewa Kantha and Mahi Kántha put together. §

Kolhapur and Southern Maratha Country.

6. Again it is 2,559 square miles more than the total area of Kolhapur and Southern Maratha States. §

Mysore.

7. It is again less than a third of Mysore in extent, though the population is a little less than one-half. ‖

Travancore.

8. This territory, however, is more than half as much again as Travancore, though owing to some of our sparsely inhabited provinces, the population is less by about 100,000 souls. ‖

Central Indian States.

9. Turning to Central India, we find that the area of this territory is larger by 554 square miles than that of Indore, and by 369 square miles than that of Bhopal. The population is however nearly three times that of Bhopal and more than three times that of Indore.¶

Gwalior.

10. With regard to Gwalior, its area is nearly four times that of this territory, and yet the population is greater by about three hundred thousand only. ¶

Rajputana.

11. In Rajputana, Udeypur, Jayapur and Jodhpoor have, each, a larger extent than this territory. Udeypur has an area half as much again as that of this territory, and the population according to the Census of 1881 is two-thirds of ours. In Jayapur the area is nearly $1\frac{3}{4}$ times that of this Territory, and the population is more only by three and a half lakhs. In Jodhpoor the area is more than four times ours, and the population is less than in this Ráj by 334,602.**

Northern India.

12. In Northern India, Kaparthulla, Mandi, Suket and Pattiala together make up an area only about a hundred square miles more than that of this Territory.††

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* Final Census Form I. for the Bombay Presidency, for 1881.
† Ghose's Indian Chiefs, Rajas, Zamindars, &c. Part I., pp. 157—161.
‡ Bombay Census Report, 1872, Part II., p. 445, Tables.
§ Bombay Census Report of 1872, Part II., page 445, Tables.
‖ Ghose's Indian Chiefs, Rajas, Zamindars, &c. Part I., pp. 185 and 191.
¶ *Ibid*, Part I., pp. 98, 103 and 90.
** Final Census Form I., Census of the Native States of Rajputana, 1881.
†† Ghose's Indian Chiefs, Rajas, Zamindars, &c., Part I., pp. 4, 6, 7 and 10.

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13. Turning to Europe, we find that Wales approaches this Territory in extent, that Belgium is greater by about 3,000 square miles, Denmark by about 6,000 (though the population is only greater by about 400,000), and Greece has more than twice the area of this territory, while the population is $\frac{2}{3}$rds of ours.*

European countries.

14. This area of 8,000 and odd square miles is distributed over, and interspersed with, portions of Guzerath and Kathiawar. It does not form a compact and unbroken block of territory; it is not a continuous or uninterrupted extent from one end to the other. Roughly speaking, from the northern extremity of the Thana District to the south, to Palhanpur to the north, and from the western limits of the Nassik District to the south-east, to the extreme north-west of Kathiawar, there lie interspersed with British or other Territory, tracts of land or provinces wherein H. H. the Gaekwar's sway is acknowledged.

Fulguthania character of this Territory.

15. But the whole territory is what is called *fulguthania* or intermixed with other territory, and this is especially the case in the Nowsari, Baroda, and Amreli Divisions. In the town of Nowsari itself, one finds oneself in British territory within a few hundred yards from the Thana or office of the Subha and other officers of the Division. The British Taluka Station of Jalalpur borders on the town of Nowsari. Similarly, in the Baroda Division, the villages in the Broach District to the south, and those of Kaira to the north, are almost intermixed with those of H. H. the Gaekwar; and in Kathiawar, the villages in the Amreli Division lie side by side with those of several Kathiawar States.

16. This intermixture renders the territory difficult of management, and the Extradition Act has to be very frequently resorted to.

17. At the Census of 1872, the area of this Territory was given as 4,399 square miles. This figure, though often adopted in official correspondence, has all along been considered far from correct. Mr. Baines, Deputy Superintendent of Census, Bombay, in his letter No. $\frac{C}{1066}$ 0. dated the 19th September 1881, to the Agent to the Governor-General, says "some correction of the area of the State, as given in the last Census Report (1872), is apparently necessary." The present figure is nearly double the old one, though no piece of territory has been added or acquired during the last decade. The dimensions of the territory of H. H. the Gaekwar in 1872 were exactly the same as they are now, excepting, perhaps, the almost imperceptible changes effected in a few cases by the decisions of boundary disputes, and yet the present figure is nearly double the old one.

Area as shown in 1872, difference explained.

18. The present figure, however, has been arrived at after a careful examination of all the available materials. The Great Trigonometrical Survey party have surveyed several portions of this territory. The whole of the Amreli Division except Okhamandal, some Talukas or Mahals in the Baroda Division, some in the Kadi Division, and a few in the Nowsari Division have thus been surveyed. The available maps or sheets of the Trigonometrical Survey were utilized for finding out the areas of such of the Mahals as were wholly contained in the sheets. For others, the records of the old Zariph or Gaekwadi survey were consulted. There are also maps of the Divisions. These were drawn some years ago, and are approximately correct as compared with the Trigonometrical Survey maps. Where none of the above materials was available, the figure submitted by the Subha as the generally accepted area of a Mahal was adopted.

19. The old figure for the area can be explained in two ways:—

1*st*.—The old maps which must have been utilized for calculating the area, and which are drawn to scale, show a scale of two miles per inch. In calculating the area, the surveyor or the officer who made the calculations probably made out the result in inches, and forgetting that the result denoted square inches, made the inches into miles by multiplying them by two. A similar mistake was committed by one of my karkoons

* Bombay Census Report, 1872, Part II., page 2.

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even this time, but it was immediately detected. Such a mistake is very apt to occur in hasty calculations. The present figure is 8,569 square miles. Adding to this 125 square miles as the area of the disputed portion of the "Gir" in Kathiawar, we get 8,694 square miles. Thus only 104 square miles are wanting to make the figure exactly double the old one, and it is but easy to suppose that these were furnished by the elastic measurements from the maps, the territory being here and there intermixed with British territory in Guzerath, and with Native States in Kathiáwár. A few parallelograms wrongly added or increased, or not deducted where they ought to have been, would easily give the figure 104 square miles to make the total exactly double the figure mentioned in 1872.

2nd.—There is another way of explaining the old figure, and it is this:—There is, I am told, a notion among some of the old surveyors, that the figure for *katcha* square miles being divided by two gives *pucka* square miles. The surveyor who supplied the old figure probably wanted to show it in *pucka* square miles.

20. But both the above explanations are mere surmises. There is nothing on record to support either of them.

21. Whatever the reason, the present figure is nearly double the old one.

22. I am not, however, prepared to say that even the present figure is exactly accurate. If the whole Territory had been surveyed by any regular survey, the case would have been different. As it is, other materials than the Trigonometrical Survey had to be pressed into service. The correctness of those materials cannot be vouchsafed for with certainty, and the result cannot but bear the taint of the materials.

23. It cannot, however, be gainsaid that the present figure is at least approximately correct. Even a casual observer will admit that the Kadi Division of this Territory is nearly as large as the Ahmedabad District, that Nowsari, with its forest tracts, is even larger than Surat, and that Broach and Kaira together will scarcely make up an area equal to that of Baroda and Amreli put together. And this is precisely the result arrived at by us.

24. A comparison of our density of population per square mile with that of British-Guzerath also supports the correctness of the present figure.

Area of the Cantonment.

25. The area of the Cantonment is one square mile.

Total area.

26. Thus the total area of this Territory, including the Cantonment, is 8,570 square miles.

Divisional area.

27. Descending to the Divisions we find that Kadi is the largest and Amreli the smallest of our Divisions. Nowsari and Baroda are nearly equal in area, yet because of its larger population and larger revenue, the Baroda Division is much greater in importance than the Nowsari Division. More than a half of the Nowsari Division is covered by jungle or forest tracts, the area of such tracts being 1,164 square miles. These tracts are very sparsely populated.

Villages and Towns.

28. There are in this Territory 3,011 villages and towns, of which 33 are towns, and the rest are villages or *gaums*.

Definition of town and village.

29. For Census purposes a town is a collection of houses with five thousand inhabitants or more. But this is merely a general definition of the term. The Census Commissioner for India in his Circular No. N, dated 27th November 1881, pointed out the advisability of deviating from this general definition according as the collection of houses was urban or rural. It was possible to meet with places where the occupations, &c., of the people showed that the population was essentially urban. Such places, though containing less than five thousand souls, were to be classed as towns; on the other hand, others which, though containing more than five thousand inhabitants, were rural in their character, were to be classed as villages.

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Billimora and Sankheda in this Territory fall under the first category. The population is essentially urban. The trades and professions followed are those which are generally found in towns. They were, therefore, classed as towns, though containing less than five thousand souls. No instance was brought to my notice of a place containing more than five thousand inhabitants, and rural in its character. The seats of Mahals are *Kasbas* or towns. Perhaps the towns Nár and Pihej in the Petlad Mahal may fall under the category, but because of their being called *Kasbas* all along, they were shown as towns.

Percentage of towns and villages.

30. The number of towns and villages gives a percentage of 35 to the square mile, or 2·84 square miles to a village or town. There is thus a village or town within an area of 2·84 square miles, which shows that there is yet considerable room for population.

Amreli Division.

31. With regard to the Divisions, we find that the Amreli Division contains three towns and 288 villages. This gives a percentage of ·18 village or town per square mile, or 5·37 square miles per town or village.

Kadi Division.

32. In the Kadi Division there are 15 towns and 1,069 villages. Thus the percentage is ·34 per square mile, or 3 square miles per town or village.

Nowsari Division.

33. In the Nowsari Division there are 3 towns and 790 villages. There are thus ·40 town or village per square mile, or 2·44 square miles per town or village.

Baroda Division.

34. In the Baroda Division there are 831 villages and 11, or, including the Baroda City, 12 towns, and the percentage is ·44 town or village per square mile, or 2·26 square miles per town or village.

35. Thus the Amreli Division is most thinly populated, for there is but one village in an area of 5·37 square miles, or one village where, according to the general average, there ought to have been two. The Kadi Division, though pretty thickly populated, is still capable of a thicker population. There is but one village in an area of 3 square miles. The proportion for Nowsari is rather deceptive, for it is not exactly the number of villages that furnishes a criterion of the thickness of the population. The villages themselves are small and insignificant as compared with those in the Kadi Division. In the forest Mahals, especially, the population is very small, and in the non-forest or *Rasti* Mahals, the villages are crowded within a small area. Thus it is that the Nowsari Division with its jungle tracts and sparse population appears more thickly crowded with villages than the Kadi Division. In the jungle tracts, however, the population is very thin. In Vajpore, for instance, there is but one village in 5·23 square miles.

36. The Baroda Division has proportionately the largest number of villages in a small area. For, while in Kadi there are three square miles per village, there are only 2·26 in Baroda.

Houses.

The term 'house' included all inhabitable structures.

37. In the arrangements of 1881, no distinction was made, as in 1872, between houses of the better sort and those of the inferior sort, or, as in Travancore, between terraced, tiled, and thatched roofs, or between those built with masonry or with mud.

38. The palace of His Highness the Maharajah, the mansions of the Sirdars and bankers, the houses of the middle classes, and the hovels or huts or sheds of the poor, all fell under one general term 'house.' Similarly, all temples, mosques, *dharmashalas*, shops, &c., fell under the general denomination of house. In short every structure that was used or was capable of being used as a permanent or temporary abode was a house.

The definition of house differed from the popular idea.

39. The figures arrived at in the present Census do not again represent the number of houses according to the popular or commonly understood notion of the term. If a structure which, according to popular notion, was but one house, contained several accommodations, each accommodation satisfying the definition

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of the word "house," under Circular No. 6, it was regarded as composed of so many houses, each numbered separately. The definition thus adopted, though it clashed against popular or commonly accepted notion, was very useful in preventing errors or omissions. The enumerator was thereby obliged to visit each structure bearing a separate number, whether it was apparently a whole or a portion of house.

Total number of houses.

40. The total of structures bearing independent numbers was 655,498, or including the Cantonment, 657,148. Of these 478,170, or including the Cantonment, 479,643, were inhabited, leaving 177,505 as uninhabited. This gives a proportion of 37·09 uninhabited houses to 100 inhabited ones.

41. The proportion of occupied to unoccupied houses is in British-Guzerath much the same as ours, for, there are 634,375 occupied houses as against 240,581 unoccupied ones, or 37·92 unoccupied to 100 occupied.

42. In the Nowsari Division the proportion of unoccupied to occupied houses is much less than the average; in Baroda it is higher than in Nowsari but less than the average; and in Kadi it is far higher than the average.

43. In British-Guzerath also, the proportion is in Surat much less than the average; in Broach it is higher than in Surat, but less than the average; but in Ahmedabad it is much higher than the average.

44. The number of houses occupied and unoccupied gives a density of 76·49 to the square mile, or including the Cantonment, 76·68.

British-Guzerath.

45. The corresponding proportion for British-Guzerath is 86·1, which means that there are in a square mile nearly ten houses more than in the same area in this Territory. But this difference in the density of houses per square mile is mainly caused by the Amreli Division, where the density is only 30·06 per square mile. In the Nowsari Division again, there are but 33·26 houses per square mile. If, for the sake of comparison, Amreli is left out of consideration, if, in other words, the number of houses in the Amreli Division is deducted from the total number of houses in the Territory, and the area of Amreli from the total area, the remaining houses (608,609) and the remaining area (7,009 square miles) give 86·83 as the number of houses to the square mile, which is very nearly the same as that for British-Guzerath.

46. In the Kadi Division the number of houses per square mile is 102·03, and in Baroda it is 96·67, or, including the Baroda City, 116·1.

47. The Mahalwar density of houses as given in Final Census Form I. shows that the Petlad Mahal has the greatest number of houses per square mile. Next to it in the same District is Padra, though the difference between the two Mahals is as great as 68 houses per square mile. Jarode and Tilakwada show only a density of 48·81 and 46·27, or 49 and 46 houses, respectively, per square mile.

48. While in the Baroda Division there are but two out of ten Mahals which show a density of 100 or more houses to the square mile, there are in the Kadi Division seven such Mahals out of 13, and there is only one, and that is a Peta or sub-Mahal, which shows a density of less than 50.

49. In the Nowsari Division there are two Mahals which show a density of over one hundred houses to the square mile, and they are Nowsari and Ghandevi. The latter with its small area of 45 square miles is only next to Petlad in point of density. The lowest density of houses to the square mile is to be found in the Vajpore Peta Mahal.

50. In the Amreli Division the highest density per Mahal, excepting Manekwada which is but a cantonment, and Beyt, which is but a town, is to be found in Shianagar. Dhari and Okhamandal show a very small density. In fact, Okhamandal shows a less density than even Vyara in the Nowsari Division.

Density of Population.

Population of the Baroda Territory.

51. The population of the Territories of His Highness the Gaekwar, according to the Census of 1881, amounts to 21,80,311 souls: 11,36,633 males and 10,43,678 females.

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52. The population of the Baroda Camp, consisting of 2,879 males and 1,815 females, in all 4,694 souls, added to the above figures, gives a grand total of 21,85,005 souls, or 11,39,512 males and 10,45,493 females.

Population including Cantonment.

Distribution by Divisions.

53. This population is distributed in the several Divisions in the following way :—

No.	Division.	Total Males.	Total Females.	Total population of both Sexes.
1	Amreli Division	77,048	70,420	1,47,468
2	Kadi Division	5,09,954	4,78,533	9,88,487
3	Nowsari Division	1,46,477	1,41,072	2,87,549
4	Baroda Division	3,49,283	3,05,706	6,54,989
5	Do. City	53,871	47,947	1,01,818
6	Do. Cantonment ..	2,879	1,815	4,694
	Total.....	11,39,512	10,45,493	21,85,005

Population of the Baroda Division including City.

54. For Census purposes the City of Baroda was regarded as a separate Division. The figures for the City being added to those of the Baroda Division, the total for the Division comes to 7,56,807.

Divisional percentages.

55. It will be seen from the above table that nearly one-half, or more properly, 45 per cent, or 9/20 of the entire population belongs to the Kadi Division. The Baroda Division contains nearly 1/3 or 3/10, the Nowsari Division 13/100, the Amreli Division 7/100, the City of Baroda 1/20 or 6/125, and the Baroda Camp 1/500, of the entire population. In other words, if the whole population be represented by one hundred, the population of the Divisions would be as given in the margin.

Division.	Population.	Percentage to total population.
Kadi Division	9,88,487	45·00
Baroda do.	6,54,989	30·00
Nowsari do.	2,87,549	13·00
Amreli do.	1,47,468	7·00
Baroda City	1,01,818	4·80
Do. Cantonment	4,694	·20
Total.....	21,85,005	100·

Mahalwar distribution of population.

56. The details of the distribution of the population per each Mahal will be found in the statistical portion.

57. It will be seen that the most populous of the Mahals is Petlad in the Baroda Division. Next to it is Vijapore in the Kadi Division. Next comes Patan. Damnagar stands the lowest in the list, the Peta or sub-Mahals being taken with their respective main Mahals.

Average population per Mahal.

58. The average population of a Mahal is 51912·16. In the Amreli Division it is 18433·50; in the Kadi Division it is 76037·46; in the Baroda Division including the City it is 68800·63; excluding the City it is 65498·90; and in the Nowsari Division it is 28754·90.

59. The average density of population is 254·44 per square mile for the whole Territory, exclusive of the Cantonment, and 254·95 inclusive of the Cantonment. The average density in British-Guzerath is 281·3.

60. The density of this Territory is, however, affected by the thinness of the population in the Amreli Division and in the forest tracts in the Nowsari and the Mewasi tracts in the Baroda Division.

61. In British-Guzerath the density of the Kaira District, which is very thickly populated, adds to the average density of the whole province.

62. That ours is a fair average density will be seen from the fact that the average density of the Konkan is 236·7, of the Deccan 144·1, of the Western

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Karnatic 148·8, of Sindh 50·3, and the average density of the whole Presidency is 132·6.

63. The following table shows the density of the several countries in the world, and of the several Provinces and Native States in India :—

Name.	Year of Census.	Population.	Area in square miles.	Density of population.
Belgium	1879	55,36,654	11,373	486·
England and Wales	1881	2,59,68,286	58,320	445·
Bharatpur	1881	6,45,540	1,974	327·02
Netherlands	1880	40,60,580	12,678	320·
Pattiala	.....	16,50,000	5,412	304·87
Kolhapur	1872	82,691	2,778	288·94
Kapurthulla	.....	4,70,000	1,650	284·84
Guzerath	1881	28,57,731	10,158	281·3
Baroda	1881	**21.85.005**	**8,570**	**254·95**
Italy	1879	2,84,37,091	1,14,296	248·
Konkan	1881	22,87.287	9,661	236·7
China Proper	.....	36,24,47,183	15,34,953	236·12
Ulwar	1881	6,82,926	3,024	225·83
Germany	1880	4,52,38,829	2,12,091	213·
Prussia	1880	2,72,78,911	1,37,066	200·
Mysore	.....	50,55,412	27,077	186·70
* France	1876	3,69,05,788	2,04,092	180·
Switzerland	1880	28,46,102	15,992	177·
Jaypoor	1881	25,34,357	14,465	175·14
Ireland	1881	51,59,839	31,874	161·
Austria and Hungary	1880	3,78,39,427	2,40,942	157·
Rewa	.....	20,35,000	13,000	156·53
Berar	1881	26,72,673	17,771	150·90
Western Karnatic	1881	28,07,254	18,860	148·8
Deccan	1881	53,15,123	37,407	144·1
Denmark	1880	19,69,454	14,453	136·
Scotland	1881	37,34,370	30,685	121·
Portugal	1878	43,48,551	36,510	119·
Oodeypur	1881	14,43,144	12,670	117·93
Kathiawar	1872	23,12,629	20,339	113·7
Hyderabad	.....	1,05,00,000	98,000	107·14
Bhopal	.....	7,69,200	8,200	93·80
Spain	1877	1,66,25,860	1,82,750	90·
Indore	.....	6,35,450	8,015	79·28
Greece	1881	19,72,775	25,101	78·
Kutch	1872	5,00,000	6,500	76·92
Gwalior	.....	25,00,000	33,119	75·48
Turkey in Europe	1881	39,82,000	56,868	70·
Sindh	1881	24,13,823	48,014	50·3
Jodhpoor	1881	17,50,409	37,000	47·31
Nepaul	.....	20,00,000	54,000	37·03
Russian Empire	1870	7,84,72,347	22,61,244	35·
Kashmere	.....	16,00,000	68,000	23·53
Sweden and Norway	.....	62,70,266	2,93,848	21·

64. The density of population in England is nearly 200 persons to the square mile more than in this Territory, but the following counties show a less density than ours :—

No.	Name of County.	Density of persons to square mile.	No.	Name of County.	Density of persons to square mile
1	Huntingdonshire	166	6	York-North-Riding	175
2	Norfolk	213	7	Westmoreland	83
3	Dorsetshire	193	8	Radnor	51
4	Herefordshire	149	9	Merioneth	92
5	Rutlandshire	137			

* The figure given in the Statesman's Year-Book, 1882, differs from that published in the report from which an extract has been received from the Census Commissioner for India.

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Divisional density of population.

65. The following table shows the density of the population in each Division of this Territory :—

Name of Division.	Population.	Area in square miles.	Density of population per square mile.
Amreli Division.....	1,47,468	1,560	94·53
Kadi do.	9,88,487	3,158	313·01
Nowsari do.	2,87,549	1,940	148·22
Baroda do. inclusive of the City.	7,56,807	1,911	396·03
Total.....	21,80,311	8,569	254·44

66. The density of the Amreli Division appears so small as to give rise to suspicion as to its correctness. But as will be presently seen, the Dhari and Okhamandal Mahals show a very small density. In Okhamandal within an area of 276 square miles, there are only 62 villages, and of these 16 are *ujad*, or depopulated. In Dhari there are only 84 villages in an area of 542 square miles. The other Mahals are also not so thickly populated as to make up the difference as is the case in the Nowsari Division, where, although the *rani* or forest tracts, are sparsely populated, the difference is greatly made up by the thickness of the population in the other Mahals. Hence it is that Amreli makes a poor figure with regard to the density of its population.

67. The population of the Amreli Division has, moreover, decreased as compared with that in 1872. The reasons for the decrease are noticed elsewhere.* It may be, however, mentioned that the decrease was due to special causes, and therefore the present is not the normal density of the Division.

68. The density of the Kadi Division is greater than that of Ahmedabad. The density of the Kaira District is unequalled in the whole of the Presidency. The Charotar is proverbially known to be thickly populated. Our Petlad Mahal, which is in the Charotar, shows a density of 726·02 to the square mile.

69. The Mahalwar details in Final Census Form I. show that in the Amreli Division no Mahal is so thickly populated as to make up for the smallness of the density of Dhari and Okhamandal. Kathiawar, like Khandesh, is thinly populated. In 1872 the density of its population was 113·70. I am not in possession of the figures according to the Census of 1881, but even if there is an increase over the population of 1872, it cannot be so great as to bring the density to the level of that of Guzerath.

70. In the Kadi Division, nine out of the thirteen Mahals show a density of above three hundred, two above 250, one above 220, and there is only one Mahal, and it is a sub-Mahal (Harij), that shows a density of 121.

71. In the Nowsari Division, Ghandevi is very thickly populated. It shows a density of 659·62, or, in round numbers, 660 persons to the square mile—a density next only to that of Petlad in the Baroda Division. The Nowsari Mahal also shows a very good density of over 400. Three other Mahals, viz., Palsana, Kamrej, and Mahuwa show a very fair density. As we approach the jungle tracts the density decreases. In Vyara it is 133. In Songarh it is nearly 87, and in Vajpoor it is only 17·85, or, in round numbers, 18 per square mile. Vajpoor is the jungle tract proper, and its density is, therefore, very thin.

72. In the Baroda Division, Petlad shows the greatest density. In the whole of this Territory, no Mahal shows as great a density as Petlad. Next in the order of density is Padra, some villages of which border on Petlad. Baroda, Choranda, Sinore, Dabhoi, and Sankheda are nearly equal in point of density. Tilakwara, which borders on, or is rather intermixed with Sankheda Mewas, shows a smaller density as compared with the other Mahals, and Jarode, as the Trigonometrical survey map (Sheet No. 29 of Guzerath) shows, is thinly populated, and its density is therefore naturally the lowest in the Division.

* Increase and decrease of population, paras. 124-129, *post*.

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73. The density of the Mahals, therefore, ranges from 726 in Petlad to 17 in Vajpoor.

Number of persons per house here compared with that in British-Guzerath.

74. The average number of persons per occupied house is 4·56. The average number of persons per occupied house in British-Guzerath is 4·51, which very nearly corresponds with the figure for this Territory.

75. It is well known that the system of sons living separate from their fathers prevails to a greater extent in Guzerath than in any other part of the Bombay Presidency. Hence the average density per house is the smallest in Guzerath.

Divisional density of this Territory and of British-Guzerath compared.

76. The Divisional density per house as given in Final Census Form I. very nearly resembles the corresponding density in Guzerath. The number of persons per occupied house in the Nowsari Division, for instance, is 5·25, while that in the Surat District is 5·16. Baroda Division shows an average of 4·50 per house, while Broach, which borders on Baroda, shows 4·52; Kadi shows 4·50, while Ahmedabad shows 4·28.

Mahalwar density.

77. The Mahalwar details show that in the Amreli Division the density per occupied house generally exceeds 4·50, and in a few cases it nearly reaches 5.

78. In fact, as we proceed from Guzerath Proper, either to the north, to the south, or to the north-west, the density increases.

79. In the Mahals of the Kadi Division, for instance, those that lie near Ahmedabad have a less density than those which lie further north, or north-west. Dehegaum, Attarsumba, Visnagar, and Vadnagar show a less density per house than Patan, Sidhpore, Vadavli, or Harij.

80. In the Nowsari Division, again, as we proceed southwards or to the south-east, the density increases. Kamrej, which is almost intermingled with the Surat Taluka, shows a density of 4·68 per house. This density rises as we proceed southwards, and Nowsari, Velachha, and Palsana show each a density of nearly five persons per house. Ghandevi and Mahuwa, which lie southward still, have a larger density than the above three Mahals; and Songarh, Vyara, Vakal and Vajpoor, which lie further removed from Guzerath than the other Mahals, show a density of nearly 6 or even more.

81. In the Baroda Division, the Mahals lying on or near the Nurbada show a larger density per house than those further removed from it.

Customs and habits of the people tend to affect density.

82. This difference in the density per house is mainly regulated by the habits and customs of the people, which are generally copied from those of their neighbours. This is pretty distinctly seen in tracts bordering on different provinces. In the Nowsari Division, for instance, the inhabitants of Songarh, Vyara, and such other Mahals follow the habits and customs of their brethren on the Deccan side on the one hand, and Guzerath side on the other. There is thus an admixture of Deccan and Guzerath habits and customs which is observable in the language also. This admixture of Guzerath and Deccan or Konkan habits is observable in the whole of the Nowsari Division. People speak a Guzerathi dialect pretty freely intermixed with Marathi; their dress, their habits, their manners, and their very appearance, all denote an admixture of Guzerath and Deccan or Konkan elements. A similar phenomenon is observable at Palhanpore, lying on the borders of Guzerath and Marwad. The dress, manners, language, and appearance of the people and their habits and customs are all an admixture of Guzerath and Marwad elements. These gradual changes are clearly seen from the Census results, especially in the density per house and languages and civil condition.

83. The people on the southern side of the Nurbada are as to their habits and customs nearly in the same position as the inhabitants of Songarh, Vyara, &c., and in their turn, they influence the habits and customs of their brethren on the

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northern side of the Nurbada, and thus in the Mahals lying along the northern banks of the river, the density per house is greater than in those lying further north.

84. This phenomenon of admixture of habits, customs, manners, dress, and appearance is the natural result of immediate contact and intercourse and the consequent fusion of ideas.

General Remarks

85. Final Census Form I. gives a general view of the condition of a province. It shows the extent of the province; it also shows how that extent is covered over with larger and smaller groups or blocks of habitations, and whether the groups and the habitations lie close to one another or are loosely scattered over the area; and, lastly, it shows how the area and the habitations are peopled. All these indicate the degree of the prosperity of that province. If it is thickly crowded with cities, towns, and villages, and they, in their turn, are also thickly crowded, the inference is that the province has reached the maximum of material prosperity. If, on the other hand, the reverse of these conditions is found, and if the fact cannot be explained by climatic and physical causes, the inference is that the province is but in a state of infancy in respect to prosperity. If climatic and other causes operate, the province must remain in a poor condition, otherwise such a province affords a fair field for migration for the surplus population of the province which may be already overcrowded. Between the highest and the lowest stages of prosperity, however, there are numerous or rather innumerable intermediate stages or degrees.

86. The density of villages and towns, and of the houses, and also the density of the population per square mile in this Territory show that though the highest stage has not yet been reached, and though it cannot be reached for years to come, yet generally speaking this Territory is not far down in the intermediate stages; that owing to climatic and other causes, the jungle tracts in the Nowsari Division, and Okhamandal and Dhari in the Amreli Division, and the Mewasi tracts in the Baroda Division, must remain thinly populated for years to come; that there is scope for greater population in several Mahals of the Kadi and the Baroda Divisions, and that those Mahals, especially like Jarode, will afford a scope to the people from the thickly populated Mahals like Petlad, &c., to migrate and settle themselves on new lands.

CHAPTER II.

Increase and Decrease of Population.

87. We shall next see how the population according to the present Census, compares with that of 1872.

Population in 1881 compared with that in 1872.

88. In 1872 the population of the Baroda Territory was 20,00,225, and the population of the Baroda Camp was 4,217. Of the 20,00,225 souls, 10,57,640 were males and 9,42,585 females. In the Baroda Camp there were 2,459 males, and 1,758 females. In all there were 10,60,099 males and 9,44,343 females. Against those we now have 11,36,633 males and 10,43,678 females in this Territory, and 2,879 males and 1,815 females in the Camp. In other words, there is a total increase of 1,80,086 souls in the Baroda Territory, and of 477 souls in the Baroda Camp. The increase of 1,80,086 contains 78,993 males and 1,01,093 females, and the increase of 477 in the Camp contains 420 males and 57 females.

Increase on the whole.

89. Thus we now have 78,993 males and 1,01,093 females more than in the Census of 1872. This gives an increase of 7·47 per cent. in males and 10·73 per cent. in females, and an increase of 9 per cent. on the whole.

90. The Census of 1881 was taken exactly nine years after the Census of 1872. In nine years, therefore, the population increased 9 per cent.; in other words, there was an increase of one per cent. per annum. This is what may be called a normal increase. In the Annual Administration Reports of provinces, it is usual to add one per cent. to the figure of population in each succeeding year between one Census and another.

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91. The increase in the five Districts of British-Guzerath together is 43,704, or 1·55 per cent. Thus, while in British-Guzerath there are 1·55 persons per 100 more than in 1872, there are in this territory nine persons more per 100 than in 1872; our increase is therefore nearly six times the increase in British-Guzerath, the reason being that there was a greater room for improvement, and therefore a greater capacity of increase in our provinces than in British Guzerath, which has reached a condition when increase is generally slow. Our Petlad Mahal, for instance, has already reached that condition, and the increase therein was only ·78.

Causes of the total increase.

92. The causes of the general or total increase of 9 per cent. on the Census of 1872 may thus be broadly stated :—

(*a*) The general tendency towards increase, a tendency found to exist in every country where the checks to the increase of population do not forcibly operate.

(*b*) Capacity for increase arising from the fact of there being a scope for an increased supply of food in consequence of fresh lands being available for cultivation.

(*c*) Occupation of waste lands, and the greater facilities afforded for such occupation.

(*d*) Some of the provinces or districts were less affected by drought or epidemics than others.

(*e*) Security of life and property, and the knowledge on the part of the ryots that they will be able to enjoy the fruits of their labour. This is clear from the fact that the agricultural and labouring population has greatly increased, as will be noticed in the Chapter on Occupations.

(*f*) General improvement in the condition of the middle and lower classes which must have afforded them greater facilities for marriage.

(*g*) Greater employment afforded to the poor by the opening of public works in general, and of the State Railways in Baroda and Kadi Divisions in particular.

(*h*) To the above may also be added the increased facilities for the preservation of health by the establishment of medical dispensaries, and, in some cases, the introduction of sanitary measures.

93. As a rule, population unless restrained by preventive and positive checks has a tendency to increase until the supply of food also increases, so long as there is room for its increase, in other words, so long as there is new land available for cultivation. When all available land is exhausted, and when the maximum supply of food is reached, a retrograde movement sets in, and the population instead of increasing begins to decline, unless emigration or epidemics or wars reduce the population, and thus afford fresh room for improvement.

Tendency retarded by positive and preventive checks.

94. This tendency towards increase is, however, often retarded by various checks, some of which are positive and others preventive.

Positive checks.

95. Under positive checks* are included unhealthiness of climate, unwholesome occupations, severe labour, exposure to the seasons, extreme poverty, bad nursing of children, large towns, excesses of all kinds, the whole train of common diseases, and epidemics, wars, plague and famine.

96. The " bad nursing of children" in its extended sense may be said to apply to Governments also, for, tyranny and oppression and a neglect to the wants and comforts of the people on the part of the rulers, act as checks to the increase of the population; while, on the other hand, a healthy stimulus to their trades and occupations, an increased accommodation or increased facilities for greater accommodation, security of life and property in consequence of protection by the strong arm of the law, facilitate the increase of the population. A State is but a family in a wider sense, and the good or bad nursing of the people has its effect upon the State as the good or bad nursing of the children has its effect upon the family.

* Essay on Population, by Malthus, page 8.

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Preventive checks.

97. The preventive * checks are moral restraint and vice.

Propositions by Malthus.

98. Mr. Malthus lays down three propositions :—

"1*st*. That population is necessarily limited by the means of subsistence.

2*nd*. That population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious causes.

3*rd*. That these checks and the checks which repress the superior power of population and keep its effects on a level with the means of subsistence are all resolvable into moral restraint, vice and misery."

Room for increase of population.

99. Examining our figures with the light of the above remarks, we find that the density of the population per square mile, the density of the houses per square mile, and that of the villages per square mile, all show that it will yet take a long time for the population of this territory to arrive at a stage where the maximum food supply will have been reached.

100. The density of the population shows that though we are not far down in the scale of the density of nations, there is yet ample room for improvement in that direction. The density of villages and towns shows that there is an ample scope for increasing the means of subsistence. The density of houses per square mile must follow in the wake of the other two densities. Therefore, unless checked by powerful checks, the normal condition for some years to come, will be that of steady increase.

Checks always and everywhere operating.

101. In all countries, in all societies and at all times, the checks to population operate in a greater or less degree side by side with the tendency to the increase of population. They operated in the last decade or rather nine years in this territory. We have our unhealthy tracts, we have our large towns and crowded localities, we had in some provinces visitations of scarcity if not drought or famine, and of epidemics, we have our lower classes suffering from poverty, yet the cumulative force of all these checks was diminished by counter-checks, or rather by fostering and encouraging causes. Hence they were not able to nullify and repress the tendency to increase. In provinces where the checks operated in a greater degree, their effects were felt, and the population decreased. These will be noticed in the remarks on the increase and decrease in the Divisions.

Increase in females greater than that in males.

102. The increase in females is greater than that in males. This is quite in keeping with the results in the neighbouring British Districts and in other parts of the Bombay Presidency. Alluding to the increase of females in the Bombay Presidency, the *Times of India* of the 10th January 1882 in a leader remarks:—"In every district but Kanara there is an extraordinary increase in females in proportion to males, and even in the famine districts the weaker sex seem to have suffered the least. Mr. Baines, however, attributes this increase solely to the greater care now taken to conquer the scruples of heads of families with regard to the returns of the female members of their households. Much is no doubt due to this cause, but something also to the fact that people are gradually beginning to get accustomed to the Census operations, and are losing that dread of forms and returns which still prevails in outlandish tracts, as for instance, the Bheel and Sonthal Districts. In another ten years the people of this Presidency will be free from these prejudices than they are now, but we doubt if any succeeding Census can ever receive a greater amount of care and attention, labour and forethought than have been bestowed upon the last Census operations by Mr. Baines and his assistants." Thus the *Times of India* ascribes the increase in females to two causes—1st, careful enumeration, and 2nd, that people are getting accustomed to Census and are losing the dread of forms and returns. But people in Native States are, it is well-known, behind their brethren in the British Districts in the knowledge of forms and returns. So the second cause could not have operated here to the same degree as in British Districts, and yet, the increase in females in the several districts of this Territory is greater than

† Essay on Population, by Malthus, page 8.

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a corresponding increase in the five districts of British-Guzerath. The average increase of females in the five British Districts is 3·37, whereas the average increase of females in the several Divisions and in the Baroda Camp (where it is the lowest) together is 5·35. In other words our increase is two per cent. greater than in the neighbouring British Provinces. The dread of forms and returns, and the unwillingness to state the names and even numbers of the females in a family are known to be greater in our Divisions than in the neighbouring British Districts; and yet the increase in females is 2 per cent. greater than a corresponding increase in the neighbouring British Districts. The conclusion is evident.

Divisional increase and decrease.

103. The following are the details of increase and decrease in the several Divisions :—

BOTH SEXES.

Name of Division.	Population in 1872.	Population in 1881.	Increase + or Decrease —.	Percentage of Increase or Decrease.
Nowsari Division	2,41,255	2,87,549	+ 46,294	+ 19·19
Kadi do.	8,51,648	9,88,487	+ 1,36,839	+ 16·07
Baroda do.	6,34,579	6,54,989	+ 20,410	+ 3·22
Amreli do.	1,60,686	1,47,468	— 13,218	— 8·22
Baroda City	1,12,057	1,01,818	— 10,239	— 9·14
Total	20,00,225	21,80,311	+ 1,80,086	+ 9·00
Baroda Cantonment	4,217	4,694	+ 477	+ 11·31
Grand Total	20,04,442	21,85,005	+ 1,80,563	+ 9·01

MALES.

Name of Division.	Population in 1872.	Population in 1881.	Increase + or Decrease —.	Percentage of Increase or Decrease.
Nowsari Division	1,23,248	1,46,477	+ 23,229	+ 18·84
Kadi do.	4,45,689	5,09,954	+ 64,265	+ 14·42
Baroda do.	3,43,032	3,49,283	+ 6,251	+ 1·82
Amreli do.	84,606	77,048	— 7,558	— 8·93
Baroda City	61,065	53,871	— 7,194	— 11·78
Total	10,57,640	11,36,633	+ 78,993	+ 7·47
Baroda Cantonment	2,459	2,879	+ 420	+ 17·08
Grand Total	10,60,099	11,39,512	+ 79,413	+ 7·49

FEMALES.

Name of Division.	Population. in 1872.	Population in 1881.	Increase + or Decrease —.	Percentage of Increase or Decrease.
Nowsari Division	1,18,007	1,41,072	+ 23,065	+ 19·54
Kadi do.	4,05,959	4,78,533	+ 72,574	+ 17·88
Baroda do.	2,91,547	3,05,706	+ 14,159	+ 4·86
Amreli do.	76,080	70,420	— 5,660	— 7·43
Baroda City	50,992	47,947	— 3,045	— 5·97
Total	9,42,585	10,43,678	+ 1,01,093	+ 10·73
Baroda Cantonment	1,758	1,815	+ 57	+ 3·24
Grand Total	9,44,343	10,45,493	+ 1,01,150	+10·71

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104. The greatest increase is in the Nowsari Division. It is 19·19 in both sexes, 18·84 in males and 19·54 in females, which means an increase of 2 per cent. every year. In other words, while the population of the whole territory has generally increased 1 per cent. per annum, the population of the Nowsari Division has increased 2 per cent. The only Districts in the Bombay Presidency in which a similarly high rate of increase is observable are Khandeish and the Upper Sindh Frontier. Mr. Baines attributes the increase in Khandeish to the extent of unoccupied fertile and available for cultivation and to some extent to immigration. In Nowsari also the occupation of waste lands contributed to the increase to some extent, but the immigration, though greater than the emigration, as will be seen in the Chapter regarding Birth-places, was not so great as to perceptibly augment the percentage of increase. The increase has therefore to be traced to some other causes. For this purpose it is necessary to enter into the details of the Mahals:—

Highest increase in Nowsari Division.

No.	Name of Mahal.	Population in 1872.	Population in 1881.	Percentage of Increase or Decrease.
1	Nowsari Mahal	45,765	49,002	+ 7·07
2	Palsana do.	21,654	22,909	+ 5·79
3	Kamrej do.	23,103	25,967	+ 12·39
4	Ghandevi do.	27,706	29,683	+ 7·13
5	Velachha do.	35,600	41,281	+ 15·95
6	Mahuwa do.	26,696	32,628	+ 22·22
7	Songadh do.	30,341	38,132	+ 25·67
8	Vyara do.	30,390	47,947	+ 57·77
	Total.....	2,41,255	2,87,549	+ 19·19

105. The above table shows that in three out of the eight Mahals, the increase is much below the average for the Territory; that in two out of these three, the increase is almost the same; that the Mahals in which the increase is below the average are what are known as the *Rasti* Mahals; that as we proceed towards the Jungle tracts the percentage of increase begins to be larger, and that it is very large in the Jungle Mahals themselves. So then, the increase can be traced to the Jungle Mahals and those bordering on them.

Very large increase in Jungle Mahals.

106. Now, in these Mahals the quantity of waste land available for cultivation, is certainly greater than in the *Rasti* Mahals.

107. The suppression of crime in consequence of the new police arrangements and the consciousness that they are more liable to detection now than before, must have changed to some extent the criminal habits, or rather the thieving propensities of the criminal tribes, which form the bulk of the population of those Mahals, and obliged them to more peaceful pursuits. The Annual Reports of the Subha of the Division show a perceptible diminution of crime. The tribes have begun to send the children to Government and private schools. These are indications that the people are betaking themselves to peaceful habits, and the natural result of this change is an increase of population.

Causes of Increase.

108. Then again, though the Mahals are generally unhealthy, they did not suffer from any epidemics or scarcity, at least to the extent that the Baroda and Amreli Divisions suffered.

109. Another cause may also be found in the fact that there is much less or in fact no emigration from the Jungle Mahals, while the people of the *Rasti* Mahals go out frequently for trading and other purposes. The forester deems his village as his world, and would not leave it even if he has to starve. So the whole population is centred in the Mahals.

110. Much must also be due to the returns of 1872. A synchronous Census at night can only be successfully carried out in those Mahals, if special and sufficient precautions are taken beforehand. For the Census of 1881 the Subha of the Division took special precautions to ensure correct returns for those Mahals, whereas I doubt whether similar precautions were taken in 1872. The inference

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is that the figures for those Mahals for the Census of 1872 have to be accepted with caution. It is, therefore, both difficult and unsafe to draw any deductions based upon them. Whether the ratio of increase actually is greater in those Mahals than in the *Rasti* ones, can only be ascertained at the next Census, or after three or four Censuses. As in the case of females so in the case of Jungle Mahals the increase is partly due to more correct returns in 1881 than in 1872.

Kadi next in the order of increase.

111. The next in the order of increase is the Kadi Division. The total increase in this Division is 16·07, or 1·34 per annum. More properly the increase is 16·27, for, the population of the Deesa Contingent Camp (1,323 souls) must be deducted from the total population of the Division in 1872, so as to leave the Mahals only for comparison, as Deesa was excluded from the arrangements of 1881.

Causes.

112. This increase is owing to various causes. It may be said generally with regard to this Division that the positive and preventive checks operated less, and the fostering and encouraging causes operated more, and the result was a good increase.

113. The Kadi Division is well known for the healthiness of its climate. The land is fruitful and yields a good return for labour. The Division was not affected with epidemics or scarcity, at least not to the extent that Amreli and Baroda Divisions were affected.

114. In this Division security of life and property is much more enjoyed now than ever before 1875. In describing the former state of things, Rao Bahadoor Ganesh Sitaram, in one of his Annual Reports, observes:—"Where (in the Kadi Division) every road used to be beset by highwaymen, where every town and village was ever in fear of daring dacoits, where in fact robbery, dacoity and murder used to be the order of the day." This state of things has given room to complete tranquility and security, and the result cannot but be a marked one.

115. The Rajpootana State Railway passes through nearly four Mahals of the Division, and the other Mahals are not very far situated from the Railway line. The construction and working of the Railway must necessarily have bettered the condition of the working classes, resulting in their increase, and must have also introduced into the Division a population which was not to be found there before. The immigration into the Division amounts to 1,08,309 souls, while the emigration amounts to a few thousands* only.

116. The average density of villages in this Division is only 3 square miles to a village, and the average density of the population is 313 persons to the square mile. This shows that the Division has yet a good capacity for increase.

Mahalwar variation in Kadi Division.

117. The following table shows the increase or decrease in each Mahal of the Division:—

No.	Name of Mahal.	Population in 1872.	Population in 1881.	Percentage of Increase or Decrease.
1	Patan	98,114	1,20,830	+ 23·15
2	Harij	16,405	26,282	+ 60·20
3	Sidhpore	81,679	95,079	+ 16·40
4	Vadavli	77,160	91,643	+ 18·77
5	Mehesana	61,160	71,500	+ 16·90
6	Kadi	76,402	88,733	+ 16·13
7	Kalol	75,048	89,079	+ 18·69
8	Vijapore	1,26,295	1,43,467	+ 13·59
9	Visnagar	74,356	81,842	+ 10·06
10	Kheralu	51,038	57,544	+ 12·74
11	Vadnagar	29,345	30,057	+ 2·42
12	Dehegaum	56,693	64,584	+ 13·91
13	Atarsumba	26,630	27,847	+ 4·57
	Total	8,50,325	9,88,487	+ 16·07

* The emigration from Kadi into the other Divisions of this Raj amounts only to 2,865, while that into the Bombay Presidency cannot be definitely ascertained.

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118. To the fotal of 8,50,325 must be added 1,323, the population of Deesa Contingent Camp in 1872, to make up the figure 8,51,648 given elsewhere as the population of the Kadi Division in 1872. Thus the actual increase in population is 1,38,162, which gives a percentage of 16·27.

119. In five out of the 13 Mahals the increase ranges from 16 to 18 per cent. In three more it ranges from 12 to 13. In one it is 10. The maximum increase is, however, 60 per cent., and the minimum nearly 2½ per cent.; but the instances of increase greater than 18 or less than 10 are but two in each case. The extraordinary rate of increase of 60 per cent. over 1872 or 6·6 per cent. per annum in Harij, can be explained in the same way as that in the jungle or forest Mahals in Nowsari. Harij contains large tracts of cultivable land, and the remarks made with regard to the jungle Mahals in Nowsari above apply to Harij also. Patan is the healthiest and the most thriving of all the Mahals in the Division. It has a good trade in pottery and cloth, and the town of Patan itself is only next to the City of Baroda in point of population.

120. In the Baroda Division the increase is 3·22 per cent., or deducting the population of Chandode from the figures for 1872, as that place was excluded from the arrangements of 1881, the net increase is 3·77 per cent., or ·42 per annum. This is but a small increase as compared with that in the Kadi and Nowsari Divisions, but it is higher than in Ahmedabad, Kaira and Surat. The small increase in Baroda as compared with that in Kadi and Nowsari, means that the positive and preventive checks were in operation to a greater extent in this Division than in the other two, and of these checks, fever and other epidemics of 1880 and the distress of 1877 may be mentioned as the principal ones. The causes or rather the materials for increase exist in the Baroda Division nearly to the same extent as in the two Divisions, yet because the checks operated in greater force, the increase was stinted in its growth.

Baroda Division.

121. The following table shows the variation in each Mahal of the Division :—

No.	Name of Mahal.	Population in 1872.	Population in 1881.	Percentage of Increase or Decrease.
1	Tilakwara	6,920	7,529	+ 8·80
2	Sankheda	45,098	51,645	+ 14·51
3	Dabhoi	53,212	56,169	+ 5·55
4	Sinore	37,642	39,494	+ 4·92
5	Choranda	58,876	61,805	+ 4·97
6	Jarode	61,184	65,522	+ 7·09
7	Baroda	87,554	90,094	+ 2·90
8	Petlad and Shiswa.....	1,94,507	1,96,026	+ ·78
9	Padra	86,170	86,705	+ ·62
	Total.....	6,31,163	6,54,989	+ 3·22

122. Just as Deesa Contingent Camp was excluded from the arrangements of 1881 in the Kadi Division, so was Chandode in the Baroda Division. The population of Chandode in 1872, consisting of 3,416 souls, being added to the above table gives 6,34,579 mentioned elsewhere as the population of the Baroda Division in 1872.

Chandode excluded.

123. It will be seen from the above table that in 6 out of the nine Mahals the increase is more than the average. In the Jarode Mahal, where there is a greater extent of land available for cultivation, the increase is 7 per cent. It is only next to that in Sankheda (14½ per cent.), where besides the fact of the population in 1872 being thin, and the fact that the tract resembles the forest tracts of Nowsari, the opening of the State Railway line has given an impetus to trade in Mahuda flowers. The opening of the stone quarry at Songiri in the Mahal must also be regarded as one of the causes of increase. In Dabhoi, Sinore, and Choranda, which lie on, or near the Railway line, the increase is greater than the average.

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In Petlad the increase is very trifling, the reason being that the Mahal has already reached the high density of 726 persons and 212 houses to the square mile. Petlad being very fertile, its arable land has been to a very great extent occupied, and it has reached a stage where owing to the operation of the law that regulates the growth of the population, the increase, if at all, can be but slow. The same remarks apply to the Padra Mahal. In Baroda and Padra, moreover, the increase was stinted by the effects of the fever season of 1880, and the distress of 1877. The population has had no respite to regain its balance after the bad years.

Amreli Division.

124. In the Amreli Division, there is a decrease in the population, and the decrease is 8·22 per cent.

Causes of Decrease.

125. The Subha of the Amreli Division attributes the decrease to the following causes:—

1*st*. Scarcity in 1877.

2*nd*. Numbers from this Division have sought employment on Bhavnagar and Gondal State Railway line, which lies beyond the limits of this Division.

3*rd*. The time when the Census of 1881 was taken, was a marriage season, and on the day of the Census many people were absent from their homes, having gone to the neighbouring villages in other jurisdictions.

4*th*.—Uncertainty about the correctness of the figures for 1872.

126. The scarcity of 1877 was indeed more severely felt in Kattiawar than in any other Division of this Territory. This cause and the efflux or temporary emigration owing to the opening of the Railway must have greatly contributed to the decrease. There is indeed some force in the fourth cause mentioned by the Subha, but I doubt whether the third cause could have perceptibly affected the population, for, if some people were away in consequence of the marriage season, the same cause must have attracted some people from other jurisdictions to our villages. If there were marriages in other jurisdictions there must have been marriages in our jurisdiction also; if some of our people had gone out, others must have come in.

127. The three remaining causes, however, sufficiently account for the decrease; they show that the operative power of the checks was so great as to check the natural tendency of the population towards growth.

Mahalwar variation.

128. We shall next see, how the several Mahals of the Division were affected by the abovementioned checks:—

No.	Name of Mahal.	Population in 1872.	Population in 1881.	Percentage of Increase or Decrease.
1	Amreli*	49,824	41,667	— 16·37
2	Dhari	33,921	29,233	— 13·82
3	Kodinar	33,626	31,189	— 7·24
4	Damnagar	17,071	14,168	— 17·00
5	Shianagar	5,007	5,016	+ ·17
6	Okhamandal†	19,153	23,409	+ 22·22
7	Manekwara Contingent Camp	2,084	2,786	+ 33·68
	Total	1,60,686	1,47,468	— 8·22

129. It will be seen from the above table that the Damnagar and Amreli Mahals which lie nearer the Railway line, show a greater decrease than the rest of the Mahals. In Kodinar the check of distress alone operated, and hence the decrease is less. In Okhamandal, which in the fair season is the resort of pilgrims from all parts of India, there is an increase of 22·22 per cent. The number of visitors is as large as 2,416, which, though it does not represent the actual number of pilgrims, (as permanent inhabitants of one village happening to be in another

* Includes the population of Bhimkatta.
† Ditto. Beyt Shankhodhar.

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village on the night of the Census, were returned as visitors), mostly consists of pilgrims. The increase is, therefore, fitful, and can hardly be traced solely to the operation of the laws of increase. The density of the population and the extent of land available for cultivation show, however, that the advent of pilgrims alone was not the cause of the increase, and that the law of growth also operated side by side with the fitful increase arising from the advent of the pilgrims.

Baroda City.

130. In the City of Baroda there is a decrease of 9·13. It is necessary to examine the causes of this decrease.

Causes of decrease.

131. As a rule, in crowded cities and towns the preventive and also the positive checks operate in a greater degree than they do in the rural districts. Diseases and epidemics make their appearance more frequently in crowded cities and towns than they do in the districts. The preventive causes, namely, moral restraint and vice, or rather compulsory restraint and vice, have a greater operation in cities and towns than they have in the districts. The natural tendency towards growth is therefore more frequently and with a greater force, retarded in cities and towns than in the districts. It is hardly necessary to prove this statement by actual instances, as it is rather self-evident. I may, however, mention a few instances from this Territory and the neighbouring provinces. In the Patan Mahal of the Kadi Division the increase is 23·15, yet in the town of Patan itself the increase is only 3·77. In the Vijapore Mahal the increase is 13·59, and in the Kusba or town of Vijapore the increase is only ·49. In the Visnagar Mahal the increase is 10·06, but in the Kusba of Visnagar it is only 2·80. In the Baroda Division, the increase in the Dabhoi Mahal is 5·55, yet in the Kusba of Dabhoi itself the increase is only ·18. In the Padra Mahal the increase is 4·55, yet in the Kusba of Padra itself there is an actual decrease of 3·98. In the Nowsari Division the increase in the Nowsari Mahal is 7·07, while the increase in the town of Nowsari is only 1·50. In the Ghandevi Mahal the increase is 7·13, while in the Kusba of Ghandevi there is a decrease of 1·30, and in the town of Billimora in the same Mahal there is a decrease of 8·97. In the Surat District the increase is 1·05, yet the population of the City does not show any calculable increase. The increase is 2·81 in the Kaira District; in the town of Kaira, however, there is a decrease of ·32. In Dholka in the Ahmedabad District there is a decrease of 15·04, though the District itself shows an increase of 2·86. There is no wonder then that while in the Baroda Mahal the increase is only 2·90, the decrease in the Baroda City is 9·13.

132. With a predisposition towards check even in prosperous seasons free of epidemics, the City population has decreased perceptibly as the fever season of 1880 was rather severely felt.

132. The climate of the City is not as healthy as it is in the Mahal. To children especially it is known to be not congenial

134. Besides these causes, the change in the *régime* may also be regarded as not an insignificant cause. The change naturally resulted in the efflux or emigration of that portion of the population which was left without employment in the present *régime*, or which did not find the present state of things congenial to their tastes. There were some trades which hinged upon the demands at the Palace. Jewellers, cloth dealers, and traders of all sorts were sure to find ready custom at the Palace. Comparing the figures under the different trades and professions for 1881 with those for 1872, I find that there is a decrease of nearly 8,332 persons in 47 occupations. There were in the Baroda City in 1881, 53 jewellers less than in 1872. The number of concubines has diminished by 144, and that of songstresses, &c., by 68. The number of Saraiyas or perfume-sellers has diminished by 46, that of Sonis or goldsmiths by 354, and that of cloth dealers by 173. But above all the number of beggars has diminished by 4,042. This vast diminution in the number of beggars, though it diminishes the figure of the population, is rather a favourable sign. I learn, moreover, that these

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beggars of 1872 were but sojourners from Marwar, where there had been unfavourable seasons for a couple of years previous. They were in Baroda in search of bread. The Baroda *Raj* is generally known by the name of *Dharmaraj*. This name naturally attracts the distressed to the capital City of the *Raj*. If a Census had been taken in 1877, the City would have shown a greater number of beggars than in 1872.

135. Moreover, in cities and large towns the increase or decrease is often fitful, and it is difficult to attribute it to any particular causes or to draw inferences from it. The above remark is borne out by the following table:—

Province.	District.	Town.	Census of 1872.	Census of 1881.	Percentage of Increase or Decrease.
Baroda Territory.		Baroda City	1,12,057	1,01,818	— 9·13
	Kadi Division	Patan	31,523	32,712	+ 3·77
	Do. do.	Visnagar	19,127	19,602	+ 2·80
	Do. do.	Kadi	16,725	16,689	— ·21
	Do. do.	Vadnagar	15,914	15,424	— 3·08
	Baroda do.	Dabhoi	14,898	14,925	+ ·18
	Nowsari do.	Nowsari	14,700	14,920	+ 1·50
	Baroda do.	Petlad	15,109	14,418	— 4·57
	Amreli do.	Amreli	15,998	13,642	— 14·72
	Kadi do.	Sidhpore	13,534	13,505	— ·21
	Do. do.	Unjha	8,452	10,454	+ 23·68
	Baroda do.	Sojitra	11,322	10,253	— 10·42
	Kadi do.	Vijapore	10,032	10,081	+ ·49
	Do. do.	Mehesana	7,825	8,791	+ 12·34
	Do. do.	Kheralu	8,212	8,528	+ 3·84
	Baroda do.	Padra	7,985	7,668	— 3·98
	Kadi do.	Chanasma	7,019	7,452	+ 6·17
	Baroda do.	Nar	7,183	7,328	+ 2·02
	Nowsari do.	Ghandevi	7,128	7,035	— 1·30
	Baroda do.	Vaso	6,688	7,014	+ 4·84
	Amreli do.	Kodinar	6,524	6,542	+ ·28
	Baroda do.	Pihej	6,686	6,294	— 5·86
	Do. do.	Saoli	5,952	6,275	+ 5·43
	Do. do.	Sinore	6,006	6,047	+ ·68
	Kadi do.	Walam	5,125	6,043	+ 17·71
	Do. do.	Kalol	5,585	5,859	+ 4·90
	Amreli do.	Dwarka	4,712	5,840	+ 23·93
	Kadi do.	Oomta	5,292	5,833	+ 10·22
	Do. do.	Ladole	4,632	5,761	+ 24·37
	Baroda do.	Mehlao	5,085	5,377	+ 5·74
	Kadi do.	Balisna	3,893	5,002	+ 28·49
	Nowsari do.	Billimora	5,218	4,750	— 8·97
	Baroda do.	Sankheda	5,522	4,661	— 15·59
		Total	4,21,663	4,16,543	
		Baroda Cantonment.	4,217	4,694	+ 11·31
		Grand Total	4,25,880	4,21,237	

Variation according to religions.

136. We shall now notice the variation in the population according to religions.

Aboriginals classed this time separate from Hindus.

137. It has to be premised that in 1872 the Aboriginal Tribes were classed with Hindus, and not, as in 1881, separately shown. For the sake of comparison and for noticing the variations, the figure for the Aboriginal Tribes for 1881 must be added to that of the Hindus.

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Religionwar distribution in 1872.

138. In 1872 the distribution by Religion of the population was as follows:—

Religion.	Persons.	Males.	Females.
Hindus	17,79,044	9,43,151	8,35,893
Mahomedans	1,67,210	86,915	80,295
Buddhists (Jains)	46,544	24,273	22,271
Parsis	7,238	3,165	4,073
Christians	175	127	48
Others	14	9	5
Total	20,00,225	10,57,640	9,42,585

Do. 1881.

139. The population of the Baroda Cantonment is not included in the above figures. So the corresponding figures for 1881 for this Territory exclusive of the Cantonment are:—

Religionwar Distribution in 1881.

Religion.	Persons.	Males.	Females.
Hindus	19,51,015	10,19,552	9,31,463
Mahomedans	1,74,236	89,403	84,833
Jains	46,716	23,802	22,914
Parsis	7,934	3,577	4,357
Christians	383	282	101
Others	27	17	10
Total	21,80,311	11,36,633	10,43,678

Comparative statements.

140. The following statements show the figures for the two Censuses side by side, and also the percentages of variation:—

Religion.	Population in 1872.	Population in 1881.	Increase or Decrease.	Percentage of Increase or Decrease.	Remarks.
Hindus	17,79,044	* 19,51,015	+1,71,971	+ 9·67	* This figure includes Aboriginal Tribes.
Mahomedans	1,67,210	1,74,236	+ 7,026	+ 4·20	
Jains	46,544	46,716	+ 172	+ ·37	
Parsis	7,238	7,934	+ 696	+ 9·62	
Christians	175	383	+ 208	+ 118·86	
Others	14	27	+ 13	+ 92·85	
Total	20,00,225	21,80,311	+1,80,086	+ 9·00	

MALES.

Religion.	Population in 1872.	Population in 1881.	Increase or Decrease.	Percentage of Increase or Decrease.	Remarks.
Hindus	9,43,151	10,19,552	+ 76,401	+ 8·10	
Mahomedans	86,915	89,403	+ 2,488	+ 2·86	
Jains	24,273	23,802	— 471	— 1·94	
Parsis	3,165	3,577	+ 412	+ 15·01	
Christians	127	282	+ 155	+ 122·05	
Others	9	17	+ 8	+ 88·88	
Total	10,57,640	11,36,633	+ 78,913	+ 7·45	

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FEMALES.

Religion.	Population in 1872.	Population in 1881.	Increase or Decrease.	Percentage of Increase or Decrease.	Remarks.
Hindus	8,35,893	9,31,463	+ 95,570	+ 11·43	
Mahomedans	80,295	84,833	+ 4,538	+ 5·65	
Jains	22,271	22,914	+ 643	+ 2·89	
Parsis	4,073	4,357	+ 284	+ 6·97	
Christians	48	101	+ 53	+ 110·42	
Others	5	10	+ 5	+ 100·	
Total	9,42,585	10,43,678	+1,01,093	+ 10·73	

Increase among the Hindus.

141. The above tables show that the Hindus have increased 8·10 per cent. in males, 11·43 in females, and 9·67 per cent. on the whole. The bulk of the population in this Territory is formed of Hindus, and their increase very nearly approaches the average increase. The increase is greater in females than in males, and the reasons for this have been already stated above.

Increase among the Mahomedans.

142. The Mahomedan population has not increased to the same extent as the Hindus, the increase among them being only 2·86 in males, 5·65 in females, and 4·20 on the whole. The reasons for this smaller increase may be found in the fact that the percentage of married Mahomedans is less than that of married Hindus, and the percentages of single and widowed Mahomedans are higher than the corresponding percentages for Hindus. This is mainly owing to poverty. The depressed condition to which a great portion of the population has been reduced, and the consequent difficulties of maintaining a family present great impediments to marriage.

Variation among the Jains.

143. Among the Jains the number of males has rather decreased, the females have increased 2·89 per cent., and therefore there is a net increase of ·37 per cent. The decrease in the number of males is mainly owing to emigration, or rather the temporary absence of the males in other parts of the country, especially in Bombay and the Deccan. The Jains are a mercantile class. They leave their homes and go to other parts of the country for purposes of trade. The large number of 67,000 and odd Jains returned in the Deccan is probably formed of sojourners or settlers from Kadi and Ahmedabad, or rather Guzerath and Marwar. In Poona, Sattara, Ahmednagar, and Sholapur there are numbers of Shravak Vanias distributed even in villages in the Districts, who either have their homes and families in Guzerath, or have migrated from Guzerath into those Districts. This is clear from the fact that while in Guzerath generally, and in Kadi, the number of Jain males does not greatly preponderate over that of females, and while in Ahmedabad it is less than that of females, the state of things is reversed in the Deccan, where the number of Jain males is greatly in excess of females; in other words, while in British-Guzerath the proportion of the sexes among the Jains is 50·68 males to 49·32 females, while in the Kadi Division the proportion is 50·95 males to 49·05 females, and while in Ahmedabad the proportion is 49·36 males to 50·64 females, the proportion in the Deccan is 55·84 males to 44·16 females, and in the Bombay City, 74·16 males to 25·84 females. This means that many of the Jains in Bombay and the Deccan do not regard those provinces as their homes. Those in Bombay are nearer their homes in Guzerath where their females reside. Those in the Deccan are either settlers, in which case they live there with their families, or are only temporary residents there, and they often leave their families at home. In Mehesana I saw several houses of the Shravak Vanias, where the only occupants were the females and the children, the males being absent in the Deccan.

144. The temporary emigration of the Jain males to other parts of the

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country cannot but affect the increase of the Jain population in this Territory. Moreover, the difficulty of securing a bride operates as a strong preventive check.

Parsis.

145. The Parsis show an increase of 9·62 per cent. on the whole. This increase is quite equal to that among the Hindus. One circumstance worth notice in connection with the increase among the Parsis is, that the males have increased 13·01 per cent., while the females have increased only 6·97, or rather 7 per cent. Among Hindus, Mahomedans, and Jains, the percentage of increase is greater for females than for males; whereas among the Parsis the percentage is greater for males. This increase is not wholly increase properly so called, it is rather indicatory of new arrivals.

Christians.

146. The Christians have increased more than 118 per cent. This means that there are now many more Christians in this Territory than formerly. The Christian population of the Rajpootana State Railway has, to some extent, contributed to this increase.

Others.

147. The figures under "Others" are small, and thus no comparison is necessary.

Divisionwar variation.

148. It is interesting to note the variations of increase and decrease in each Division according to religion:—

AMRELI DIVISION.

Religion.	Population in 1872.			Population in 1881.			Percentage of Increase or Decrease.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Hindus	1,40,728	73,940	66,788	1,37,127	66,476	60,651	— 9·66	— 10·09	— 9·18
Mahomedans	17,943	9,588	8,355	17,817	9,259	8,558	— ·70	— 3·43	+ 2·43
Jains	2,003	1,067	936	2,474	1,280	1,194	+ 19·02	+ 19·96	+ 27·56
Parsis	6	6	.....	15	10	5	+ 150	+ 66·66	.....
Christians	6	5	1	24	16	8	+ 300	+220	+ 700
Others	.....	.....	.....	11	7	4	.....	.....	.....

KADI DIVISION.

Hindus	7,62,438	4,00,234	3,62,204	8,93,058	4,61,967	4,31,091	+ 17·06	+ 15·42	+ 19·02
Mahomedans	57,298	29,153	28,145	63,205	31,882	31,323	+ 10·31	+ 9·36	+ 11·29
Jains	31,910	16,300	15,610	32,126	16,039	16,087	+ ·68	+ 1·60	+ 30·05
Parsis	.....	.....	.....	49	30	19	.....	.....	.....
Christians	2	2	.....	44	33	11	.....	.....	.....
Others	.....	.....	.....	5	3	2	.....	.....	.....

NOWSARI DIVISION.

Hindus	2,10,596	1,08,432	1,02,164	2,55,411	1,30,820	1,24,591	+ 21·28	+ 20·65	+ 21·95
Mahomedans	21,665	10,701	10,964	23,009	11,415	11,594	+ 6·20	+ 6·67	+ 5·75
Jains	1,931	1,063	868	1,667	981	686	— 13·67	— 7·71	— 20·96
Parsis	7,063	3,052	4,011	7,441	3,247	4,194	+ 5·35	+ 6·39	+ 4·56
Christians	.....	.....	.....	13	9	4	.....	.....	.....
Others	.....	.....	.....	8	5	3	.....	.....	.....

BARODA DIVISION.

Hindus	5,76,275	3,12,132	2,64,143	5,94,748	3,17,532	2,77,216	+ 3·21	+ 1·73	+ 4·95
Mahomedans	50,399	26,580	23,819	51,800	27,242	24,558	+ 2·78	+ 2·49	+ 3·10
Jains	7,853	4,287	3,566	8,240	4372	3,868	+ 4·93	+ 1·98	+ 8·47
Parsis	33	20	13	123	83	40	+ 272·73	+ 315·00	+ 205·69
Christians	5	4	1	77	53	24	.....	.....	.....
Others	14	9	5	1	1	.....	.....	.....	.....

BARODA CITY.

Hindus	89,007	48,413	40,594	80,671	42,757	37,914	— 9·37	— 11·68	— 6·60
Mahomedans	19,905	10,693	9,012	18,405	9,905	8,500	— 7·54	— 11·82	— 2·38
Jains	2,847	1,556	1,291	2,209	1,130	1,079	— 22·41	— 27·38	— 16·42
Parsis	136	87	49	306	207	99	+125·00	+137·93	+102·04
Christians	102	116	46	225	171	54	+ 38·89	+ 47·41	+ 17·39
Others	.....	.....	.....	2	1	1	.....	.....	.....

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149. The above tables disclose some very interesting facts. In the first place, they show how the Parsi and Christian population has increased. The Parsis have risen from 6 to 15 in the Amreli Division; from 0 to 49 in the Kadi Division; from 33 to 123 in the Baroda Division; and from 136 to 306 in the Baroda City. The Christians have risen from 6 to 24 in the Amreli Division; 2 to 44 in the Kadi Division; 0 to 13 in the Nowsari Division; 5 to 77 in the Baroda Division; and 162 to 225 in the Baroda City. Of course this increase means that the people of these persuasions have now penetrated to those parts of this Territory where formerly their numbers were but few or *nil*.

Parsis and Christians.

150. The Jains have increased in Amreli, and decreased in Nowsari and in the City. The reasons for their decrease in the City have already been mentioned above in the general decline of some of the professions followed by them.

Jains.

151. The Mahomedans are generally in the same position as the Hindus in respect of increase or decrease. Where the Hindus have increased they have increased also, and where the Hindus have declined they too have declined. The percentages of increase or decrease are only different. For, while in Amreli, the Hindus show a decrease of 9·66 per cent., the Mahomedans show a decline of ·70 per cent. only, and in respect of females they actually show an increase of 2·43 per cent. In the Kadi, Nowsari, and Baroda Divisions, the Hindus show an increase of 17·06, 21·28, and 3·21 per cent. respectively, while the corresponding increase among the Mahomedans is respectively 10·31, 6·20, and 2·78 per cent. In the Baroda City the Hindus have declined 9·37 per cent., and the Mahomedans have declined 7·54 per cent.

Mahomedans and Hindus.

152. The remarks made in this Chapter are based on the supposition that the figures for 1872 are at least approximately correct. I have taken the figures as they were found, and sought to draw inferences from them to account for the state of things as found now. I cannot, however, vouchsafe for their accuracy, as I am not in a position to know with what degree of precision and with what amount of precaution the Census arrangements were conducted, or the results tabulated and compiled in 1872.

Figures of 1872 supposed to be correct.

153. It is not until after a series of regular Censuses, or at least after three or four Censuses, that the ratio of increase and decrease can be correctly estimated or deductions drawn from it. No Census seems to have been taken of this Territory previous to 1872.* Whether, therefore, the present increase or decrease was normal or fitful, and what ought to be from past experience the normal ratio of increase or decrease, can hardly be ascertained for some decades to come.

CHAPTER III.

Proportions of the Sexes.

154. As has been mentioned above, the total population of this Territory amounts to 21,85,005 souls. Of these 11,39,512 are males, and 10,45,493 are females.

Total males and females.

155. The above figures include the population of the Baroda Cantonment, consisting of 2,879 males and 1,815 females. Exclusive of the Cantonment the population is 21,80,311, consisting of 11,36,633 males, and 10,43,678 females.

Figures exclusive of the Cantonment.

156. Thus the total number of males exceeds that of females by 94,019, or, if the Camp population be excluded, by 92,955.

Males in excess of females.

* In Amreli, however, a Census seems to have been taken in 1841, but the figures were shown as "estimated." The population of this Division in that year inclusive of Okhamandal, was 56,770 souls.

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Ratio between males and females.

157. In every ten thousand persons of the population, therefore, there are 5215·15 males and 4784·85 females. The proportion per cent. is 52·15 males and 47·85 females, or, if the Camp population be excluded, 52·13 males and 47·87 females, or there are 91·74 females to one hundred males, and 108·99 males to one hundred females, or exclusive of the Baroda Camp population, 91·82 females to 100 males, and 108·90 males to 100 females.

Amreli Division.

158. In the Amreli Division the total population, 1,47,468, is formed of 77,048 males and 70,420 females. The number of males exceeds that of females by 6,628. This gives a proportion of 5224·72 males and 4775·28 females per ten thousand, 52·25 males and 47·75 females per one hundred, and 91·39 females to one hundred males, and 109·41 males to one hundred females.

Kadi Division.

159. In the Kadi Division the total population is 9,88,487; of these 5,09,954 are males, and 4,78,533 are females. The males thus exceed the females by 31,421. The proportions are 5158·93 males and 4841·07 females per ten thousand, 51·59 males and 48·41 females per cent., and 93·83 females to one hundred males, and 106·56 males to one hundred females.

Nowsari Division.

160. In the Nowsari Division the total population, 2,87,549, consists of 1,46,477 males, and 1,41,072 females. The excess of males over females is 5,405. The proportion between the sexes is 5093·98 males and 4906·02 females, or rather 5,094 males and 4,906 females in ten thousand of the population, 50·94 males and 49·06 females in one hundred, and 96·31 females to one hundred males, and 103·83 males to one hundred females.

Baroda Division.

161. In the Baroda Division the population is 6,54,989, of whom 3,49,283 are males, and 3,05,706 are females, the excess of males over females being 43,577. The proportion between the sexes is 5332·66 males and 4667·34 females in ten thousand, 53·33 males and 46·67 females in one hundred, and 87·52 females to one hundred males, and 114·25 males to one hundred females.

Baroda City.

162. In the Baroda City the population amounts to 1,01,818 souls, of whom 53,871 are males and 47,947 are females. The excess of males over females is 5,924. In every ten thousand of the population there are 5290·91 males and 4709·09 females, or in one hundred of the population there are 52·91 males and 47·09 females. To one hundred males there are 89 females, and to one hundred females there are 112·35 males.

Baroda Camp.

163. In the Baroda Camp the total population is 4,694, of whom 2,879 are males, and 1,815 are females, the excess of males over females being 1,064. The proportion between the sexes is 6133·37 males and 3866·63 females in ten thousand persons, 61·33 males and 38·67 females in one hundred persons, and 63·04 females to one hundred males, and 158·62 males to one hundred females.

164. These results are given below in a tabular form :—

Division.	Population.		Ratio per 10,000.		Ratio per 100.		No. of Females to 100 Males.	No. of Males to 100 Females.
	Males.	Females.	Males.	Females.	Males.	Females.		
Amreli Division.....	77,048	70,420	5224·72	4775·28	52·25	47·75	91·39	109·41
Kadi do.	5,09,954	4,78,533	5158·93	4841·07	51·59	48·41	93·83	106·56
Nowsari do.	1,46,477	1,41,072	5093·98	4906·02	50·94	49·06	96·31	103·83
Baroda do.	3,49,283	3,05,706	5332·66	4667·34	53·33	46·67	87·52	114·25
Do. City	53,871	47,947	5290·91	4709·09	52·91	47·09	89·00	112·35
Do. Cantonment ...	2,879	1,815	6133·37	3866·63	61·33	38·67	63·04	158·62
Total.....	11,39,512	10,45,493	5215·15	4784·85	52·15	47·85	91·74	108·99

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Results in 1872.

165. In 1872 the population of this Territory, exclusive of the Camp, was 20,00,225, composed of 10,57,640 males and 9,42,585 females. The proportion, therefore, was 52·88 males and 47·12 females, as against the present proportion of 52·13 males and 47·87 females.

Results including Cantonment.

166. Inclusive of the Cantonment the proportion in 1872 was 52·89 males and 47·11 females, as against 52·15 males and 47·85 females in 1881.

Proportion of males to females higher in 1872.

167. Thus the proportion of males to females was a little higher than that for 1881. The reason for this is already mentioned in the Chapter on Increase and Decrease of the population, viz., that greater scrutiny and greater care were in the arrangements of 1881, exercised to secure more accurate information with regard to females.*

Divisional ratios.

168. This higher proportion of males to females in 1872 as compared with that in 1881, is also to be found in the Divisions, as the following table shows:—

Division.	Percentage in 1872.		Percentage in 1881.	
	Males.	Females.	Males.	Females.
Amreli	52·65	47·35	52·25	47·75
Kadi	52·33	47·67	51·59	48·41
Nowsari	51·09	48·91	50·94	49·06
Baroda	54·06	45·94	53·33	46·67
Do. City	54·49	45·51	52·91	47·09
Total	52·88	47·12	52·13	47·87
Baroda Cantonment	58·31	41·69	61·33	38·67
Grand Total	52·89	47·11	52·15	47·85

169. Thus except in the Camp, the proportion of males to females in 1872 was invariably higher than that for 1881, the fact that the proportion in the Camp is higher in 1881 than in 1872 is due to the greater increase in the number of males or rather to the greater influx of males.

Mahalwar proportions.

170. We shall now see how the proportions between the sexes stand in each Mahal of the Division:—

Mahal.	Percentage of		Mahal.	Percentage of	
	Males.	Females.		Males.	Females.
Amreli Division.			*Kadi Division.*		
Amreli	51·94	48·06	Kadi	51·78	48·22
Dhari	52·26	47·74	Sidhpore	51·71	48·29
Kodinar	52·14	47·86	Visnagar	50·95	49·05
Damnagar	51·85	48·15	Patan	51·23	48·77
Shianagar	52·73	47·27	Vijapore	51·34	48·66
Okhamandal	53·93	46·07	Dehegaum	52·09	47·91
Beyt Shankhoddhar	51·05	48·95	Kheralu	50·62	49·38
Bhimkatta	52·31	47·69	Vadnagar	48·19	51·81
Maneckwara	48·35	51·65	Kalol	51·95	48·05
			Mehesana	52·00	48·00
			Vadavli	52·64	47·36
			Harij	53·03	46·97
			Atarsumba	52·77	47·23
Total	52·25	47·75	Total	51·59	48·41

* Page 67, para 101, *ante*.

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Mahal.	Percentage of		Mahal.	Percentage of	
	Males.	Females.		Males.	Females.
Nowsari Division.			*Baroda Division.*		
Nowsari	49·51	50·49	Baroda Mahal	53·22	46·78
Palsana	51·32	48·68	Choranda	52·14	47·86
Kamrej	50·63	49·37	Padra	53·06	46·94
Vyara	51·72	48·28	Sinore	53·31	46·69
Ghandevi	50·84	49·16	Dabhoi	53·33	46·67
Mahuwa	51·39	48·61	Petlad	54·21	45·79
Velachha	50·56	49·44	Shiswa	54·38	45·62
Vakal	51·79	48·21	Jarode	53·34	46·66
Songarh	51·29	48·71	Sankheda	52·13	47·87
Vajpore	52·56	47·44	Tilakwara	51·33	48·67
Total	50·94	49·06	Total	53·33	46·67

British Guzerath.

171. We shall now compare our figures with those of British Guzerath.

172. The proportion for the total of British Guzerath is 51·5 for males and 48·5 for females.

Ahmedabad.

173. In Ahmedabad, the total population according to the Census of 1881 is 8,56,324 souls, of whom 4,39,394 are males and 4,16,930 are females. This gives a proportion of 51·31 for males and 48·69 for females.

Kaira.

174. In Kaira, the total population is 8,04,800; of these 4,26,781 are males and 3,78,019 are females, thus giving a proportion of 53·03 for males and 46·97 for females.

Panch Mahals.

175. In the Panch Mahals, the total population is 2,55,479; of these 1,31,162 are males, and 1,24,317 are females, the proportion being 51·34 for males and 48·66 for females.

Broach.

176. In Broach, the total population is 3,26,930; of these 1,68,482 are males, and 1,58,448 are females, the proportion being 51·53 for males and 48·47 for females.

Surat.

177. In Surat, the total population is 6,14,198; of these 3,06,015 are males, and 3,08,183 are females, and the proportion is 49·83 for males and 50·17 for females.

178. The same results may, for the sake of convenience, be shown in a tabular form:—

District or Division.	Total population in 1881.	Total Males.	Total Females.	Percentage of	
				Males.	Females.
British Guzerath.					
Ahmedabad	8,56,324	4,39,394	4,16,930	51·31	48·69
Kaira	8,04,800	4,26,781	3,78,019	53·03	46·97
Panch Mahals	2,55,479	1,31,162	1,24,317	51·34	48·66
Broach	3,26,930	1,68,482	1,58,448	51·53	48·47
Surat	6,14,198	3,06,015	3,08,183	49·83	50·17
Baroda Territory.					
Amreli	1,47,468	77,048	70,420	52·25	47·75
Kadi	9,88,487	5,09,954	4,78,533	51·59	48·41
Nowsari	2,87,549	1,46,477	1,41,072	50·94	49·06
Baroda	6,54,989	3,49,283	3,05,706	53·33	46·67
Do. City	1,01,818	53,871	47,947	52·91	47·09
Do. Cantonment	4,694	2,879	1,815	61·33	38·67

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Districtwar comparison with British Guzerath.

179. The District of Ahmedabad is near or rather contiguous to our Kadi Division. The District of Kaira is contiguous to the Baroda Division, and the Surat District to the Nowsari Division, and they stand thus as regards the proportions of the sexes :—

District.	Percentage of Males.	Females.
Ahmedabad	51·31	48·69
Kadi	51·59	48·41
Kaira	53·03	46·97
Baroda Division	53·33	46·67
Or including the Baroda City in the Baroda Division	53·12	46·88
Surat	49·83	50·17
Nowsari	50·94	49·06

Divisionwar comparison.

180. The following table shows the proportion of males and females in this Territory, as compared with the different Divisions of the Bombay Presidency :—

District or Province.	Population in 1881.	Males.	Females.	Percentage of Males.	Females.
Guzerath	28,57,731	14,71,834	13,85,897	51·50	48·50
Konkan	22,87,287	11,33,241	11,54,046	49·55	50·45
Deccan	53,15,123	26,93,914	26,21,209	50·68	49·32
Western Karnatic	28,07,254	14,17,136	13,90,118	50·48	49·52
Sindh	24,13,823	13,16,830	10,96,993	54·55	45·45
Baroda Territory	21,85,005	11,39,512	10,45,493	52·15	47·85

Rural and urban population separated.

181. Separating the urban from the rural population in each Division, we get the proportions as follows :—

		Males.	Females.
Amreli	Villages	52·23	47·77
	Towns	52·31	47·69
Kadi	Villages	52·11	47·89
	Towns	49·07	51·03
Nowsari	Villages	51·13	48·87
	Towns	49·03	51·97
Baroda	Villages	53·44	46·66
	Towns	52·69	47·31

182. Thus in Kadi, Nowsari, and Baroda the proportion of males to females is greater in the rural population and less in the urban, and in Amreli the case is otherwise. This means that while in Amreli there is an accretion to the male population of the towns and in the rural population the average proportion is maintained, a part of the male population in the towns of Kadi, Nowsari, and Baroda Divisions is absent from their homes. In other words, the emigration from those Divisions is generally limited to the town male population, while the rural population of those Divisions is generally stationary. In the Baroda City and in the Camp, as in the towns of the Amreli Division, there is an accretion to the male population from outside. From the nature of a town population one would expect the proportion of males to females in towns to be higher than in the country; but this state of things is possible only when the towns are commercial centres, or there are industries to attract the males of other parts thereto. Where this is not the case, a part of the non-agricultural population of the town not obtaining sufficient work for its maintenance in the town itself, is forced to go out in search of maintenance, leaving the females at home. Thus it is that in the majority of the towns in the Kadi Division, the number of females is greater than that of males. In Patan, Visnagar, Kadi, Sidhpore, and Kheralu, this state of things is observable. Where, however, the agricultural element preponderates, and the town is but a large rural village, the males have but little necessity to go out, and their proportion

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to females is therefore higher. Vaso, Pihej, Oonja, Vijapore, and Nár may be mentioned as instances falling in this category.

Rural and urban population in British Guzerath.

183. In Ahmedabad, Kaira, and Panch Mahal Districts of British Guzerath the above state of things is observable. Surat and Broach follow the example of Amreli and the Baroda City :—

		Males.	Females.
Ahmedabad	Villages	51·94	48·06
	Towns	49·45	50·55
Kaira	Villages	53·34	46·66
	Towns	51·31	48·69
Panch Mahals	Villages	51·44	48·56
	Towns	50·63	49·37
Broach	Villages	51·44	48·56
	Towns	51·91	48·09
Surat	Villages	49·49	50·51
	Towns	50·98	49·02

Proportions of sexes by age.

184. The proportions hitherto noticed relate to persons of all ages. They are, however, instructive when noticed by age-periods. The first series is that given in Final Census Form VII. The following table shows the figures in that series :—

Age.	Males.	Females.	Percentage of		No. of Females to 100 Males.	No. of Males to 100 Females.
			Males.	Females.		
Under 1	28,880	28,628	50·22	49·78	99·12	100·88
1	20,803	21,169	49·56	50·44	98·27	101·76
2	27,455	28,928	48·69	51·31	94·90	105·36
3	31,055	32,589	48·79	51·21	95·29	104·94
4	32,074	31,834	50·19	49·81	99·28	100·75
5— 9	1,63,415	1,48,907	52·32	47·68	91·12	109·74
10—14	1,37,716	1,11,521	55·26	44·74	80·97	123·49
15—19	97,575	80,267	54·87	45·13	82·20	121·56
20—24	1,02,319	98,199	51·03	48·97	96·81	104·19
25—29	1,04,359	93,418	52·77	47·23	89·51	111·71
30—34	98,783	89,169	52·56	47·44	90·47	110·78
35—39	72,708	63,035	53·56	46·44	86·70	115·35
40—44	58,206	50,760	53·42	46·58	87·21	114·66
45—49	48,208	48,018	50·10	49·90	99·62	100·03
50—54	54,811	52,576	51·04	48·96	95·92	104·25
55—59	19,712	18,093	52·14	47·86	91·79	108·94
60 and upwards	41,433	48,382	46·13	53·87	85·64	116·77

Male births in excess of female births.

185. In the first age-period there are more males than females. The difference, however, is small. In British Guzerath also there are in this age-period more males than females, the proportion being 50·76 males to 49·24 females. This higher proportion of male infants is to be found in each District of British Guzerath, and in each Division of this Territory except Nowsari. In the Konkan, Deccan, Western Karnatic, and the Berar, however, the case is otherwise, there being more females than males there under the age of 1 year. The number of male infants under 1 year being greater than that of female infants means that there are more male than female births. I am not in possession of sufficient data to be able to ascertain whether this is always the case in this Territory, but an examination of the birth registers received in the Chief Medical Officer's office from the Districts for the last eleven months, or from the time the registers were introduced, shows that the number of male births is invariably greater than that of female births in every Mahal except a few in the Nowsari Division. Referring to the subject of the excess of male over female births, the Deputy Census Superintendent, Berar, says, "An excess of male over female births is always expected," and again, "the excess of male over female births has not only been pre-supposed, but has been held to be sufficient to account for the

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excess of males over females in the total population, and has been attributed partly to the effects of climate and partly to the system of early marriage." *

Causes affecting the sex of the issue.

186. Whether climate and early marriage have any influence upon the sex of the issue has not, however, been hitherto ascertained with any degree of certainty. Various theories have been mooted from time to time. Some regard that hot climate tends to a majority of male births†; others suggest that the excess of male over female births depends upon the relative age and strength of the parents, and that if the female is weak the issue is female, and if she is strong and healthy the issue is male.‡ An experienced and learned gentleman of the medical profession in Bombay in his letter to a gentleman here who was so kind as to show the letter to me, refers to an experiment he had read about, in which a cow when shown a male while in a fattened condition gave birth to a male, and when she was shown a male while in a weakened condition gave birth to a female. Others again suggest that the period of conception near or remote from the time of menstruation has some influence on the sex of the issue, a conception immediately after menstruation being more probably a female, a later conception, a male. But these are all so many theories proposed. No definite conclusion seems yet to have been arrived at. The excess of male over female births in England, France, and other European countries shows that hot climate has hardly any influence on male births, and the fact that in the Deccan and other provinces, where the system of early marriage prevails, the returns show an excess of female over male births, tends to show that early marriage also can hardly be deemed to have an influence upon male births, and the Deputy Superintendent of Census, Berar, also seems to be of the same opinion.§ The author of the "Elements of Social Science" writes to the same effect when he says at page 74 :—"Neither is it yet known what decides the sex; what are the causes which produce at one time a male and at another a female. Some interesting experiments on this subject have been made on plants (and here as elsewhere, it is only by studying the problem in the lowest organisms, and so reducing it to its simplest expression, that we can hope to solve it), and it has been shown that in some monœcious flowers, male organs alone are produced, if they be subjected to an excessive heat with little light; and female ones alone, if these conditions be reversed. But with regard to the decision of the sex in the human being nothing certain has been discovered." Whatever the reason the fact is that in this Territory and in Guzerath generally male births are in excess of female births.

187. But though more boys than girls are born, the mortality among boys is greater than that among the girls, for in the next age-period the number of female infants is greater than that of male infants. This unfavourable period to male children continues up to the fourth year.

First four periods religionwar.

188. This is especially the case with Hindus and Mahomedans, and partly also with the Jains. Among the Parsis and Christians the proportions are rather irregular. Among the Aborigines, however, the proportion of girls is higher up to the age of 4. This will be seen from the following table :—

Religion	Under 1		1		2		3		4	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindus	50·30	49 70	49 51	50·49	48·80	51·20	48·73	51·27	50·18	49·82
Mahomedans	50 79	49 21	48·88	51 12	49·43	50·57	49·12	50·88	50 93	49·07
Jains	50 92	49·08	50 60	49 40	49·55	50·45	45·70	54 30	50 24	49·76
Parsis	41 55	58·45	57·14	42·86	48 91	51 09	52 07	47 93	53·48	46·52
Christians	45 45	54 55	57 14	42·86	30·77	69·23	46 67	53·33	50·00	50·00
Aborigines	48·42	51·58	50·15	49·85	46·39	53 61	49 74	50 26	49 39	50·61

* Berar Census Report (1881), page 93.
† Travancore Census Report (1875), page 141.
‡ Native Cochin Census Report (1881), page 4, para. 26.
§ Berar Census Report (1881), page 94, para. 142.

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Results after the fourth year.

189. From the fourth year the scales turn, and a period unfavourable to girls begins. The highest disproportion is found in the age-periods 10 to 14. The proportion of females to males* is lowest in this age-period, as compared with the other periods. The low proportion for females in the period 15 to 19 is capable of being explained. This period marks the commencement of the child-bearing age, and it frequently happens that the first delivery is either fatal or the seeds of consumption, pneumonia or similar fatal diseases are sown at that time, and but few out of those attacked, survive. From 15 to 39 is generally the child-bearing age of females, and all the diseases, accidents, and cares to which women are subject in that period tend to lessen their proportion as against males. The period 35 to 39 is what is termed the climacteric or critical period in female life, and the proportion of females is nearly as low as in the period 15 to 19. After 40 the child-bearing period declines, and therefore the proportion of females to males begins to rise. The males, on the other hand, approach by that time the declining period of life, and the effects of work done in the preceding age-periods begin to tell upon their health, and by the time they reach 60, several of them succumb. Thus in the age-period 60 and upwards the males are greatly less than the females, the proportion being just the reverse of what it was in the period 35 to 39. That this is the case in every religion except the Christians is seen from the following :—

Age-period.	Hindus.		Mahomedans.		Jains.		Parsis.		Christians.		Aborigines.		Others.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M	F.	M.	F.
60 and upwards	46·30	53·70	45·82	54·18	42·83	57·17	37·71	62·29	66·66	33·34	47·38	52·62	100	...

60 and upwards.

190. The period 60 and upwards has been sub-divided into three, viz., 60 to 69, 70 to 79, and 80 and upwards. The following table shows the proportions in those periods :—

Religion.	60 to 69		70 to 79		80 and upwards.	
	Males.	Females.	Males.	Females.	Males.	Females.
Hindus	47·15	52·85	45·45	54·55	39·83	60·17
Mahomedans	46·84	53·16	44·69	55·31	39·34	60·66
Jains	43·56	56·44	42·10	57·90	33·89	66·11
Parsis	41·54	58·46	33·89	66·11	26·09	73·91
Christians	50·00	50·00	.....	.....	.....	.....
Aborigines	47·59	52·41	47·50	52·50	43·31	56·69

191. It will be seen that in each succeeding age-period above 60 the proportion for males decreases and that for females increases until in the age-period 80 and upwards the males are nearly $\frac{2}{3}$ of the females among the Hindus and Mahomedans, $\frac{1}{2}$ among the Jains, and $\frac{1}{3}$ among the Parsis. Among the Aborigines, though there are more females than males in the later age-periods, the proportion is higher for males than in the other religions. It has elsewhere* been noticed that the percentage of the population above 60 years is very small among them as compared with the percentages in other religions; in other words, the number of old people among them is comparatively less, or rather the Aborigines die sooner than the people of other persuasions. The proportion noticed above does not clash with this inference, for, unhealthy climate, hardships of life, and intemperance cause mortality among their females also, and they succumb earlier than the females of other religions. Hence it is that their number above 60 years is comparatively smaller than in other religions.

* Chapter on Ages (Religionwar quinquennial series).

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192. Grouping the ages again into periods corresponding with childhood, youth, prime of life, middle of life, and old age, viz., below 6, 6 to 14, 15 to 29, 30 to 54, and 55 and upwards, we get the proportions as mentioned below for the Territory and for the Divisions :—

Results arranged according to 5 age-periods.

FOR THE TERRITORY.

Age-periods.	Total.	Males.	Females.	Percentage of		No of Females to 100 Males.	No. of Males to 100 Females.
				Males.	Females.		
Under 6	3,60,111	1,80,941	1,79,170	50·25	49·75	99·02	100·98
6 to 14	4,84,863	2,60,457	2,24,406	53·72	46·28	86·16	116·06
15 to 29	5,76,137	3,04,253	2,71,884	52·81	47·19	89·	111·
30 to 54	6,36,274	3,32,716	3,03,558	52·29	47·71	91·24	109·61
55 and upwards	1,27,620	61,145	66,475	47·91	52·09	108·	92·
AMRELI DIVISION.							
Under 6	20,650	10,380	10,270	50·27	49·73	98·94	101·06
6 to 14	34,757	18,322	16,435	52·71	47·29	89·	111·
15 to 29	43,059	22,854	20,205	53·08	46·92	88·	113·
30 to 54	41,535	21,954	19,581	52·86	47·14	89·19	112·
55 and upwards	7,467	3,538	3,929	47·38	52·62	111·	90·
KADI DIVISION.							
Under 6	1,76,058	88,322	87,736	50·17	49·83	99·33	100·67
6 to 14	2,24,658	1,20,215	1,04,443	53·51	46·49	86·88	115·10
15 to 29	2,55,128	1,33,577	1,21,551	52·36	47·64	90·99	109·89
30 to 54	2,72,889	1,39,163	1,33,726	51·00	49·00	96·09	104·07
55 and upwards	59,754	28,677	31,077	47·99	52·01	108·37	92·28
NOWSARI DIVISION.							
Under 6	55,365	27,437	27,928	49·56	50·44	101·76	98·24
6 to 14	62,725	33,254	29,471	53·01	46·99	88·	112·
15 to 29	70,629	35,761	34,868	50·64	49·36	97·50	102·50
30 to 54	81,816	42,184	39,632	51·55	48·45	93·95	106·05
55 and upwards	17,014	7,841	9,173	46·08	53·92	116·99	85·48
BARODA DIVISION.							
Under 6	97,163	49,401	47,762	50·84	49·16	96·68	103·43
6 to 14	1,44,783	79,233	65,550	54·73	45·27	82·73	120·89
15 to 29	1,76,194	95,295	80,899	54·08	45·92	84·	116·
30 to 54	2,01,437	1,08,064	93,373	53·65	46·35	86·	114·
55 and upwards	35,412	17,290	18,122	48·83	51·17	104·81	95·49
BARODA CITY.							
Under 6	10,355	5,139	5,216	49·63	50·37	101·48	98·52
6 to 14	17,145	9,015	8,130	52·58	47·42	90·18	110·88
15 to 29	29,393	15,640	13,753	66·85	33·15	87·	113·
30 to 54	37,205	20,415	16,790	54·88	45·12	82·	121·
55 and upwards	7,720	3,662	4,058	47·43	52·57	110·	90·
BARODA CANTONMENT.							
Under 6	520	262	258	50·38	49·62	98	102
6 to 14	795	418	377	52·58	47·42	90	110
15 to 29	1,734	1,126	608	64·94	35·06	53	185
30 to 54	1,392	936	456	67·24	32·76	48	205
55 and upwards	253	137	116	54·15	45·85	118	84

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193. We thus find that among children under the age of 6 there is almost a numerical equality between the sexes. This equality gives room to a higher proportion in the case of males in the age period 6 to 14. In other words, in that period the boys far outnumber girls. This state of things is found in the Kadi, Nowsari and Baroda Divisions. In the Amreli Division the highest proportion is in the third period, viz., 15 to 29. In the Baroda City also the highest proportion is in the third period, and in the Baroda Camp it is in the fourth period.

194. In those Divisions where there is a greater immigration of adult males from outside, this change in the proportion of the sexes in the age-periods is observable. In the Amreli Division for instance, the pilgrims at Dwarka, the regiments at Dhari and Dwarka, and the general immigration of adult males who have gone there for service, &c., have changed the normal proportion and introduced into the province a number of males between the ages 15 and 55, and this accounts for the high proportion of males to females in the age-periods 15 to 29 and 30 to 54. This is more clearly seen in the City and in the Camp where the immigration of males not born in the place, has contributed to the high proportion of males to females in the two age-periods between 15 and 55. After the second age-period reaction gradually sets in, and the proportion of females begins to rise. It does not however exceed that of males until it reaches the last age-period.

Religionwar proportions of sexes.

195. Hitherto the proportions in the different religions have been incidentally and partially noticed. We shall now view them in greater details :—

FOR THE TERRITORY.

Religion.	Males.	Females.	Percentage of		No. of Females to 100 Males.	No. of Males to 100 Females.
			Males.	Females.		
Hindus	9,69,948	8,82,920	52·34	47·66	91·02	109·85
Mahomedans	89,860	85,120	51·35	48·65	94·72	105·56
Jains	23,803	22,915	50·95	49·05	96·26	103·87
Parsis	3,671	4,447	45·22	54·78	121·13	82·55
Christians	598	173	77·56	22·44	28·93	345·66
Aborigines	51,614	49,908	50·84	49·16	96·69	103·41
Others	18	10	64·29	35·71	55·55	180·00

AMRELI DIVISION.

Hindus	66,476	60,651	52·29	47·71	91·23	109·67
Mahomedans	9,259	8,558	51·97	48·03	92·42	108·19
Jains	1,280	1,194	51·74	48·26	93·28	107·2
Parsis	10	5	66·67	33·33	50·00	200·
Christians	16	8	66·67	33·33	50·00	200·
Aborigines	.....	.....	.....	.....	.....	.....
Others	7	4	63·64	36·36	57·14	175·

KADI DIVISION.

Hindus	4,61,928	4,31,045	51·73	48·27	93·31	107·16
Mahomedans	31,882	31,323	50·44	49·56	98·24	101·78
Jains	16,039	16,087	49·93	50·07	100·29	99·71
Parsis	30	19	61·22	38·78	63·33	157·89
Christians	33	11	75·00	25·00	33·33	300·
Aborigines	39	46	45·88	54·12	117·94	84·78
Others	3	2	60·00	40·00	66·66	150·

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Nowsari Division.

Religion.	Males.	Females.	Percentage of		No. of Females to 100 Males.	No. of Males to 100 Females.
			Males.	Females.		
Hindus	84,409	79,685	51·44	48·56	94·40	105·94
Mahomedans	11,415	11,594	49·61	50·39	101·56	98·45
Jains	981	686	58·85	41·15	69·92	143·
Parsis	3,247	4,194	43·64	56·36	129·16	77·42
Christians	9	4	69·24	30·76	44·44	225·
Aborigines	46,411	44,906	50·82	49·18	96·75	103·35
Others	5	3	62·50	37·50	60·00	166·66

Baroda Division.

Hindus	3,12,372	2,72,260	53·43	46·57	87·15	114·73
Mahomedans	27,242	24,558	52·59	47·41	90·14	110·92
Jains	4,372	3,868	53·06	46·94	88·47	113·02
Parsis	83	40	67·48	32·52	48·19	207·50
Christians	53	24	68·83	31·17	45·28	220·83
Aborigines	5,160	4,956	51·00	49·00	96·04	104·11
Others	1	.....	.....	.....	.....	.....

Baroda City.

Hindus	42,753	37,914	53·00	47·00	88·67	112·70
Mahomedans	9,605	8,860	52·19	47·81	91·61	109·14
Jains	1,130	1,079	51·15	48·85	95·48	104·72
Parsis	207	99	67·65	32·35	47·82	209·09
Christians	171	54	76·00	24·00	31·57	316·66
Aborigines	4	.....	.....	.....	.....	.....
Others	1	1	50·00	50·00	100·	100·

Baroda Cantonment.

Hindus	2,010	1,365	59·56	40·44	67·91	147·25
Mahomedans	457	287	61·42	38·58	62·80	159·23
Jains	1	1	50·00	50·00	100·	100·
Parsis	94	90	51·08	48·92	95·74	104·44
Christians	316	72	81·44	18·56	22·78	438·88
Aborigines	.....	.....	.....	.....	.....	.....
Others	1	.....	.....	.....	.....	.....

Hindus.

196. The bulk of the population being Hindu, the proportion between the sexes of that religion very nearly approaches the average proportion between the sexes as mentioned above, but it will be seen from the foregoing that the proportions vary in each Division, that in the Baroda Camp the proportion reaches the maximum of 59·56 males to 40·44 females, that in the Baroda City and in the Division it is above the general proportion, that in the Amreli Division it nearly approaches the general proportion, and that in the Kadi and Nowsari Divisions it is below the general average. But as the number of Hindus in every Division is large, the immigration or emigration does not perceptibly affect the average proportion.

Mahomedans.

197. The proportion among the Mahomedans is below the average. In 1872 the proportion of males to females was among the Mahomedans in the Bombay Presidency and in this Territory higher than it is now. This higher proportion in 1872 was probably due to the unwillingness of the heads of Mahomedan families to give a correct return of their females. As has been said above special efforts were made to overcome these scruples, and the result is that the proportion of males to females among the Mahomedans in this Territory, according to the Census of 1881, is, in fact, lower than

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the average proportion. Another cause of this comparatively lower proportion is to be found in the absence of Mahomedan males of some of the Mahals in the Nowsari Division, and the Patan Mahal of the Kadi Division from their homes. The average proportion among the Mahomedans is 51·35 males to 48·65 females, but in the Kadi and Nowsari Divisions the proportion is below the average. I find that it is in the three Mahals, especially Ghandevi, Kamrej, and Velachha of the Nowsari Division, that the number of females is perceptibly greater than that of males. In Ghandevi it is 108·58, in Kamrej 145·44 and in Velachha 109·39. It is a well-known fact that the Mahomedan population in Kamrej and Velachha consists mainly of Bohoras, a trading class, who generally are absent from their homes on trading business. Many Bohoras belonging to these Mahals have gone to Rangoon and the Mauritius. These Mahals also supply sailors for steamer and vessel service. The females remain at home, while the males are engaged in their avocations outside this Territory. The same state of things is found in the Surat District, for while the average proportion between Mahomedan males and females in British Guzerath is 50·48 males to 49·52 females, the proportion in the Surat District is 48·69 males to 51·31 females, that is, the number of females is greater than that of males for reasons similar to those which operate in the Nowsari Division. In the Patan Mahal of the Kadi Division there are Bohoras who trade in Arabia and return to their homes at intervals of time.

Jains.

198. Next in order come the Jains, about whom Dr. Lumsdaine, in his Census Report of 1872, says:—"Among Buddhists (including Jains),. the disproportion is probably owing to so many of them leaving their families in their own country proper and settling temporarily elsewhere as bankers or traders." The above remark made of Jains in the Bombay Presidency in 1872 applies with equal or greater force to the Jains, especially of the Kadi Division in this Territory. The average proportion among Jains is 50·95 males to 49·05 females. In the Nowsari Division, where the number of Jains is comparatively small, and where, too, probably they have not yet settled, their proportion is 58·85 to 41·15. In other words, there are 7·9 males more than the average. In the Baroda Division the figure is also above the average, and shows that the Jains there are more for trading purposes than as settlers. In the City they approach the average percentage. In the Kadi Division, which is more the home of Jains than any other Division, the proportion falls below the average, and the proportion of females to males rises, thus giving an indication that several of the males have left their homes for other provinces on trading purposes. The same state of things is also observable in the Ahmedabad District, where the proportion of males is less than the proportion of females, though the average proportion for Jain males in the whole of British Guzerath is, as in this Territory, higher than that for females. Among Jains generally there are 96·19 females to 100 males. The proportion of females to males ranges in the Districts from 69·92 in the Nowsari Division to 100·29 in the Kadi Division.

Parsis.

199. What has been stated about the Jains applies to the Parsis also. Those in the other Divisions except Nowsari are temporary settlers as traders, &c., while a large number of males belonging to the Nowsari Division are absent from that Division for trading and other purposes. Hence the number of females in that community exceeds that of males. The female element among the Parsis preponderates, the proportion being 45·22 males to 54·78 females. In the Amreli, Kadi, and Baroda Divisions, and in the Baroda City the proportion runs far above the average, thus showing that the presence of Parsis in those Divisions is owing to some occupation or calling, and that they have not settled in those Divisions, whereas in Nowsari, which is the home of the Parsis, the proportion is 43·64 to 56·36; in other words, it is below the average by 7·35. In the Nowsari Division, too, the Mahals of Nowsari and Ghandevi, where the Parsi population is numerous, show a great variation in this respect, the proportion of males to females in the Nowsari Mahal being 40·03 males to 59·97 females, and in Ghandevi, 45·39 males to 54·61 females.

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There are generally among the Parsis 121·13 females to 100 males. The proportion in the Divisions ranges from 47·82 in the Baroda City to 129·16 in the Nowsari Division.

Christians.

200. Among the Christians, it will be seen from the above, the percentage of males is the highest. The reason is obvious The majority of the Christian population is in the Baroda Camp, and that population is mostly single. Hence the number of Christian males is greatly in excess over that of females. In 1872 the proportion among the Christians in the Bombay Presidency was the highest, as compared with other religions. The average proportion of males to females among the Christians is 77·56 to 22·44. In Amreli, Nowsari, and Baroda, however, the proportion is far less than the average. In Kadi and Baroda City it nearly approaches the average, while in the Camp the average is greatly exceeded.

Aboriginal Tribes.

201. Among the Aborigines the proportion of males to females is lower than among the Mahomedans, the number of males being generally equal to that of females. There is among them no addition to the male population from outside, and the Districts they live in being unhealthy, are probably unfavourable to the growth of the male population. The hardships attending a life such as theirs, have also some influence in making the proportion of males to females less than the average proportion. The proportion of males to females among the Aborigines is 50·84 to 49·16. It is very nearly kept up in the Nowsari Division, where these tribes are mostly to be found. In the Baroda Division it is 51 to 49, which is just a little above the average proportion. Their numbers in the other Divisions are not sufficiently numerous, so as to call for special remarks.

Other religions.

202. Among persons falling under the denomination of "Other religions," the average proportion of males to females is, as may be expected, much higher than among people of the other religions. Their numbers being very small, the variations in the several Divisions need not be noticed.

Sub-divisions of Hindus.

203. The Hindus have been sub-divided into 12 classes or groups of castes, the distinction being based upon the occupations generally followed by the members of the castes. There are thus 12 classes of Hindu castes. The proportion between the sexes in each class is given in the table marginally noted, from which, it will appear, that the highest proportion for males is naturally enough to be found in the X. or the mendicant class, and the lowest in the V. or the fishing and navigating class, as the males in that class are generally absent from their homes. In classes III., VI., VII., IX., and XI., the proportion for males is lower than the average, and in I., VIII., and XII, the proportions range about the average. In classes II. and IV., viz., feudal and agricultural, the proportion for males is higher than the average. What has been said above about the proportions in the rural population as distinguished from the urban, applies to these classes.

Class.	Name of Class.	Proportion of	
		Males.	Females.
I.	Professional and literate	52·86	47 14
II.	Feudal	52 99	47·01
III.	Commercial and trading	51·48	48·52
IV.	Agricultural and pastoral	53 21	46·79
V.	Fishing and navigating	49 98	50·02
VI.	Artizan	51·19	48·81
VII.	Domestic service	51·42	48·58
VIII.	Minor professions	52·42	47·58
IX.	Labouring and wandering	51·57	48·43
X.	Mendicant	61·35	38·65
XI.	Depressed and unclean	51 12	48·88
XII.	Aboriginal	52·08	47 92

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CHAPTER IV.

Religion.

204. We now come to Religions and Religious sects.

Hindus	18,52,868
Mahomedans.	1,74,980
Jains	46,718
Parsis	8,118
Christians ...	771
Non-Hindu Aboriginal Tribes	1,01,522
Others.....	28
Total	21,85,005

205. The population of this Territory is distributed among the different religions as stated in the margin. The bulk of the population consists of Hindus. Next in number are the Mahomedans. Then follow the Aboriginal Tribes, separately shown this time as distinct from the other Hindus proper, next to the Aboriginal Tribes are the Jains, then the Parsis, and then the Christians, and last of all come those who are classed under the denomination "others," whose numbers are so very insignificant as to form nearly 1/79000 of the total population.

Hindus.

206. The Hindus returned as such constitute 84·8 per cent. of the total population. In other words, in every ten thousand of the population there are 8,480 Hindus.

Mahomedans.

207. The Mahomedans are 8 per cent. of the total population. In every twenty-five of the population there are two Mahomedans.

Jains.

208. The Jains number 2·14 per cent. of the total population. In the Census of 1872, it appears, the Jains were shown as Buddhists, as the number under that head nearly corresponds with the number of the Jains at the present Census. But though Jainism is more allied to Buddhism than to Hinduism, the Jains have a closer relationship and greater contact with the Hindus than with Buddhists proper. Jain and Hindu Vanias intermarry. The daughter of a Jain Vania goes to a Jain *Apásará* while at her father's house, and a Hindu *Mandir* while at her husband's house. The antipathy between the Hindus and the Jains which once was so strong as to give rise to the saying, "न गच्छेत् जैनमंदिरम्," (one should not visit a Jain temple), or even "न पश्येत् जैनमंदिरम्," (one should not see a Jain temple), has now almost disappeared. Jainism is regarded as but a sect of Hinduism. The Jains regard themselves as Hindus. They apply the *tilá* or mark on the forehead, just as the Hindus do. They call themselves Vanias, or as belonging to the third estate of Hinduism, and they are distinguished from the Vaishnava or Meshri Vanias by the term "Shrávak." If the enumerators and supervisors had not been previously instructed through the Vahiwatdars not to enter the Jains as Hindus, they would, in all probability, have returned them as Hindus.

Parsis

209. The Parsis are ·37 per cent. of the total population, and are mostly found in the Nowsari Division.

Christians.

210. The Christians are ·03 per cent. of the total population.

Aboriginal Tribes.

211. The Aboriginal tribes, such as the Bhils, &c., in the Nowsari and other Divisions, were in the Census of 1872 classed as Hindus. But in the Census of 1881 they were separately shown.

Referred to in the Vedas.

212. These tribes are not Hindus proper, but are the descendants of those who were either subjugated or driven into the forests by the wave of Aryan conquest. In the early period of the advent of the Aryas these tribes were regarded as a class distinct from, and opposed to the Aryas. They were in the Vedic language known as *Dasyus*, which term afterwards became synonymous with thieves. The *Rákshasás*, who are spoken of as interfering with or destroying the *Hom* sacrifices of the *Rishis*, were probably but members of these tribes. But in process of time the absorbing wave of conquest either annihilated many of these tribes or admitted

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them gradually into the pale of Hinduism, or drove them further into forests or mountain fastnesses.

Two Sub-divisions of the Aborigines.

213. Thus there are two sub-divisions of the Aborigines (1), those who belong to the plains; and (2), those who belong to the hills.

Aborigines of the plains intermixed with Hindus.

214. The Aborigines of the plains have, to a great extent, adopted the religious and social customs of the Hindus among whom they live. The Mahárs, Mángs, Rámoshis, and Kolis all fall in this class. These castes or classes, though Aborigines in origin, have now mostly adopted the Hindu religion, and can hardly be separated from other Hindus. They regard themselves, and are regarded by others to be Hindus. The Kolis, whom the late Dr. Wilson calls the Aborigines of the plains, have in this Territory all been returned as Hindus, the reason being that they call themselves Hindus. Daily contact with the Hindus proper has made the Kolis of the present day, forget that originally they were not Hindus. Speaking of the Kolis, Dr. Wilson* remarks:—"They (the Kolis) are not so independent as the Bhillas (Bhils), being intermingled in most Districts with the Hindu cultivators. They do not, I am persuaded, differ from the Bhillas in race. They are the Aborigines of the plains and comparatively open country; while the Bhillas are the Aborigines of the mountains and forests. Neither do they differ in race from the Kulumbis or Kunbis, the regular cultivators of the west of India. Their principal difference from the Kunbis is to be found in their religion. The Kunbis are now wholly submissive to Brahmanical Institutes, and are ranked as the fourth estate of the Indian community. The Kolis, at the most, are partially submissive to Brahmanism, and in many instances they have no connection with Brahmanism. The Kunbis in Guzerath sometimes take their wives from them with a greater or less degree of concealment of the fact. Some of the Koli chiefs of pure blood, I have sometimes been scarcely able to distinguish from Rajputs. I have met a Rajput who has readily admitted that he was of Kuli (Koli) descent."

215. Then, again, "It is not necessary at present to attempt to enumerate the different classes of Kolis. Some of them are partially under the influence of Brahmanism, and some of them are wholly free from it." Further on, the Doctor refers to Mahadev Kolis and the Malhári Kolis, the Khárvás and the Agar Kolis, as being among the classes of Kolis, and talks of the first two as being Hindus. Of the third he says, "They generally profess to be observers of Hinduism, and that Khandoba of Jejuri is the favourite deity of the fourth."

216. In the caste-list received from Mr. Baines, the Deputy Superintendent of Census, Bombay, I find a remark against Kolis "*quære*, if Aboriginal." Thus the Kolis returned themselves as Hindus, and our enumerators under the impression which is generally prevalent, allowed them to be so returned, and the Kolis number 4,29,688.

Aborigines of the hills and their gods.

217. With regard to the Aborigines of the hills and forests living in the eastern and south-eastern part of the Nowsari Division, they are more distinctly separated from the Hindus, though they, too, are not entirely free from the influence of Hindu religion and customs. The Aborigines of the hills do not stand in need of Brahman priests, nor do they worship Hindu gods. *Kákábaliá*, or the deity of small-pox, however, exacts homage from them. But their chief deities are *Simádiá Dev* and *Devali Mátá*. The *Simádiá Dev* is generally the boundary god, and has his residence assigned to him on the borders of villages. He is generally formed of stone or clay daubed with red-lead. He receives homage from the bridal pair, and is propitiated with liquor and the sacrifice of cocks, goats, &c. Chodheras, however, acknowledge *Hanumán* and also the *Mátá*. *Hanumán* receives his oblation of oil and rice from his Chodhera votaries.

* Aboriginal Tribes of the Bombay Presidency, by Dr. Wilson (A Fragment), page 7.

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Ceremonies attendant on birth among Aborigines.

218. The ceremonies on the fifth day after the birth of a child, are nearly similar to those which obtain among the Hindus in this part of the country. *Sáthis* or *Swastiks* in the form shown in parenthesis (卐), are drawn upon a wall and worshipped with rice, after which the child is named in consultation with the old female of the house.

Marriage ceremonies.

219. The marriage ceremonies and the funeral obsequies do not bear a close resemblance to corresponding rites among the Hindus, though in some particulars, traces of resemblance are not wanting. The bride and the bridegroom are lifted on the shoulders of their parents who dance for a while, and the whole party drinks liquor and enjoys a feast provided by the bride's father, and the marriage is deemed to be solemnized. So far there is no resemblance with the Hindu ritual of marriage. But among some of the Bhil tribes, the bride and the bridegroom are showered with rice-grains by the marriage party, and the bride and the bridegroom throw rice upon each other. Here there is a resemblance to the Hindu custom.

220. Again marriage generally takes place at the house of the bride, whither the bridegroom and his relatives and friends have to go, the expense of feeding the whole party being incurred by the bride's father or other relatives. In this also the Hindu custom is followed. The bridegroom, if he is in poor circumstances, has to serve for about five years before marriage at the house of his intended bride—a custom not obtaining among the Hindus; but if he is in pretty good circumstances, he has to pay a sum to the bride's father or guardian—a custom greatly followed by the Hindus in Guzerath. Then, again, the custom of *Vivâha* or *Mágani*, or the agreement of marriage for years before its celebration, obtains among the Aborigines as among the Hindus of Guzerath. The word "*Vivâha*" which in Sanskrit means marriage, is in Guzerath used in a limited sense, and means the agreement or promise of marriage as distinguished from "*lagna*," or the celebration of marriage.

Funeral ceremonies.

221. With regard to the disposal of the dead, cremation and burial are both common, and generally depend upon the pecuniary circumstances of the deceased and his relatives. But cremation is more common than burial. In cases of deaths by cholera or small-pox, burial is usually the custom, the belief being that the disease is thereby buried. With regard to funeral obsequies, mourning is hardly observed, at least for as many days as it is among the Hindus. In some tribes the relatives and friends of the deceased, if they have touched the corpse, bathe and wash their clothes after returning from the funeral, and are free from further mourning. In others mourning is observed for two, three or five days, at the end of which period, an earthen pot filled with water and rice is placed on the spot where the deceased breathed his last, and the place where the corpse was burnt is cleaned and sprinkled with liquor. The tribesmen and the relatives of the deceased sit together, males and females forming separate groups, and drink liquor and dance for a while, after which the mourning is regarded to be over. This rite is generally known by the name of *Chokhápána*. The notion that ablution is necessary for purification if a person touches a dead body, seems to have been copied from the Hindus. The cleaning of the cremation ground and the sprinkling thereof have their counterpart in the Hindu custom, liquor being substituted by the Aborigines for water. A monument in the shape of a rude figure of stone, clay or wood, or even a piece of stone, is placed on the cremation ground, and oblations of rice and liquor are offered to it at each anniversary. When a male dies his clothes, his cup, or porringer and the tools and implements generally used by him in his life-time, are burnt or buried with him, together with an ornament used by his wife; but when a female dies, her husband's things are not burnt with her. This custom is indicatory of the primeval condition of the tribes, and it has no counterpart in any Hindu custom. But in the mouth of the corpse, a copper coin is put by each member of the funeral party after the body is placed on the pyre. A similar custom, though in a modified form, obtains among the Hindus, who put a piece of metal which differs in kind according to the circumstances of the deceased, in the

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mouth of the corpse after the body is placed on the pyre. A widow can remarry, but during her widowhood she is not allowed to wear ornaments on the wrist, neck and ankles—a custom quite similar to what obtains among the Hindus.

Holidays.

222. Some tribes observe the Hindu holidays of Dewali, Dassará, Holi, &c.

Difficulty of distinguishing Aborigines from Hindus.

223. These remarks serve to show that though there are many customs which do not obtain among the Hindus, and though their religion is in effect different from Hinduism, other customs there are, which by reason of constant communication and contact with Hindus, have forced themselves among the Aborigines, and that some of the Hindu gods have begun to be acknowledged and worshipped by them. Speaking about the Aborigines of Berar, the Deputy Census Superintendent of that Province,* says:—"The Aborigines of Berar, although unimportant both in point of actual numbers and in proportion to the general population, are interesting as representing the progress of assimilation to, and inclusion within the fold of, ordinary Brahmanic Hinduism. In the words of M. Barth, 'Hinduism makes steady progress among these tribes: the modes, the forms of worship, the deities of the plains, rapidly encroach on their mountains.'" This "assimilation to, and inclusion within," the folds of Brahmanic Hinduism made the work of our enumerators and supervisors exceedingly difficult. In the first place, the people of these tribes have but hazy notions about religion. "What is your religion?" is a question which but few of them can answer. In the next place the prevalence of customs, some of them compatible with, or rather indicatory of Hinduism, and others incompatible with it, must necessarily have added to the difficulties of our Census officers in attempting to glean the truth. Hence it is, that among the hill and jungle tribes also some castes have been returned as Hindus, and we have thus Hindu Aborigines and non-Hindu Aborigines, and it has happened that one and the same caste has appeared under both the headings. The number covered by such castes shown as Hindus, amounts to 1,16,871. If this number be deducted from the present number of Hindus, we get 17,35,979 as showing the number of Hindus proper, and 2,18,393 as showing the non-Hindu Aborigines. In that case the percentage of Hindus to the total population will be 79·45, and that of Aborigines will be 10 per cent. and these percentages, as will be presently seen, nearly correspond with the percentages in British Guzerath. But since the castes, though Aboriginal, have been returned as Hindus, owing to the general prevalence of the notion above referred to, it is not desirable to make any changes here, the compilation results being expected to show the state of things as it appears from the schedules. To attempt to correct the schedules according to our notions of what they *ought* to show, is a proceeding calculated to vitiate the whole Census. We are to show not how the figures *ought to be*, but how they *are*. These castes have, therefore, been shown as Hindu, though it is perhaps probable they might have been shown as non-Hindu Aborigines.

Religion.	Persons.	Males.	Females.	Percentages of		
				Persons.	Males.	Females.
Hindus	18,52,868	9,69,948	8,82,920	84·80	85·12	84·45
Mahomedans	1,74,980	89,860	85,120	8·00	7·89	8·15
Jains	46,718	23,803	22,915	2·14	2·09	2·19
Parsis	8,118	3,671	4,447	·37	·32	·42
Christians	771	598	173	·03	·05	·01
Aboriginal Tribes	1,01,522	51,614	49,908	4·65	4·53	4·78
Others	28	18	10	·01	.....	.....
Total	21,85,005	11,39,512	10,45,493	100	100	100

* Berar Census Report, 1881. page 77.

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224. The above table shows that in every one hundred of the population, there are 84·80 Hindus, in every one hundred males there are 85·12 Hindus, and in every one hundred females there are 84·45 Hindus. In other words, there is proportionately a greater number of Hindu males than Hindu females. Among the Mahomedans, the case is otherwise. In one hundred of the population there are 8 Mahomedans and in one hundred males there are 7·89 Mahomedans, but in one hundred females there are 8·15 Mahomedans; that is, the percentage of Mahomedan females to total females is greater than that of Mahomedan males to total males. The same is the case among the Jains and the Parsis. The percentage of Jains is 2·14 for persons, 2·09 for males, and 2·19 for females. The percentage of Parsis is ·37 for persons, ·32 for males, and ·42 for females. The same state of things is found among the Aborigines also, among whom the percentage is 4·65 for persons, 4·53 for males, and 4·78 for females.

Percentages of religions.

225. Thus among the Mahomedans, Jains, Parsis and the Aborigines, there are more females in one hundred females than males in the same number of males. Among the Hindus and the Christians there are proportionately more males in one hundred of the entire male population than there are females in one hundred of the entire female population.

226. In 1872, the percentages of the followers of the various religions to the total population were:—

Percentages in 1872..

Hindus.	Mahomedans.	Buddhists.	Christians.	All others.
88·94	8·36	2·33	0·01	0·36

227. Thus the Hindus were 88·94 per cent. of the total population as against 84·80 per cent. in 1881. But this is owing to the fact of the Aborigines being separately shown this time; for, if the percentage of Aborigines be added to that of the Hindus, we get 89·45, or a little more than the percentage of 1872. The Mahomedans were 8·36 per cent. in 1872, and they are 8 per cent. now; the Buddhists or rather the Jains were 2·33 per cent. in 1872, and are 2·14 per cent. now. The difference in the religious percentages of 1872 and 1881 is indeed very small, and this small difference is made up by a proportionate rise in the percentage of Hindus, Christians and Parsis.

228. In British Guzerath, in a population of 28,57,724 souls, there are 22,47,797 or 78·66 per cent. Hindus, 2,95,751 or 10·35 per cent. Mahomedans, 65,378 or 2·29 per cent. Jains, 16,448 or ·57 per cent. Parsis, 3,349 or ·12 per cent. Christians, 2,28,645 or ·8 per cent. Aborigines, and 356 or ·01 per cent. Others.

British Guzerath.

229. In 1872, the percentage of Hindus to the total population of British Guzerath was 86·92, which is now split up into 78·66 for Hindus, and 8 per cent. for Aboriginal tribes. The Mahomedans were 10·26 as against 10·35 in 1881; the Jains were 2·14 as against 2·29 in 1881. The Christians were ·05 and now they are ·12. The Parsis, &c., go under the denomination "Others."

Percentages in British Guzerath in 1872.

230. So then, as in British Guzerath so in this Territory, the percentage of Hindus to the total population in 1872 is nearly made up of the present percentages for Hindus and Aborigines together, the percentages of Mahomedans and Jains to the total population have remained much the same, and the percentage for Christians and Parsis has increased.

231. The following table shows the percentages of the different religions to the total population in 1872 and 1881 in this Territory and in British Guzerath:—

Comparative statement of percentages.

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Religion.	Baroda. Both Sexes.	Baroda. Males.	Baroda. Females.	British Guzerath. Both Sexes.	British Guzerath. Males.	British Guzerath. Females.	Year.
Hindus	88·94	89·18	88·68	86·92	87·19	86·63	
Mahomedans	8·36	8·22	8·52	10·26	10·04	10·48	
Buddhists	2·33	2·29	2·36	2·14	2·13	2·15	1872
Christians	·01	·01	·01	·05	·06	·04	
Others	·36	·30	·43	·63	·58	·69	
Hindus	84·80	85·12	84·45	78·66	79·24	78·04	
Aboriginal Tribes	4·65	4·53	4·78	8·00	7·70	8·33	
Mahomedans	8·00	7·89	8·15	10·35	10·15	10·57	
Jains	2·14	2·09	2·19	2·29	2·25	2·33	1881
Christians	·03	·05	·01	·12	·13	·09	
Parsis	·37	·32	·42	·57	·52	·63	
Others	·01	.....	.....	·01	·01	·01	

232. It will be seen from the above table that the percentages of Hindu and Christian males to total males are invariably greater, and those of the males of other religions to total males are invariably less than the corresponding percentages of females to total females. Among the Hindus, the percentages in 1872 were 89·18 males and 88·68 females in this Territory, and 87·19 males and 86·63 females in British Guzerath. In 1881 the percentages are 85·12 males and 84·45 females in this Territory, and 79·24 males and 78·04 females in British Guzerath. Thus the percentages are invariably greater for males than they are for females. The same is found among the Christians. While among the Mahomedans, Jains, Aborigines (1881), Parsis (1881) and others, the percentages of females to the total female population are invariably higher than the corresponding percentages for males both in 1872 and in 1881.

Proportion of Hindus as compared with the people of other religions

233. Taking the number of Hindus in this Territory to represent one hundred, we have the following figures to represent the people of other religions, viz. :—

For 100 Hindus	Mahomedans	9·44
	Jains	2·54
	Parsis	·44
	Aborigines	5·47
	Christians	·07
	Others	.....

In British Guzerath the corresponding proportions are :—

For 100 Hindus	Mahomedans	13·16
	Jains	2·91
	Parsis	·73
	Aborigines	10·17
	Christains	·14
	Others	·02

234. There are thus 13 Mahomedans and 10·17 Aborigines per one hundred Hindus in British Guzerath, as against 9·44 Mahomedans and 5·47 Aborigines per one hundred Hindus in this Territory, and this fact accounts for the smaller percentage of Hindus to the total population in British Guzerath as compared with the percentage in this Territory. If, however, as mentioned above, the Hindu Aboriginal castes, exclusive of the Kolis, be added to the non-Hindu Aborigines, we get the following figures:—

For 100 Hindus	Mahomedans	10·07
	Jains	2·69
	Aborigines	12·58

235. But this, as observed above, is but a supposition, and can hardly be acted upon.

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Proportion of Mahomedans to Hindus.

236. Again grouping the Hindu and Mahomedan population together into hundreds, we get, taking the number of Hindus as shown in the statements, 91·37 Hindus to 8·63 Mahomedans, or making the deductions as shown above on account of the Aborigines, we get 90·84 Hindus to 9·16 Mahomedans.

Divisional percentages.

237. Let us now see how the percentages stand in each Division:—

Division.	Hindus.		Mahomedans.		Jains.		Parsis.	
	Persons.	Percentages to total Population in Division	Persons.	Percentages to total Population in Division.	Persons.	Percentages to total Population in Division.	Persons.	Percentages to total Population in Division
Amreli	1,27,127	86·21	17,817	12·09	2,474	1·68	15	·01
Kadi	8,92,973	90·34	63,205	6·40	32,126	3·26	49	·005
Nowsari	1,64,094	57·06	23,009	8·00	1,667	·58	7,441	2·58
Baroda	5,84,632	89·26	51,800	7·91	8,240	1·26	123	·02
,, City	80,667	79·23	18,405	18·08	2,209	2·17	306	·30
,, Cantonment	3,375	71·90	744	15·85	2	·04	184	3·92
Total	18,52,868	84·80	1,74,980	8·00	46,718	2·14	8,118	·37

Division.	Christians.		Aboriginal Tribes.		Others.	
	Persons.	Percentages to total Population in Division.	Persons.	Percentages to total Population in Division.	Persons.	Percentages to total Population in Division.
Amreli	24	·01	.....	.....	11	·007
Kadi	44	.....	85	.....	5	·0005
Nowsari	13	.....	91,317	31·76	8	·002
Baroda	77	·01	10,116	1·54	1	·0001
,, City	225	·22	4	.....	2	·001
,, Cantonment	388	8·27	.....	.....	1	·02
Total	771	·03	1,01,522	4·65	28	·01

Hindus.

238. It will be seen that though the average percentage of Hindus is 84·80, it varies more or less in the Divisions. In Kadi it is 90·34; in other words, there are 90⅓ Hindus in every hundred of the Kadi population.

239. In the Baroda Division, the percentage is 89·26, that is, one per cent. less than in Kadi. In the Baroda City, the percentage is 79·23, in the Baroda Camp it is 71·90, and in Nowsari it is 57·06. In the Baroda Division, however, 1·54 go under Aboriginal Tribes. In the Kadi Division the number falling under Aboriginal Tribes is only 85. This is owing to the Kolis and others being classed as Hindus, and their number is 2,29,484, or exclusive of the Kolis, their number is 4,585, which being deducted from the Hindus and added to the Aborigines, we get 89·68 as the percentage for Hindus and ·47 as that for the Aborigines. On the other hand, if we add the numbers returned under Aboriginal Tribes in the Baroda Division, to the number of Hindus, we get 90·80 per cent. as against 90·34 in the Kadi Division. In the Nowsari Division also the percentage of Hindus is 57·06, and this low percentage is owing to a large number, nearly ⅓ of the population of the Division being returned as Aboriginal Tribes. If that number is added to the Hindus we get 88·22 as the percentage for Hindus. But since the Aboriginal Tribes have to be separately shown, we might let the percentages stand as they are. Nearly one-third or 31·76 per cent. of the entire population of the Division being classed under Aboriginal Tribes, the percentage of Hindus proper in the Nowsari Division is naturally much less than in the other Divisions.

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240. The percentage of Hindus in the Baroda City is less than the average percentage, and also less than the percentages in the different Divisions, owing to a comparatively large percentage of Mahomedans. The same remarks apply to the Baroda Camp also, where the percentage for Christians is also higher than in any other Division.

Mahomedans.

241. The average percentage for Mahomedans is 8. In the City it is 18·08, in the Camp it is 15·85, and in the Amreli Division it is 12·09. In the Kadi Division it is less than the average percentage. In the Baroda Division it approaches the average percentage, being 7·91 or ·09 per cent. less than the average. In the Nowsari Division the average percentage is exactly maintained.

242. It will be observed that the actual number of Mahomedans is greatest in the Kadi Division, but the percentage on the total population of the Division is less than in other Divisions. In the Kadi Division there are 63 thousand and odd Mahomedans, whereas in the City there are 18 thousand and odd, and in the Camp, there are only 744. But taking the total population of each Division to represent 100, we have 6 Mahomedans in the Kadi Division to 18 in the City, 15 in the Camp, and 12 in the Amreli Division.

Jains.

243. The average percentage for the Jains is 2·14. It is higher in the Kadi Division, being 3·26. In the City of Baroda it is 2·17. In other words, in every one thousand of the population, there are on an average 21 Jains. But in Kadi there are 32 Jains per one thousand of the population of the Division. The corresponding figures for the Amreli and Baroda Divisions and for the Baroda City are 16, 12, and 21 respectively. In Nowsari, however, the number is as low as 5 in a thousand, and in the Camp it is 2/5th in one thousand, or 2 in five thousand.

Parsis.

244. The average percentage for Parsis is ·37, or nearly three men in one thousand. In the Nowsari Division, however, the Parsis are 2·58 per cent. of the population, or about 25 persons per thousand of the population. In the Baroda Cantonment the percentage is still greater, being 3·92 per cent., or 39 per thousand. In the Baroda City the average percentage is maintained. In Kadi it is the least, being 5 men in every one hundred thousand, or one lac of the population. In Amreli it is ten men in one lac, and in Baroda there are 20 Parsis in one lac of the population.

Christians.

245. The Christian population is very small as compared with the other races. The average percentage is ·034, or about 3 persons in every ten thousand of the population, or 34 persons in every lac.

Aborigines.

246. As to the Aborigines, they form nearly 1/3rd, or 31 per cent., of the entire population of the Nowsari Division, and in the Baroda Division, we have 15 persons per million.

247. The following tables show the percentages of persons, males, females, &c., in each religion :—

	Hindus.			Mahomedans.		
Division.	Percentage of both Sexes.	Males.	Females.	Percentage of both Sexes.	Males.	Females.
Kadi	90·34	90·38	90·07	6·40	6·25	6·54
Baroda	89·26	89·43	89·05	7·91	7·79	8·03
Nowsari	57·06	57·63	56·49	8·00	7·79	8·22
Amreli	86·21	86·28	86·12	12·09	12·02	12·15
Baroda City	79·23	79·36	79·08	18·08	17·82	18·36
" Camp	71·90	69·82	75·20	15·85	15·88	15·81

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Division.	Jains.			Parsis.		
	Percentage of both Sexes.	Males.	Females.	Percentage of both Sexes.	Males.	Females.
Kadi	3·26	3·14	3·36	·05	.....	.....
Baroda	1·26	1·25	1·26	·02	·02	·01
Nowsari	·58	·67	·49	2·58	2·21	2·97
Amreli	1·68	1·67	1·69	·01	·01	.....
Baroda City	2·17	2·09	2·25	·30	·38	·20
,, Camp	·04	·05	·05	3·92	3·27	4·95

Division.	Christians.			Aborigines.		
	Percentage of both Sexes.	Males.	Females.	Percentage of both Sexes.	Males.	Females.
Kadi	.....	.....	.....	.....	.....	.....
Baroda	·01	·01	.....	1·54	1·47	1·62
Nowsari	.....	.....	.....	31·76	31·68	31·83
Amreli	·01	·02	·01	.....	.....	.....
Baroda City	·22	·31	·11	.....	.....	.....
,, Camp	8·27	10·98	3·96	.....	.....	.....

Others.

248. The figures under "Others" are very small at least in the case of Baroda, and no comparison is, therefore, necessary.

Divisional percentages of religions.

249. Taking the entire population of the Territory to represent 100, we have the following figures to denote the various religions in each Division :—

Division.	Hindus.	Mahomedans.	Jains.	Parsis.	Christians.	Ab. Tribes.	Others.
Amreli	5·81	·81	·11	.....	.....	.....	.....
Kadi	40·87	2·89	1·47	.....	.....	.....	.....
Nowsari	7·51	1·05	0·08	·34	.....	4·19	.....
Baroda	26·76	2·37	·38	·01	.....	·46	.....
,, City	3·69	·84	·10	·01	·01	.....	.....
,, Camp	·16	·04	.....	·01	·02	.....	.....
Total	84·80	8·00	2·14	·37	·03	4·65	.....

250. In the places left blank in the above table, the percentages are either too insignificant to be marked, or there are no figures for those places. The slight difference thus caused is made up by adding one to the second figure in the decimals, wherever it could conveniently be added.

251. Similarly, if the population of each religion be represented by one hundred, we get the following percentages :—

Division.	Hindus.	Mahomedans.	Jains.	Parsis.	Christians.	Aboriginals.	Others.
Amreli	6·86	10·18	5·29	·18	3·11	.....	39·29
Kadi	48·20	36·12	68·77	·60	5·71	·08	17·86
Nowsari	8·86	13·15	3·56	91·66	1·69	89·95	28·57
Baroda	31·55	29·60	17·64	1·52	9·99	9·97	3·57
,, City	4·35	10·52	4·74	3·77	29·18	.....	7·14
,, Camp	·18	·43	.....	2·29	50·32	.....	3·57
Total	100	100	100	100	100	100	100

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252. Thus the Kadi Division contributes 48·20 per cent., or nearly one-half of the entire Hindu population. The Baroda Division contributes nearly 1/3rd, and the remaining 1/6th is distributed in the other Divisions and in the City and the Cantonment. The Kadi Division also contributes a very large percentage of the Jain population, and a pretty large percentage (more than 1/3rd) of the Mahomedan population. With regard to Hindus, Mahomedans, and Jains, the Baroda Division comes next in point of contribution. The City with its very small area as compared with the Divisions, furnishes a good percentage of Hindus, Mahomedans, and Jains. The Nowsari Division is conspicuous by its high percentages of Parsis and Aborigines, and the Cantonment and also the City show high percentages for Christians. In fact more than one-half of the entire Christian population comes from the Cantonment, and the City furnishes more than 29 per cent., and the remainder 20·50 per cent. are distributed in the Divisions.

253. If the Baroda City be included in the Baroda Division of which it is properly a part, and the figures for the City be added to those of the Division, the result is that it stands highest in the contribution of the Mahomedan population, for, while Kadi furnishes 36·12 per cent. of the Mahomedan population, the Baroda Division including the City furnishes 40·12 or 2/5th of the Mahomedan population. The percentage of contribution of Hindus and Jains remains, however, higher in Kadi by 12·30 in the case of Hindus, and 46·39 in the case of Jains.

Sects.

254. Along with the subject of religion comes naturally the subject of religious sects. The numerous sects among Hindus do not fall within the scope of the Census of 1881. In 1872 an attempt was made to collect information about religious sects among the Hindus, but it was found that the information was not worth the trouble of compilation. The various religious sects of the Hindus have no place in the Census of 1881, the wording in the schedule being "caste if Hindu, sect if of other religion;" the only information about sects is regarding non-Hindus. And I, moreover, find that information forthcoming only in the case of Mahomedans and Christians. As regards the Parsis, the information is incomplete, the words "Kadmi" and "Shenshâhi" being written in some schedules only. In many schedules the word "Parsi" alone is found, without distinguishing any sect. Among the Jains, also, no sects are given, as also among the Aboriginal Tribes. So the only information available about sects is for the Mahomedans and the Christians.

Mahomedans, either Sunnis or Shiyas.

255. Mahomedans of two sects only are found in this Territory. They are either Sunnis or Shiyas. Of the total number of Mahomedans, viz., 1,74,980: 1,55,653 are Sunnis, and 19,327 are Shiyas. In other words, if the total Mahomedan population represent 100, there are 88·95 Sunnis and 11·05 Shiyas.

256. The greater portion of the Mahomedans is Sunnis, and it is a well-known fact, that on this side of India the Sunni element preponderates. In British Guzerath there are 2,78,130 Sunnis in a total population of 2,95,751 Mahomedans, the percentage being 94·04 Sunnis to 5·96 Shiyas.

257. The following table gives the number of Sunnis and Shiyas in each Division, with their percentages to the total Mahomedan population of the Division:—

Division.	Sunnis.		Shiyas.	
	Persons.	Percentage to total Mahomedan Population.	Persons.	Percentage to total Mahomedan Population.
Amreli	16,349	91·76	1,468	8·24
Kadi	50,621	80·09	12,584	19·91
Nowsari	22,871	99·40	138	·60
Baroda	48,811	94·23	2,989	5·77
„ City	16,278	88·44	2,127	11·56
„ Camp	723	97·18	21	2·82
Total	1,55,653	88·95	19,327	11·05

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258. The number of Sunnis is greater than that of Shiyas in each Division. Out of a total Mahomedan population of twenty-three thousand and odd in the Nowsari Division, only 138 are Shiyas. Thus in every one hundred Mahomedans in the Nowsari Division 99·4 are Sunnis, and only ·6 are Shiyas. In the Baroda Division there are 94·23 Sunnis and 5·77 Shiyas. In Amreli the percentage is 91·76 to 8·24. In the Cantonment it is 97·18 to 2·82, or out of 744 Mahomedans in the Camp, only 21 are Shiyas. In the City of Baroda and in the Kadi Division, the percentage of Shiyas is a little higher than in other Divisions. Out of the total Mahomedan population of 18,405 in the City, 2,127 or 11·56 per cent. are Shiyas, and 16,278 or 88·44 per cent. are Sunnis, and out of 63,205 Mahomedans in the Kadi Division, 12,584 or 19·91 per cent. are Shiyas, and 50,621 or 80·09 per cent. are Sunnis. This higher percentage for Shiyas in the Kadi Division and in the Baroda City is due to the Vohoras, most of whom are Shiyas. In the Patan Mahal of the Kadi Division, and especially in the town of Patan, there are large numbers of Vohoras, who drive a large trade in Arabia. In the Baroda City the Vohoras or Bohoras number 2,774.

Sub-divisions of Christians.

259. The Christians are sub-divided two ways:—1st by race or nationalty; and 2nd by sect.

Sub-divisions by race.

260. According to race or nationality, the Christains are sub-divided into:—1st, European British born subjects; 2nd, other Europeans or Americans; 3rd, Eurasians; and 4th, Natives.

"European British-born subject" defined.

261. The commonly understood definition of the word "European British born subject," was a little deviated from for Census purposes. The definition now adopted is narrower than the definition as actually understood. In his circular W, dated — June 1881, the Census Commissioner for India says:—

"It has been brought to my notice that the use of the term 'European British subject' in Circular T, dated the 27th April 1881, is likely to lead to confusion.

"2. The information required by that Circular when 'European British subjects' are mentioned is required for *British born subjects only*, and not for 'European British subjects' as defined in the Criminal Procedure Code."

262. Mr. Baines, also, in his circular letter No. $\frac{0}{980-0}$, dated the 30th July 1881, says, "I may solicit your attention to the fact that the most recent instructions on the subject have the effect of excluding from the designation of 'European British subjects,' persons born of British parents in India or in any country beyond the limits of England, Scotland, Ireland and Wales."

Distribution of Christians by race.

263. The number of Christians, viz., 771, is thus distributed according to race:—

	Persons.	Percentage to total population.
European British born subjects	267	34·63
Other Europeans or Americans	51	6·61
Eurasians	371	48·12
Natives	82	10·64
	771	100

264. The number of European British-born subjects (267), consists of 251 males and 16 females. The number of other Europeans or Americans is formed of 28 males and 23 females; that of Eurasians comprises 276 males and 95 females; and the Native Christians number 43 males and 39 females.

Divisional Distribution.

265. These are distributed in the Divisions in the following way:—

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Division.	British-born subjects.		Other Europeans or Americans.		Eurasians.		Natives.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Baroda Camp.....	206	9	21	11	76	38	13	14
,, City	18	5	4	5	145	40	4	4
,, Division	8	1	1	.....	24	3	20	20
Kadi	15	.....	.....	.....	15	8	3	.....
Nowsari	2	.....	.....	.....	7	4	.....	.....
Amreli.....	2	1	.....	4	9	2	3	1
Total.....	251	16	28	23	276	95	43	39

266. According to sect, the Christians in this Territory are sub-divided into (1), Episcopalians; (2), Roman Catholics; (3), Presbyterians; (4), Baptists; (5), Wesleyans; (6), Methodists; and (7) Lutherans.

Division of Christians by sect.

267. Accordingly, in the total number of 771 Christians, there are:—

Sect.	Persons.	Percentage to the total Christian population.
Episcopalians	301	39·04
Roman Catholics.....	405	52·53
Presbyterians	20	2·59
Baptists	21	2·72
Wesleyans	11	1·43
Methodists	12	1·56
Lutherans	1	·13
Total.....	771	100

268. Thus 52·53 per cent. of the total Christian population are Roman Catholics, and 39·04 per cent. belong to the Church of England, and the remaining 8·43 per cent. are distributed in five other sects, of whom the Presbyterians and the Baptists are numerically almost equal, as are also the Wesleyans and the Methodists. There is only one Lutheran.

Divisional distribution by sect.

269. The Divisional distribution by sects is as follows:—

Division.	Persons.						
	Episcopalians.	Roman Catholics.	Presbyterians.	Baptists.	Wesleyans.	Methodists.	Lutherans.
Amreli	12	10	2	.....	.....	.....	.....
Kadi	16	27	.....	.....	1	.....	.....
Nowsari	8	5	.....	.....	.....	.....	.....
Baroda	43	31	.....	3	.....	.....	.....
,, City	53	142	9	14	.....	6	1
,, Camp ...	169	190	9	4	10	6	.....
Total.....	301	405	20	21	11	12	1

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MALES.

Division.	Episcopalians.	Roman Catholics.	Presbyterians.	Baptists.	Wesleyans.	Methodists.	Lutherans.
Amreli	6	9	1	.....	.....	.....	.....
Kadi	16	16	.....	.....	1	.....	.....
Nowsari	6	3	.....	.....	.....	.....	.....
Baroda	23	28	.....	2	.....	.....	.....
,, City	28	123	7	9	.....	3	1
,, Camp ...	147	146	7	2	10	4	.....
Total.....	226	325	15	13	11	7	1

FEMALES.

Division.	Episcopalians.	Roman Catholics.	Presbyterians.	Baptists.	Wesleyans.	Methodists.	Lutherans.
Amreli	6	1	1	.....	.....	.....	.....
Kadi	.....	11	.....	.....	.....	.....	.....
Nowsari	2	2	.....	.....	.....	.....	.....
Baroda	20	3	.....	1	.....	.....	.....
,, City	25	19	2	5	.....	3	.....
,, Camp ...	22	44	2	2	.....	2	.....
Total.....	75	80	5	8	.....	5	.....

CHAPTER V.

CIVIL CONDITION OR MARRIAGE.

Marriage statistics grouped under three headings.

270. The statistics relating to the civil condition of the population have been grouped under three headings, viz. (1), single or never-married; (2), married; and (3), widowed.

Explanation of the word કુંવારા

271. In the enumeration Schedules the word કુંવારા was used to denote the first heading. It properly means unmarried, or rather denotes the condition of life previous to marriage. In the case of females, however, the word કુંવારી means a virgin, and therefore, some of the Vahiwatdars hesitated to include under that term females, who, though not married, were not virgins. The real meaning was explained to them in Circular No. 11. The word "single," also, does not exactly cover the intended meaning, as it may tend to exclude persons who, though not married, are in a state of *quasi coverture*. The proper term would be "never-married." But as the word single has been used in the Final Census Forms, I shall use it here also, but it is to be understood in the sense of "never-married."

Numbers according to civil condition.

272. The distribution of the population according to civil condition is as follows:—

Condition.	Persons.
Single	8,15,062
Married	11,49,695
Widowed.....	2,20,162
Unspecified.....	86
Total.....	21,85,005

Percentages under the three conditions.

273. The eight-column-schedule provided for no information about marriage. Hence the persons for whom that schedule was used, go under the heading of unspecified, and they are only 86. The rest fall under some one of the three conditions. If the

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whole population is represented by one hundred, we have the following percentages under the three conditions:—

Single.	Married.	Widowed.
37·30	52·62	10·08

274. In other words, in a total population of ten thousand persons, 3,730, or a little more than one-third, or rather midway between one-third and two-fifths, are single, 5,262, or a little more than one-half, are married, and 1,008, or nearly one-tenth, are widowed.

The numbers according to sex.

275. The numbers under the headings of civil condition are distributed according to sex in the following manner:—

Civil condition.	Males.	Females.	Percentage of males.	Percentage of females.
Single	5,04,870	3,10,192	44·30	29·67
Married	5,75,576	5,74,119	50·51	54·91
Widowed	58,998	1,61,164	5·18	15·42
Unspecified	68	18	·01	.....
Total.....	11,39,512	10,45,493	100·	100·

The figures in this Territory compared with those in other provinces and countries.

276. Thus 44 and odd per cent. or 11 in 25 males, and nearly 30 per cent., or 3 in 10 females, are single. In British Guzerath and the Deccan the proportion of single to total males is nearly the same as in this Territory. In European countries, where marriage depends upon the choice and circumstances of the parties, the proportion of single males and females to the total population of the sexes is much higher than in this country. In provinces where the bulk of the population is composed of Hindus, the population of single males, and especially of single females, is much lower than in other provinces, as the following contrasting table shows:—

Name of Province or Country.	Percentage of single males to total males.	Percentage of single females to total females.
British Guzerath	45·27	30·39
Deccan	45·77	30·54
Konkan	50·16	32·45
Karnatic	46·20	28·19
Sindh	58·28	40·32
City and Island of Bombay	36·81	23·72
France	53·33	48·26
Italy	60·61	54·96
Greece	64·55	54·31
Berar	38·45	25·86
Baroda	**44·30**	**29·67**

277. Thus in the Bombay Presidency except Konkan and Sindh less than one-half of the population is single, while in the European countries it is more than one-half. The absence of many married males from their homes in the Konkan and the largeness of the Mahomedan population in Sindh account for the rather high percentage of single males in those provinces. The causes that tend to make the proportion of the single to the total population more or less in the different provinces, have also their effect upon the proportion of the married population; for, it is evident that where the proportion of the single population is high, that of the married must necessarily be low; for instance, in France, while the

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single males are 53 per cent., the married ones are 41 per cent., and in Italy for 60 per cent. single males there are 35 per cent. married ones.

278. The proportion of single males in this Territory is lower than in any other province except Bombay City and Berar. Baroda *Raj*, as has been observed, is the resort of persons from outside, and hence the causes that tend to lower the proportion of single persons in the Bombay City and Berar, are also at work in this Territory.

Proportion of sexes in the three headings of civil condition.

279. Taking the males and females under each head of civil condition to represent 100, we get the following proportions:—

Civil Condition.	Males.	Females.	Percentage of Males.	Percentage of Females.
Single	5,04,870	3,10,192	61·94	38·06
Married	5,75,576	5,74,119	50·06	49·94
Widowed	58,998	1,61,164	26·80	73·20

Single.

280. Thus out of the total persons who are single or never married 5,04,870 are males, and 3,10,192 are females. The number of single males is greater than the number of single females by 1,94,678. This state of things will be found wherever the bulk of the population is Hindu. In British Guzerath, also, the number of unmarried males is greatly in excess over that of unmarried females, and this is what may be expected. For, besides the fact of there being generally more males than females in any community, the restrictions against celibacy in the case of females among the Hindus, and the freedom for males either to marry or not marry according as their circumstances permit them, greatly conduce to this difference. As a rule, a Hindu girl cannot remain unmarried. It is a duty imperatively enjoined by the *Shastras* upon the parents or other relatives and even friends, to see that a girl, however poor, however destitute, and however deformed, does not remain unmarried. This is so strictly enjoined that in extreme cases people have to obey the letter of the law by formally marrying to an *Ashvattha* or *Peepal* tree, a girl, who, after all efforts, fails to secure a human husband. But happily such instances are very rare.

281. As the above cause operates to make the number of unmarried females less than the number of unmarried males, so, the difficulty of obtaining wives, poverty and peculiar customs prevailing in some castes, throw considerable obstacles to the marriage of males, and thus tend to increase the number of unmarried males.

282. In European countries, also, the number of unmarried males generally exceeds that of unmarried females, but the difference is not so great as in India, or as in those provinces of India, where the Hindu element preponderates. This will be seen from the following table:—

SINGLE.

Name of Province.	Males.	Females.	Percentage of Males.	Percentage of Females.
Baroda	**5,04,870**	**3,10,192**	**61·94**	**38·06**
Guzerath	6,66,356	4,20,045	61·34	38·66
Konkan	5,68,442	3,74,509	60·28	39·72
Deccan	12,32,911	8,00,622	60·63	39·37
Western Karnatic..	6,54,724	3,91,886	62·56	37·44
Sindh	7,67,403	4,42,291	63·44	36·56
Bombay City	1,71,094	88,577	65·89	34·11
France	97,98,581	89,43,843	52·28	47·72
Italy	81,64,966	73,25,571	52·71	47·29
Greece	5,52,519	4,33,194	56·05	43·95

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283. This table also shows that :—

(*a*) The percentages for Baroda and Guzerath tally almost exactly.

(*b*) The percentages for unmarried males in the three European countries mentioned in the table are invariably less, and the percentages for unmarried females are invariably greater than the corresponding percentages for any province in the Bombay Presidency or for Baroda.

(*c*) The percentage of unmarried males is greater in Guzerath and Baroda than in the Deccan and Konkan, though less than in Western Karnatic, Sindh, or Bombay. Baroda is territorially a portion of Guzerath. In language, manners, and customs it is almost identical with Guzerath, and naturally enough, the percentages in Guzerath and Baroda tally almost exactly. The absence of peculiar caste customs regarding dowry, &c., in the Deccan, facilitates marriage, and hence the percentage of unmarried males is less there than in Guzerath.

Married.

284. Out of a total number of 11,49,695 married persons in this Territory, 5,75,576 are males, and 5,74,119 are females. The married males are thus in excess of married females. In every one hundred married persons 50·06 are males and 49·94 are females.

285. In provinces or countries from which people migrate to other provinces for purposes of trade or business, the percentage of married males is generally less than that of married females. In those provinces, on the other hand, to which people resort for trade or business, the percentage of married males is greater than that of females.

286. The following table of comparison will illustrate the above remark :—

MARRIED.

Province.	Males.	Females.	Percentage of Males.	Percentage of Females.
Baroda	**5,75,576**	**5,74,119**	**50·06**	**49·94**
Guzerath	7,21,870	7,32,825	49·62	50·38
Konkan	5,20,089	5,64,119	47·97	52·03
Deccan.....	13,36,298	13,81,555	49·17	50·83
Western Karnatic..	6,60,950	6,75,373	49·46	50·54
Sindh	4,82,773	4,85,963	49·84	50·16
Bombay City	2,70,456	1,74,022	60·85	39·15
France	75,88,929	75,67,241	50·07	49·93
Italy.....	47,55,756	47,81,938	49·85	50·15
Greece	2,78,758	2,76,704	50·18	49·82

287. It will be seen that the highest percentage of married males is in the City of Bombay, which is a great centre of trade and commerce. Thousands of married people from all parts of the world resort thither, leaving in many cases their families at their homes. Konkan "supplies a large portion of the unskilled labour of Bombay," and thus the percentage of married males in the Konkan is less than that of married females. People from Surat, Ahmedabad, and other portions of British Guzerath also carry on a good trade in Bombay ; in fact, in the City of Bombay the Guzerath element is not inconsiderable, and hence it is, that the proportion of married males in Guzerath is a little lower than that of married females.

288. In the Baroda Territory, however, the case is otherwise. People from outside resort to Baroda. It is a centre to which people are attracted. As has been elsewhere* observed, more males and females have come in from the Bombay Presidency than have gone out to the Presidency from this Territory. The immigration is in excess of the emigration. Then, again, this Territory has received more males from British Guzerath than it has supplied to it, and has supplied more females than it has received. Hence the percentage of married males is

* Chapter on Birth-place—Bombay Presidency, post.

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naturally greater than that of married females. This is, however, true in the case of Hindus and Christians only. Among the Mahomedans, Parsis, Jains and Aborigines there are more married females than males. For, many of the Parsis of Nowsari, the Mahomedans of Patan, Kamrej, Palsana, and other Mahals, and the Jains of Kadi are, as has been already* remarked, absent from their homes. In the case of the Aborigines the excess of married females over males may be due to bigamy or polygamy. In Berar, also, the same state of things is observable among the Aborigines.† The total number of married males is, however, in excess of married females, since the number of Hindu married immigrant males is greatly in excess of females. In fact, more married males have come in than those who have gone out.

Religion.	Married Males.	Married Females.	Excess of Males over Females.	Excess of Females over Males.
Hindus	4,98,106	4,94,861	3,245	.....
Mahomedans	42,492	43,120	.....	628
Jains	10,790	11,026	.....	236
Parsis	1,949	2,550	.....	601
Christians	195	78	117	.....
Aborigines	22,033	22,476	.....	443
Others	11	8	3	.....
Total	5,75,576	5,74,119	3,365	1,908

289. We now come to the third heading of civil condition, viz., widowed.

Widowed.

Out of a total number of 2,20,162 widowed persons in this Territory, 58,998 are males and 1,61,164 are females, which means that in every one hundred widowed persons we have 26·80 males and 73·20 females, or for every one hundred widowers there are 273 widows. Then, again, while out of every one hundred total males 5·18 are widowed, the percentage of widowed females to total females is 15·42. The restrictions against widow remarriage in certain castes, to a certain extent, contribute to this result, but generally it is found that widows have a greater longevity than males, and hence their numbers generally exceed those of males similarly conditioned.

290. The following table will illustrate this remark :—

WIDOWED.

Name of province.	Number of Males.	Number of Females.	Percentage of Males.	Percentage of Females.
Baroda	**58,998**	**1,61,164**	**26·80**	**73·20**
Guzerath	83,608	2,33,027	26·41	73·59
Konkan	44,710	2,15,418	17·19	82·81
Deccan	1,24,705	4,39,032	22·12	77·88
Western Karnatic	1,01,462	3,22,859	23·91	76·09
Sindh	66,654	1,68,739	28·32	71·68
Bombay City	22,778	45,664	33·28	66·72
France	9,85,129	20,21,065	32·66	67·34
Italy	5,51,491	12,21,383	31·10	68·90
Greece	24,694	87,640	21·98	78·02

291. It will be found from the above table that the percentage of widowed females is invariably greater than the percentage of widowed males. In European countries, also, where restrictions against widow remarriage do not exist, the percentage of widowed females is more than double the percentage of widowed males. In Greece the proportion is nearly 1 male to 3·50 females. So there must be other causes besides the restrictions against remarriage in certain castes, to contribute to this disproportion. The main causes in my opinion are three :—

Causes of widows being much in excess of widowers.

1*st*. The number of females in advancing age-periods is greater than that of males.

* Paras 197, 198 and 199, pp. 88, 89, *ante*.
† Berar Census Report (1881), page 87.

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2*nd*. Males die earlier, and their widows are left behind.

3*rd*. Widowers of pretty advanced age can marry again, while the loss of charms after a certain age prevents females from remarrying.

The greater longevity of females, or rather the shorter life of males, has been remarked upon elsewhere in connection with the subject of Ages. As we proceed above the age of 55, we invariably find the number of males to be less than that of females. In those age-periods there are not as many widowers to be found among the males as there are widows among the females. Thus the number of widows is necessarily greater in every country or creed than the number of widowers; for even where remarriage is allowed, it can take place only before the woman has lost her charms. If a woman loses her husband after the age of 40, she generally does not remarry, while there are numerous instances of males even above 50 marrying again. In higher castes of Hindus among whom remarriage of widows is not an established custom, the evil of males over or about either side of 50 marrying again, is aggravated by their marrying female children 8 to 12 years old, and thus contributing to the certainty of adding more widows to the population.

292. The custom of bigamy and in some cases, polygamy may have also something to do with the greater number of widows, for, where bigamy or polygamy is allowed, as among the Audichya Sahasra Brahmans and other castes of Hindus and also among the Mahomedans and the Aborigines, the death of one husband adds more than one widow to the community.

Divisional percentages.

293. We shall now notice the numbers and percentages in the different conditions of marriage in each Division of this Territory:—

Amreli Division.

Civil Condition.	Persons.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females
Single	64,193	38,579	25,614	43·53	50·07	36·37
Married	67,654	33,864	33,790	45·88	43·95	47·99
Widowed	15,621	4,605	11,016	10·59	5·98	15·64
Total	1,47,468	77,048	70,420	100	100	100

Kadi Division.

Single	3,60,872	2,24,062	1,36,810	36·51	43·94	28·59
Married	5,36,084	2,64,092	2,71,992	54·23	51·79	56·84
Widowed	91,445	21,732	69,713	9·25	4·26	14·57
Unspecified	86	68	18	·01	·01	.....
Total	9,88,487	5,09,954	4,78,533	100	100	100

Nowsari Division.

Single	1,20,268	68,746	51,522	41·83	46·93	36.95
Married	1,42,320	70,463	71,857	49·49	48·11	50·54
Widowed	24,961	7,268	17,693	8·68	4·96	12·24
Total	2,87,549	1,46,477	1,41,072	100	100	100

Baroda Division.

Single	2,38,306	1,52,548	85,758	36·38	43·67	28·05
Married	3,46,053	1,76,175	1,69,878	52·84	50·44	55·57
Widowed	70,630	20,560	50,070	10·78	5·89	16·38
Total	6,54,989	3,49,283	3,05,706	100	100	100

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BARODA CITY.

Civil Condition.	Persons.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.
Single	29,697	19,733	9,964	29·17	36·63	20·78
Married	55,035	29,449	25,586	54·05	54·67	53·36
Widowed	17,086	4,689	12,397	16·78	8·70	25·86
Total	1,01,818	53,871	47,947	100	100	100

BARODA CAMP.

Single	1,726	1,202	524	36·77	41·75	28·87
Married	2,549	1,533	1,016	54·30	53·25	55·98
Widowed	419	144	275	8·93	5·00	15·15
Total	4,694	2,879	1,815	100	100	100

294. The percentage for the Territory of single persons is 37·30, of single males is 44·30, and of single females is 29·67. In the Amreli Division, however, the percentages of single persons, males and females, are not only higher than the average, but are higher than in every other Division. If the total population of the Amreli Division be represented by 100, we have as many as 43·53 persons, who are single. Fifty per cent. of the total males and 36·37 per cent. of females are single. This is mainly owing to the custom of late marriages among several castes inhabiting the Amreli Division. Moreover, I learn on enquiry that formerly the number of male births used greatly to exceed that of female births or rather that of known female births. Poverty also contributes to this result to a certain extent. This will be exemplified from the following table:—

Name of Caste.	Males.	Females.	Number of single Males.	Number of single Females.	Percentage of Males.	Percentage of Females.
Káthis	1,724	1,597	995	625	57·71	39·44
Wághers	1,809	1,549	1,055	617	58·32	39·83
Rajpoots	3,537	3,166	1,804	1,181	51·00	37·43
Lawánás	3,232	2,921	1,666	1,055	51·54	34·43
Rabáris	1,642	1,520	845	573	51·46	37·70
Ahirs, Guzerathi	2,279	2,098	1,172	758	51·42	36·13

295. Then, again, the percentage of single males is higher than that of the married ones. In no other Division is this to be found. Generally the percentage of married males is and ought to be higher than that of single males, for, the marriageable age comprises the largest of all periods of life.

296. In every ten thousand total males in each Division there are 5,007 single males in Amreli, 4,394 in Kadi, 4,693 in Nowsari, 4,367 in Baroda, 3,663 in the Baroda City, and 4,175 in the Cantonment. The proportion for single males is highest in Amreli, and lowest in the Baroda City. In Kadi and Baroda Divisions the proportions are almost identical. In Nowsari the proportion of single is higher than the average proportion for persons, males and females. This is mainly owing to the higher proportion among the Aborigines, among whom poverty and hardships of a married life and also the absence of any obligation in favour of marriage and the prevalence of the custom of concubinage,* or man and woman living

* In some cases the father of a girl retains a lad in his house, and the girl and the lad live as man and wife without being united in marriage. In such cases the lad is called *Ahariyo* or *Asariyo*. In some cases, again, the bridegroom elect has to serve his father-in-law for five years before he is entitled to take away his bride. He is then called *Bandadiyo*.

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together without being united in marriage, serve as deterrents to regular marriage. Thus among them 53·97, or nearly 54 per cent. of the total male population are single, and among females also 47 per cent. are single. Among the males only 42 per cent. are married. The Aboriginal population, therefore, greatly affects the proportion for the Division.

297. In the City of Baroda the proportion of single persons, males and females, is much lower than it is in the Divisions, and it is far below the average. The causes which contribute to this result are the same that contribute to a similar result in the City and Island of Bombay. The immigration of the adult married population lessens the proportion of the single to the total population. Early marriages, moreover, take place more often in cities than in the country. There are thus far more married persons in the population than there are single. The same remarks apply to some extent to the Cantonment, where also the proportion of the single is less than the average.

Married males.

298. With regard to married persons, Kadi, Baroda City, and the Camp present the highest percentages, in each case more than 54 per cent.; the Baroda Division comes next, then the Nowsari Division, and lastly, the Amreli Division.

299. The percentage for the Territory of married persons is 52·62. This is only found in the Baroda Division. In Nowsari and Amreli it is less than the average, while in the other Divisions, it is more than the average.

300. The average percentage of married males is 50·51. This also holds good in the Baroda Division only. In the Baroda City the percentage is 54·67, in the Cantonment it is 53·25, and in Kadi it is 51·79. In Nowsari and Amreli the percentages are less than the average, being 48·11 and 43·95 respectively. So then in Kadi, Baroda, Baroda City, and the Cantonment more than 50 per cent. of the male population is married; in Nowsari and Amreli it is less than fifty per cent.

301. Taking as before the total male population of each Division to represent ten thousand, we have 4,395 married males in Amreli, 5,179 in Kadi, 4,811 in Nowsari, 5,044 in Baroda, 5,467 in the City, and 5,325 in the Cantonment.

Widowers.

302. The average or territorial percentage for widowed males is 5·18. In the Amreli and Baroda Divisions and the Cantonment the percentages for widowed males are 5·98, 5·89 and 5 respectively, in Kadi and Nowsari they are 4·26 and 4·96, and in the City the percentage is 8·70. In other words, there are proportionately less widowed males in Nowsari, Kadi and Cantonment than in the other Divisions, or the City.

Single females.

303. With regard to females the territorial percentage of single females is 29·67. In the Amreli and Nowsari Divisions, however, the percentages of single females are as high as 36·37 and 36·52 respectively. In the Baroda City the percentage of single females is 20·78. In Kadi, Baroda Division and the Cantonment the percentages are 28·59, 28·05, and 28·87 respectively. In other words, in every ten thousand females in each Division, the following are the figures for single females, viz., 3,637 in Amreli, 3,652 in Nowsari, 2,859 in Kadi, 2,805 in Baroda, 2,887 in the Cantonment, and 2,078 in the City.

Married females.

304. The territorial percentage for married females is 54·91. In other words, more than half of the total female population is in a state of coverture. But this percentage undergoes variations in each Division. In Amreli it is only 47·99, or less than the average percentage. Just as in the case of males in this Division so in the case of females, though not to the same extent, the percentage of married is less than the average percentage. The percentage of married females is not, however, as in the case of males, less than the percentage of single females. In the Kadi Division the percentage of married females is greater than the territorial percentage, being 56·84 against 54·91. In the Nowsari Division the percentage of married females is 50·94, in Baroda it is 55·57, and in the Cantonment it is 55·98. In the City it is 53·36. So, then, except in the case of the Amreli Division, the percentage of married females to total females is everywhere more than fifty.

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Widowed females.

305. The average percentage of widowed females is 15·42. In other words, there are generally in this Territory 1,542 widows in every ten thousand females. But in the City of Baroda the number of widows is proportionately greater, there being 2,586 widows in every ten thousand females. In Nowsari the proportion is lowest, being 1,254 widows in every ten thousand females. In other words, while a little more than $\frac{1}{6}$th of the total female population generally are widows, and while this proportion generally prevails in Amreli, Baroda Cantonment, and to some extent in the Baroda Division, more than 1/4th of the total females are widows in the Baroda City, in Kadi 1-7th of the female population is widowed, and in Nowsari 1-8th. The high percentage of widows in the Baroda City deserves a remark. Probably, the charitable institutions for Brahmans, Marathas, and Mahomedans, draw a number of destitute widows to the City. The unhealthiness of the City and the consequent high rate of mortality, and the fevers and epidemics which prevailed in the City about two or three years ago, may all be put down as causes for the high percentage.

Both sexes under each head of civil condition.

306. Taking the males and females under each heading of civil condition to represent one hundred, we have the following figures to represent the percentages in each condition and in each Division :—

Division.	Single.		Married.		Widowed.	
	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.
Amreli	50·05	49·95	60·10	39·90	29·48	70·52
Kadi	62·09	37·91	49·26	50·74	23·77	76·23
Nowsari	57·16	42·84	49·51	50·49	29·12	70·88
Baroda	64·01	35·99	50·91	49·09	29·11	70·89
Do. City	66·45	33·55	53·51	46·49	27·44	72·56
Do. Camp	69·64	30·36	60·14	39·86	34·37	65·63

307. The following table for the neighbouring Districts of Guzerath is given for comparison with the above table :—

District.	Single.		Married.		Widowed.	
	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.
Ahmedabad	61·70	38·30	50·05	49·95	24·59	75·41
Kaira	65·27	34·73	49·96	50·04	26·33	73·67
Punch Mahals	57·60	42·40	49·54	50·46	23·56	76·44
Broach	61·38	38·62	50·33	49·67	28·69	71·31
Surat	57·83	42·17	48·21	51·79	28·81	71·19

308. The percentages under the different headings in the Kadi Division are nearly equal to those in the Ahmedabad District. For, while the percentages of single males and females are 62·09 and 37·91 respectively for Kadi, they are 61·70 and 38·30 for Ahmedabad, the difference being only of ·39, or thirty-nine persons in ten thousand in either case. Again, the percentages of married males and females in Kadi are 49·26 and 50·74 respectively, while for Ahmedabad they are 50·05 and 49·95 (which, it may be remarked, is almost the same as the average percentage for the Territory), the difference in this case is that of ·79 males in favour of Ahmedabad. This difference is explained, when we remember that hundreds of married Shrawaks in the Kadi Division from Mehesana and other places, and several Bohoras of Patan leave their families at home and go out for trading purposes. In the case of widowed persons, the percentages are 23·77 for males and 76·23 for females in Kadi, and 24·59 and 75·41 for males and females respectively in Ahmedabad.

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309. Similarly the percentages for Nowsari are nearly equal to those for Surat. The slight differences can be easily accounted for.

310. The Baroda Division is situated between Broach and Kaira, and thus it shows some percentages similar to those of Kaira, and others similar to those of Broach. The percentages in the heading of single are nearly equal to those in Kaira, while the percentages under the heading of married resemble those of Broach.

Marriage statistics by religion.

311. Having thus noticed the marriage statistics with reference to sex, we shall proceed to view them with reference to religion also:—

Religion.	Civil Condition.	Total Persons.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.
Hindus.	Single	6,72,805	4,21,140	2,51,665	36·31	43·42	28·50
	Married	9,92,967	4,98,106	4,94,861	53·59	51·35	56·05
	Widowed	1,87,026	50,648	1,36,378	10·10	5·22	15·45
	Unspecified	70	54	16	.....	·01	.....
	Total	18,52,868	9,69,948	8,82,920	100	100	100
Mahomedans.	Single	69,299	42,384	26,915	39·60	47·17	31·62
	Married	85,612	42,492	43,120	48·93	47·29	50·66
	Widowed	20,056	4,973	15,083	11.46	5·53	17·72
	Unspecified	13	11	2	·01	·01	.....
	Total	1,74,980	89,860	85,120	100	100	100
Jains.	Single	18,327	11,514	6,813	39·23	48·37	29·73
	Married	21,816	10,790	11,026	46·70	45·33	48·12
	Widowed	6,573	1,497	5,076	14·07	6·29	22·15
	Unspecified	2	2	.....	.....	·01	.....
	Total	46,718	23,803	22,915	100	100	100
Parsis.	Single	2,796	1,582	1,214	34·44	43·09	27·30
	Married	4,499	1,949	2,550	55·42	53·09	57·34
	Widowed	822	139	683	10·13	3·79	15·36
	Unspecified	1	1	.....	·01	·03	.....
	Total	8,118	3,671	4,447	100	100	100
Christians.	Single	463	385	78	60·05	64·38	45·09
	Married	273	195	78	35·41	32·61	45·09
	Widowed	35	18	17	4·54	3·01	9·82
	Unspecified	.....	.....	.....	.....	.....	.....
	Total	771	598	173	100	100	100
Aboriginal Tribes.	Single	51,364	27,859	23,505	50·59	53·97	47·09
	Married	44,509	22,033	22,476	43·84	42·69	45·04
	Widowed	5,649	1,722	3,927	5·57	3·34	7·87
	Unspecified	.....	.....	.....	.....	.....	.....
	Total	1,01,522	51,614	49,908	100	100	100
Others.	Single	8	6	2	28·57	33·33	20·00
	Married	19	11	8	67·86	61·11	80·00
	Widowed	1	1	.....	3·57	5·56	.....
	Unspecified	.....	.....	.....	.....	.....	.....
	Total	28	18	10	100	100	100

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312. The bulk of the population is composed of Hindus, hence their percentages are very nearly equal to the average or territorial ones. For instance, the average percentage of single persons is 37·30; and the percentage of Hindu single persons is 36·31. In the same way the average percentage of married persons is 52·62, while the corresponding percentage for Hindus is 53·59. Then, again, the average percentage of widowed persons is 10·08, while that for Hindus is 10·10. In no religion are the percentages so closely equal to the average percentages as among the Hindus, and this is naturally owing to the great bulk of the population being Hindu. The same remark applies to the percentages of Hindu males and females in the three conditions of marriage. They are very nearly equal except in the case of married females to the average percentages. What has been stated above with regard to the mandate of the Shastras requiring females to marry, affords an explanation of the higher percentage of married females among the Hindus. In fact, in no religion except the Parsis, among whom also celibacy among females is very rare, is the percentage of married females as high as among the Hindus.

Hindus.

313. Among the Mahomedans, the percentage of single and that of widowed persons is a little higher than the average percentage, while the percentage of married persons is less than the average. Among Mahomedan males there are almost as many single as there are married, in other words, the percentages are exactly equal. Out of the total Mahomedan males 47·17 per cent. are single and 47·29 per cent. are married, that is, in every ten thousand Mahomedan males 4,717 are single, and 4,729 are married, and the rest are widowed. The percentage of Mahomedan single females is also high, though not higher than among the Christians and the Aboriginal tribes. In every one hundred Mahomedan females 31·62, or 3,162 per ten thousand are single. Just fifty per cent. or 5,066 per ten thousand are married, and the rest are widowed. The percentage for widowed females is higher than the average percentage, and higher than in any religion, except the Jains, where it is the highest. The Mahomedan females can remain unmarried to any age, hence the percentage under the heading of single is high. Poverty also, to a certain extent, presents a stumbling block to marriage.

Mahomedans.

314. Among the Jains the percentage of single persons is nearly as high as among the Mahomedans, but it is higher for males than for females; 48·37 per cent. of the males are single, while 45·33 are married. The percentage for widowed persons is also higher than the average percentage. The average percentage of married males is 50·51, that is, half the total male population is married. Among the Jains, however, only 45·33 males are married. In other words, in every ten thousand of the Jain male population 4,533 are married, 4,837 are single, and 629 or rather 630 are widowed. The high percentage of single males is owing to the peculiar customs prevailing among them with regard to marriage. Among Shrimali Vanias it is difficult to secure a bride unless the bridegroom is prepared to spend between two and three thousand rupees for her. This large sum it is not in the power of poor men to spend. The same custom prevails, to a certain extent, among Oswal Vanias, and the number of Shrimali and Oswal Vanias among the Jains is no less than 32,280, or more than two-thirds of the entire Jain population. Besides this their commercial and trading tendencies oblige many of them to leave their homes, and thus they are obliged to remain single. Moreover, the daughters of Shrimali Vanias are returned as Hindus when they are married to Meshri or Vaishnawa Vanias. The Shrawaks often give their daughters to the Vaishnawas, while the latter but rarely give their daughters to Shrawaks. These facts account for the high percentage of single Jains. The percentage of widowed persons, especially females, is exceptionally high. More than 22·15 per cent. of the total female Jain population are widowed. The high percentage of widowed females may be traced to—1st, early marriage; 2nd, restrictions against remarriage; 3rd, the Kadi Division of this Territory being the home of the Jain or Shrawak Vanias, the females, especially widows, remain at home, or rather the widows return to their homes after the death of their husbands; and 4th,

Jains.

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when money is the main consideration in regard to marriage, the age of the bride-groom is generally a minor consideration, the result being that advanced males marry young girls, and thus ultimately contribute to the increase of widows.

Parsis

315. Among the Parsis the percentage of single persons is lower than the average percentage. While the average percentage of single persons is 37·30, it is 34·44 among the Parsis. In other words, while generally 3,730 persons in ten thousand are unmarried, there are 3,444 among the Parsis. But as the total number of the Parsis in this *Ráj* does not come up to ten thousand, it is advisable to view their proportions either by one hundred or by one thousand. In one thousand Parsis there are 344 single persons. The percentage of Parsi single males is also lower than the average percentage, and as to single females their percentage is lower than even among the Hindus. For while among the Hindus there are 285 single females in a thousand, there are 273 among the Parsis. The Parsi *Riwáyat*, or Code of customs, framed by the priests of the original settlers after observing the Hindu customs, makes the marriage of girls before a certain age imperative, and hence the low percentage of single and high percentage of married females. In fact, the percentage of married females is higher among the Parsis than in any other religion.

Christians.

316. Among the Christians the percentage of single persons is the highest. Just sixty per cent. of the Christian population is single, and only 35·41, or a little more than one-third, are married. The percentage for widowed persons is also low. In every one hundred Christians 60·05 are single, 35·41 are married, and 4·54 are widowed; of these, the males show the highest percentage under the heading of single, there being 64·38 single males in one hundred. The numbers of single and married females are exactly equal, there being 78 single females to as many married ones. The percentage of widows is only higher than among the Aboriginal Tribes. Of the total 385 single males among the Christians, 204 are British born subjects, and 22 are other Europeans and Americans. The rest are either Eurasians or native converts. Of the total 195 married males 41 are European British subjects and 5 are other Europeans or Americans; the rest are Eurasians or native converts. Out of the 204 single British born subjects 187 are from the Baroda Cantonment. This large number of single men is from the regiments in the Cantonment.

317. The Christian population in this Territory being comparatively very small, no general inferences can be deduced from the percentages under the headings of civil condition. I have, therefore, confined myself to the mere statement of figures and percentages.

Aboriginal Tribes.

318. The Aboriginal Tribes show a marked difference in their several percentages, as compared with those of the Hindus. More than 50 per cent. of them are single, while among the Hindus there are 36·31. In the percentage of married persons the Aboriginal Tribes are far below the Hindus, only 43·84 per cent. of them being married. The percentage of widowed persons is lower among them than in any other religion. If the total Aborigines are represented by one hundred, we have 50·59 single, 43·84 married, and 5·57 widowed. Among the males 53·97 per cent. are unmarried, 42·69 per cent. are married, and 3·34 per cent. are widowed. So that, more than half the total male population is single, one-twentieth or 11/200 of the population is widowed, and the rest are married. The females show a high percentage under the heading of single, as 47·09 per cent. of them are single, 45·04 per cent. are married, and only 7·87 per cent. are widowed. This result is mainly ascribable to poverty. Moreover, in a state of society like that of the Aborigines, the hardships of a married life among the females are generally great, and act as deterrents against marriage. In a wild and jungle tract where the means of subsistence are few, and where the land is not very fertile, the idea of marriage is not predominant in the minds of the inhabitants, for, marriage generally presupposes an ability to maintain a family, which ability, in such tracts, is possessed only by the minority of the population.

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319. The numbers under "Others" are so few, that they hardly deserve any remark.

Relative percentages under each heading of civil condition and each religion.

320. In the above table of percentages the single, married, widowed, and in some cases the unspecified together make up one hundred; one hundred of the total population of persons, males and females being taken, the percentages under each heading of civil condition are shown. But the relative percentages as between the sexes under each heading of the condition, in other words, if the males and females together under each condition and religion be represented by one hundred, the results will be better seen. The following table shows how many males and females in one hundred of the total population under each heading are found in each religion:—

Religion.	Single.		Married.		Widowed.	
	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.
Hindus	62·59	37·41	50·16	49·84	27·08	72·92
Mahomedans	61·16	38·84	49·63	50·37	24·80	75·20
Jains	62·83	37·17	49·46	50·54	22·77	77·23
Parsis	56·58	43·42	43·32	56·68	16·91	83·09
Christians	83·15	16·85	71·43	28·57	51·43	48·57
Aboriginal Tribes	54·24	45·76	49·50	50·50	30·48	69·52
Others	75·00	25·00	57·89	42·11	100·	.....

Marriage statistics with reference to age

321. In the case of marriage, the statistics have been compiled with reference to age—the age-periods being (1st) below 6, (2nd) 6—14 and (3rd) 15 and over. We have also other age-periods showing the distribution of the population according to marriage. From 1 to 9 we have figures for each year. Above 9 we have quinquennial periods up to 60, and from 60 to 80 there are decennial age-periods. In fact the information respecting marriage has been compiled under the various age-periods mentioned in the Chapter on Ages. I should be making this Chapter rather unwieldy, if I were to go into the details of each series of age-periods. The information, however useful, cannot fail to be a little tedious. Besides, the statements themselves are given elsewhere, and are available for reference.

322. We shall therefore first take up the three age-periods, viz., below 6, 6—14 and 15 and over.

323. Dividing the total population of this Territory, we have the following figures:—

Age-Periods.	Persons.	Males.	Females.
Below 6	360,111	180,941	179,170
6—14	484,863	260,457	224,406
15 and over	1,340,031	698,114	641,917
Total	2,185,005	1,139,512	1,045,493

324. The total population below the age of six years is 360,111, of whom 180,941 are males and 179,170 females.

325. This population is thus distributed according to marriage:—

Civil Condition.	Persons.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.
Single	335,158	173,770	161,388	93·07	96·04	90·07
Married	24,259	6,793	17,466	6·74	3·75	9·75
Widowed	690	374	316	·19	·21	·18
Unspecified	4	4	.....	.....	.....	.....
Total	360,111	180,941	179,170	100	100	100

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326. Thus out of a total population of 360,111 children below six, 335,158, or 93·07 per cent., are single, 24,259, or 6·74 per cent., are married, 690, or ·19 per cent., are widowed and 4 are unspecified. Out of the 24,259 married children, 6,793, or 3·75 per cent., are males and 17,466, or 9·75 per cent., are females, and out of the 690 widowed children 374 are males and 316 are females.

327. The number of single children in this age-period calls for no remark. The other two conditions require to be noticed. No less than 24,259 children below 6 years are married, and 690 have already entered the third stage of civil condition.

Married and widowed below 6

328. The number of married and widowed children below 6 is distributed in the several religions in the following way :—

Religion.	Married.			Widowed.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Hindus	23,478	6,542	16,936	651	359	292
Mahomedans	638	197	441	34	14	20
Jains	59	13	46	1	.....	1
Christians	.....	.....	.....	.....	.....	.....
Parsis	17	4	13	2	.....	2
Aboriginal Tribes	67	37	30	2	1	1
Total	24,259	6,793	17,466	690	374	316

329. Out of the total number of 24,259 married children below six, 23,478 are Hindus and the rest are distributed among other religions. Again, out of 690 widowed children, 651 are Hindus. The system of baby or cradle marriages, and its baneful effects are at once disclosed by the above table. The other religions also seem unfortunately to follow in the wake of the Hindus in this respect, the fast improving Parsis not excepted. The Jains, as mentioned more than once, are not essentially different from the Hindus in their customs and manners, and if the system of early marriage prevails among the Hindus, one would naturally expect or would not be surprised to see it among the Jains. But the force of contact is so great, that the Mahomedans and the Parsis too are not exempt from the custom, for, as many as 638 Mahomedan children are married and 34 are widowed, and there are 17 married and 2 widowed children among the Parsis.

330. The total Hindu population is 1,852,868, of whom 22,478 children below 6 years of age are married. This gives a percentage of 1·27. The corresponding percentage among the Mahomedans is ·25 per cent. Among the Jains it is ·12, among the Parsis it is ·21 and among the Aborigines it is ·7.

331. There are more married male children under the age of 10 in British Guzerath than in any other part of the Bombay Presidency, and the percentage of female married children to the total female population (2·85) is greater than in the Konkan (2·22), Deccan (2·50) or Sindh (·4).

332. The system of early marriage prevails more in Guzerath than in the Deccan or Konkan. The Kaidva Kanbis especially, among whom marriages take place at considerable intervals of time, are noted for this system. Marriages do not take place annually among them. The marriage season generally recurs after nine or eleven years. Generally speaking, an interval of twelve years is said to elapse between one marriage season and another. After the lapse of nine years from one marriage season, the Kaidva Patels of Ahmedabad and Unjha, and the worshippers or *Pujaris* of the goddess *Umiá Devi*, the tutelary goddess of the Kaidva Kanbis, whose temple is at Unjha in our Kadi Division, consult the goddess as to the marriage season. Two bits of paper, one containing the word "हा" or yes, and another the word "ना" or no, are thrown before the goddess, and a virgin is asked to take up one of them. If the bit selected by the virgin contains the word "हा" it is construed into a permission on the part of the goddess for celebration of marriages that season. If, on the other hand, the bit containing the word

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"ना" is taken up by the virgin, it is construed as a prohibition, in which case the bits of paper are again thrown before the goddess after the lapse of two years. If at that time also the bit taken up contains "ना" the experiment is tried again at that time until the bit containing "हा" is selected. Generally, then, the marriage season recurs either after nine or after eleven years. When the permission of the goddess is received, the worshippers consult the astrologers and fix the dates most auspicious for the celebration of marriage. Letters are then sent to Ahmedabad and other places where Kaidva Kanbis reside. They are sent per bearers, who are generally welcomed by the caste people wherever they go. All girls who are likely to be grown up by the next marriage season are then married. The anxiety of the parents to see their daughters married, and their impatience to wait till the next marriage season, impel them to unite even their baby daughters in marriage, and this custom has taken such a hold on the caste, that a Patel in pretty good circumstances is looked upon with contempt if he allows a daughter more than a month and a quarter old, to remain unmarried in a marriage season. Thus it is, that children or even babies are married. The last marriage season was in 1880. Thus out of the 23,478 married children among the Hindus, 16,320 children belong to the Kaidva Kanbi caste. One redeeming feature is that remarriage is allowed in the caste, and for remarriages the marriage seasons are not essential. Another custom which is understood to prevail among the Kaidva Kanbis is that if in a marriage season a girl fails to obtain a human husband, she is formally married to a bunch of flowers, which being thrown into a well the girl is considered to be a widow, free for remarriage with a human husband without waiting for the marriage season. This custom, I am told, is however rare, or has almost died out.

333. Among other Hindu castes also, there is, at least in the orthodox portion of the community—and that portion forms the bulk of the community—a general predilection in favour of early marriages. The mothers wish to see their sons married soon and exact services from their daughters-in-law. The idea of good or bad family or *Kul* is involved in it. If a son of a well-to-do Hindu grows up without being married at an early age, the fact is considered as a stigma to the family, and rumours begin to be circulated against the health or constitution of the boy. A man of good family is showered with offers of a bride for his son, and very often the curtain lectures turn him round to the cause of early marriage.

Married in each annual age-period up to 6.

334. The statistics regarding civil condition were tabulated according to detailed age-periods, and this has enabled us to see what the number of married persons is in each annual age-period up to 6 :—

Under 1		1—		2—		3—		4—		5—	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
152	558	337	1,612	759	2,777	1,197	3,275	1,631	3,885	2,717	5,359

335. The above table is very interesting, inasmuch as it shows that even in the earliest age-periods instances of married persons are found. No less than 710 babies under the age of 1 are married, and of these 558 are female babies. This is explained by the fact that the last marriage season among the Kaidva Kanbis was in the year 1880. As we proceed to the next age-period, viz., 1, or rather between 1 and 2, the number of married babies considerably increases, for there are as many as 1,949 babies who have not completed the second year of their existence, and yet are no longer single, and of these 1,612 are females. In the third age-period the number still rises, and it continues to rise every year until at the age of 5 it reaches 8,076, or a little less than 1-9th of the total population in that age, and of these 5,359, or somewhat more than 1-8th of the entire female population of that age, are

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females. That most of the babies and children included in the above table are Hindus, is seen from the following:—

Religion.	Under 1		1—		2—		3—		4—		5—	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindus ...	142	587	325	1,585	730	2,721	1,162	3,189	1,568	3,772	2,615	5,132
Mahomedans ...	8	14	21	20	21	47	29	74	53	93	75	193
Jains ...	1	3	1	3	3	6	...	4	2	12	6	18
Parsis...	...	...	...	1	...	...	1	1	1	2	2	9
Christians ...	...	...	...	...	...	...	...	...	...	...	...	...
Aboriginal Tribes ...	1	4	...	3	5	3	5	7	7	6	19	7
Total.....	152	558	337	1,612	759	2,777	1,197	3,275	1,631	3,885	2,717	5,359

336. Thus the greatest portion of married babies is among the Hindus. But the Mahomedans and the Jains, and, to some extent, the Parsis also, are not free from the custom of baby marriage. Among the Hindus, the Kaidva Kanbi caste shows the greatest number.

337. It has to be remembered that the above figures represent children who have gone through the formality and ceremonial of marriage. The mere agreement or promise of marriage which in this part of the country is called *viváha*, as distinguished from *lagna*, was not regarded as equivalent to marriage, and such persons were returned as unmarried.

338. The following are the castes among whom there are 50 or more married females below 6:—

Serial Number.	Name of Caste.	Number of Females.
1	Guzerathi Brahman	257
2	Rajput	165
3	Kanbi, Kaidva	11,713
4	Do. Lewa	944
5	Do. Anjana	316
6	Rabari.....	360
7	Lohar Guzerathi	151
8	Kumbhar do.	422
9	Sutar do.	126
10	Darji do.	81
11	Hajam do.	158
12	Bhavaiya	67
13	Bhát	59
14	Rawalia	207
15	Waghree.....	65
16	Dhed	372
17	Khalpa	74
18	Bhangia.....	102
19	Koli	540
	Total.....	15,979

339. The figures noticed above, however, are rather ex[illegible] average age of marriage in each religion is much higher than 5. Among the Hindus 10 to 11 seems to be the average age of marriage for girls, and 15 to 19 for boys. Among the Mahomedans, the average marriage age seems to be 10 to 24, or rather 12 to 19 for females, and 15 to 24 for males. Among the Jains the average marriage period is the same as among the Hindus. Among the Parsis the average marriage period seems to be from 12 to 19, and among the Aborigines and Christians it seems to be above 15 for females, and above 20 for males.

Average marriage age.

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6—14. 340. The next age-period is 6—14, the population under which is thus distributed under the marriage headings:—

Civil Condition.	Persons.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.
Single	3,46,454	2,10,167	1,36,287	71·46	80·69	60·73
Married	1,34,519	48,680	85,839	27·74	18·69	38·25
Widowed	3,884	1,606	2,278	·80	·62	1·02
Unspecified	6	4	2	.....	.....	.....
Total	4,84,863	2,60,457	2,24,406	100	100	100

341. The percentage of single persons must naturally diminish with advancing age-periods, and that of married and widowed must naturally rise. In the first age-period we had 3,35,158 single persons, in a total population of 3,60,111 under the age of six. In other words, 93 per cent. of that population were single. In the second age-period we have 3,46,454 single persons in a total population of 4,84,863 in that age-period; that is, 71 and odd per cent. of the population between 6 and 14 is single; while six and odd per cent. of the population in the first period was married, we have in this period 27 and odd per cent. Six to fifteen is the marriage age of almost all Hindu males and females. Most of the females especially, are married before 12 at the latest. The number of widowed persons is also greater than in the first period; widowed females rise from 292 in the first period to 2,278 in the second.

342. The following table shows the distribution according to religion:—

Religion.	Single.			Married.			Widowed.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Hindus	2,84,792	1,75,537	1,09,255	1,25,385	45,631	79,754	3,593	1,497	2,096
Mahomedans	30,439	17,534	12,905	6,639	2,275	4,364	232	95	137
Jains	7,989	4,461	3,528	2,162	350	812	37	9	28
Parsis	1,413	795	618	307	96	211	6	1	5
Christians	69	39	30	5	2	3	.....	...	.....
Aboriginal Tribes	21,750	11,801	9,949	1,020	326	694	16	4	12
Others	2	.....	2	1	.....	1	.....	...	.....
Total	3,46,454	2,10,167	1,36,287	1,34,519	48,680	85,839	3,884	1,606	2,278

Hindus. 343. The number of married Hindu persons rises from 23,478 in the first age-period to 1,25,385 in the second, the number of married males rises from 6,542 to 45,631, and the number of married females rises from 16,936 to 79,754. Similarly the number of widowed persons rises from 651 to 3,593, the number of widowed males rising from 359 to 1,497, and that of widowed females from 292 to 2,096. These figures show that while the number of married boys is nearly seven times the number in the first period, the number of widowed boys is nearly four times that in the first period, whereas in the case of females the number of married girls in this period is nearly 4¾ times the number in the first period, and the number of widowed girls is nearly seven times the number in the first. In other words, while there are nearly five times as many married girls in this age-period as there were in the first, there are seven times as many widows in this period as there were in the first. The ratio of widowhood is thus greater than that of marriage. Among the males the case is otherwise; the ratio of marriage is with them greater than that of

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widowhood. The males can marry again, while there are obstacles to the remarriage of many widows.

Mahomedans.

344. Among the Mahomedans the number of married persons rises from 638 in the first age-period to 6,639, in the second, the number of married males rises from 197 to 2,275, and that of married females from 441 to 4,364. In the case of widowed, the number of persons rises from 34 to 232, the number of males from 14 to 95, and that of females from 20 to 137. This means that the number of married persons in this age-period is about ten times the number in the first, and the number of widowed persons is about seven times the number in the first period. The number of married males in this period is about 11 times the number in the first period, and the number of married females is a little less than ten times the number in the first period; the number of widowed males and also females is nearly seven times the number in the first. Thus the ratio of marriage is greater than the ratio of widowhood, both in the case of males and of females, and the proportions of marriage and widowhood are equal in both the sexes. For one married male below 6, we have eleven married males between 6 and 14, and for one widowed male below 6, we have seven widowed males between 6 and 14. Similarly, for one married female below 6, we have nearly ten married females between 6 and 14, and for one widowed female below 6, we have seven widowed females between 6 and 14. The facilities for remarriage are equal to both the sexes, and hence the proportions are concurrent.

Jains.

345. In the case of the Jains, the number of married persons rises from 59 to 1,162, or nearly twenty times; the number of married males rises from 13 to 350, or nearly twenty-seven times, and that of married females from 46 to 812, or nearly eighteen times. There was but one widow in the first age-period, while in the second age-period there are 9 widowed males and 28 widowed females. Among the Jains, then, as among the Hindus, the ratio of marriage is greater than that of widowhood in the case of males, and the ratio of widowhood is greater than that of marriage in the case of females, the causes which bring about this result being very nearly the same in either case.

Parsis.

346. Among the Parsis, the number of married persons below 6 was 17, composed of 4 males and 13 females, while the corresponding number between 6 and 14 is 307, composed of 96 males and 211 females. The numbers under widowed are insignificant, and will not justify any inference. It may, however, be said, that as among the Mahomedans so among the Parsis, the ratio of marriage is greater than that of widowhood in this age-period.

Christians.

347. Among the Christians there are only 5 married persons, 2 males and 3 females, in this age-period. There are none under widowed.

Aboriginals.

348. Among the Aborigines the number of married persons below 6 was 67, consisting of 37 males and 30 females, and the number between 6 and 14 is 1,020, of whom 326 are males and 694 females. The number of widowed persons under 6 was 2, 1 male and 1 female, while that between 6 and 14 is 16, 4 males and 12 females. The number of married males between 6 and 14 is nine times that below 6, and the number of married females between 6 and 14 is twenty-three times that below 6. The number of widowed persons is small; however, the ratio of marriage is greater than that of widowhood in both the sexes.

15 and above.

349. We now come to the third period, viz., 15 and above. This period comprises a far greater number of years than the first two periods put together. It is by far the most important period, as it constitutes life proper. For reviewing the marriage statistics, especially, it is the period which most deserves attention. The fruition of marriage can take place in this period. The results to society in consequence of marriage can take place in this age-period. It is this period that affects society most.

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350. The population covered by this age-period is thus distributed according to civil condition :—

Civil Condition.	Persons.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.
Single	1,33,450	1,20,933	12,517	9·96	17·32	1·95
Married	9,90,917	5,20,103	4,70,814	73·95	74·50	73·35
Widowed	2,15,588	57,018	1,58,570	16·09	8·17	24·70
Unspecified	76	60	16	.....	·01	.....
Total	13,40,031	6,98,114	6,41,917	100	100	100

351. The number of single persons is the least, and the number of married persons is the greatest in this age-period. Out of a total number of 13,40,031 persons, 9,90,917, or 73·95 per cent., are married ; 1,33,450, or 9·96 per cent., are single ; and 2,15,588, or 16·09 per cent., are widowed. Among single persons 1,20,933 are males, and 12,517 are females. In other words, 17·32 per cent. of the total male population, and 1·95 per cent. of the total female population in this age-period are single. The percentages under married are nearly equal in either sex, there being 74 50 married males in one hundred males to 73·35 married females in one hundred females. But while in the case of males the percentage under single is greater than that for females, the percentage under widowed is nearly to the same extent greater in the case of females than that of males; thus 8·17 per cent. of the total male population are widowed, the corresponding percentage of widows being 24·70. For one widower there are three widows.

352. The distribution of the above figures according to religion will be seen from the following table:—

Religion.	Single.			Married.			Widowed.			Unspecified.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Hindus	1,08,700	99,761	8,939	8,44,104	4,45,933	3,98,171	1,82,782	48,792	1,33,990	61	47	14
Mahomedans	13,945	12,236	1,709	78,335	40,020	38,315	19,790	4,864	14,926	12	10	2
Jains	4,046	3,906	140	20,595	10,427	10,168	6,535	1,488	5,047	2	2	...
Parsis	271	217	54	4,175	1,849	2,326	814	138	676	1	1	...
Christians	319	309	10	268	193	75	35	18	17	...	...	...
Aboriginal Tribes	6,114	4,499	1,665	43,422	21,670	21,752	5,631	1,717	3,914	...	...	...
Others	5	5	.....	18	11	7	1	1	.....	...	...	...
Total	1,33,450	1,20,933	12,517	9,90,917	5,20,103	4,70,814	2,15,588	57,018	1,58,570	76	60	16

Single.

353. Thus, out of the 1,33,450 single persons above the age of 15, 1,20,933 are males, and only 12,517 are females. Out of the 1,20,933 single males, 99,761 are Hindus, 12,236 are Mahomedans, 3,906 are Jains, and 4,499 are Aborigines. The number of Parsi single males is 217, and that of Christian single males is 309.

Percentages of single males.

354. Therefore, out of the total Hindu male population of 9,69,948, there are 99,761 single males above the age of 15, or 10·28 per cent. Among the Mahomedans, out of the total male population of 89,860, there are 12,236 single males above the age of 15. This gives a percentage of 13·62. Among the Jains, out of 23,803 total males, 3,906 are single and above the age of 15, the percentage being 16·41. Among the Parsis, out of 3,671 total males, there are 217 single males above the age of 15, or 5·91 per cent. Among the Christians, out of a total male population of 598, 309 are single and above the age of 15. This gives a percentage of 51·67. Among the Aboriginal Tribes, out of a

Religion.	Percentage of single Males above 15 to total Males.
Hindus	10·28
Mahomedans	13·62
Jains	16·41
Parsis	5·91
Christians	51·67
Aboriginal Tribes	8·72

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total male population of 51,614, 4,499, or 8·72 per cent. are single males above the age of 15. These percentages are given in the marginal table.

355. The numbers under " Others" are small, and need no remark.

356. So then the highest percentage of single males above 15 is to be found among the Christians. This, as has been already remarked, is due to the European regiment stationed at Baroda (Cantonment) and also to the Railway employés, several of whom are single. The peculiar customs regarding marriage and the difficulty of securing brides makes the percentage of single males above 15 as high as 16·41 among the Jains, and poverty, as has been stated before, is the main cause of the higher percentage of single males among the Mahomedans. It may be here remarked that among the Vaishnawa Vanias, who, in every other respect resemble the Jains, the percentage of single males above 15 is much higher than among other Hindus, and is a little less than among the Jains. The total number of Vaishnawa Vania males is 23,625, out of whom 4,010 are single males above 15. This gives a percentage of 16·97 against 16·41 among the Jains. The similarity, or rather the identity of customs regarding marriage, must necessarily show similar percentages.

357. With regard to the females, out of the total number of 12,517 single females above the age of 15, 8,939 are Hindus, 1,709 are Mahomedans, 140 are Jains, 54 are Parsis, 10 are Christians and 1,665 are Aborigines. The marginal table shows the percentages of single females above 15 to the total female population in each religion. As among males so among females, the percentage of single females above the age of 15 is highest among the Christians. Next to them come the Aboriginal Tribes, then the Mahomedans, then the Parsis, and last come the Jains.

Percentages of single females.

Religion.	Percentage of single Females above 15 to total Females.
Hindus	1·01
Mahomedans	2·01
Jains	0·61
Parsis	1·21
Christians	5·78
Aboriginal Tribes	2·34

358. The following are the castes in which there are more than 50 single females above the age of 15 :—

Name of Caste.	Number of Females.	Name of Caste.	Number of Females.
		Brought forward	3,469
Guzerathi Brahman	144	Bhil	283
Kathi	102	Koli	2,878
Rajput	559	Dhanka	260
Maratha	242	Nayakada	128
Vania	71	Dubala	164
Kanbi Lewa	364	Dhoondia	296
Do. Kaidva	170	Talavia	153
Do. Anjana	107	Lohar Guzerathi	63
Rabari	315	Sootar Do.	59
Kumbhar Guzerathi	140	Hajam	71
Bhát	109	Rawalia	87
Waghree	292	Gosai	74
Dhed	550	Sinwa	60
Khalpa	159	Chodhera	60
Bhangia	145	Wagher	59
Carried forward	3,469	Total	8,164

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Civil condition by castes.

359. Sub-dividing the Hindus into twelve classes, we get the following figures for single males and females above the age of 15 :—

No. of Class.	Name of Class.	Single Males above 15.	Single Females above 15.	Percentage of Males to total Males.	Percentage of Females to total Females.
I.	Professional and Literate	11,300	214	15·04	·32
II.	Feudal	9,427	909	16·98	1·85
III.	Commercial	4,010	113	13·66	·41
IV.	Agricultural	24,688	1,093	9·61	·48
V.	Fishing and navigating	491	52	6·62	·70
VI.	Artisan	5,813	417	7·09	·53
VII.	Domestic	1,346	90	8·01	·57
VIII.	Minor professions	3,005	168	18·75	1·16
IX.	Labouring and wandering	2,502	461	7·01	1·37
X.	Mendicant	4,982	140	39·51	1·76
XI.	Depressed and unclean	5,894	983	6·02	1·05
XII.	Aboriginal	26,303	4,299	9·24	1·64
	Total	99,761	8,939	.....	.....

Single males above the age of 15 years in certain castes.

360. The highest numbers of unmarried males are found in Classes IV. and XII. Class IV. is the Agricultural class and Class XII. is the Aboriginal class. But though the numbers are high, the percentages are not correspondingly high. In other words, though numerically there are more single males in the two classes than in any other class, yet proportionately they are not more. The highest percentage of single males above 15 is in Class X., the Mendicant class, and this is but natural. Next in the list, though far below the percentage just noticed, are the minor professions. This class is composed of Bhavaiyás, Gandharvas, Bháts, Chárans, Bhánds, and other cognate tribes, whose status in society, itinerant habits, and poor circumstances present impediments to marriage. Next in the list is the professional or literate class. One would at first sight be inclined to suppose that the percentage of single males above 15 in this class ought to be the lowest. But it is to be remembered that this class is mainly composed of Brahmans of various sub-castes or orders, the customs, &c., with regard to dowry among whom greatly impede marriages. For instance among the Khedáwál Brahmans, out of a total population of 2,080 males, 351 are single males above 15. This gives a percentage of 16·87. Similarly among the Audichya Sahasras, out of a total male population of 21,654 males, 2,954, or 13·64 per cent., are single males above 15. The Audichya Tolakia males number 3,021, of whom 385, or 12·74 per cent., are single males above 15. Then again, out of 5,600 Anávala Brahman males, 1,125, or 20·09 per cent., are single above 15. Again, among the Modh Brahmans, out of a total male population of 5,914, there are 851, or 14·39 single males above the age of 15. Besides these, the Brahmans of Northern India tend to increase the percentage of single males. For, out of a total number of 1,681 Kanojia Brahman males, 553, or 32·72 per cent., are single; and out of 402 Gowd Brahman males, 153, or 38·06 per cent, are single. The Brahmans of Northern India, who are included under the general term '*Purdeshis*' go to other parts of India, especially Guzerath and the Deccan, for maintenance, and after spending several years, return to their native province and marry. The Marwadi Shrimali Brahmans also show a high percentage of 26·17 of single males above 15. The above reasons account for the high percentage of single males above the age of 15 in Class I.

361. In Class II. (Feudal), which is composed of Kathis, Rajputs, Marathas, &c., the Kathis and Hindustani Kshatris show a high percentage of single males. Among the latter especially the percentage is as high as 28·20.

362. The difficulties with regard to marriage referred to in the case of the Jains, apply to Vaishnava Vanias, who form the bulk of Class III., or the commercial class, hence the percentage of single males above 15 is considerably high.

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363. With regard to females the highest percentage of single females above the age of 15 is found in Class II. This high percentage is in a great measure due to the Rajputs. Among the Jadeja Rajputs especially, celibacy among females is, I learn, rather common. This is probably due to a notion of self-importance. The Rajput females, as a rule, are regarded to be high-spirited, sensible, and clever. At least this is the general notion. This notion prevails to such an extent as to give rise to a saying, "From the clever woman spring dullards, and from the dullard spring the clever ones." * The Rajput girls naturally find it difficult to get husbands suited to their tastes, and some of them elect to live a life of celibacy. Another notion is, and that, I am told, prevails among the Jadejas, that theirs is the highest clan, and a female of that clan would consider it rather beneath her dignity to give away her hand to a member of another and inferior clan. The practice of female infanticide which used to prevail among the Rajputs was the result of this notion.

Single females above 15 years of age in certain castes.

364. Next in the list according to the percentage of single females above 15, is Class X., or the Mendicant class, and it hardly needs any remarks.

365. Next to the mendicant class in this respect is the Aboriginal Class XII., among whom poverty and the hardships of a married life throw impediments in the way of marriage; the religious and social restrictions against celibacy in the case of females have probably a weaker hold on their minds.

366. Taking the number of married females of the average child-bearing age (15 to 40), and the number of children under one, we approximately get the child-bearing capacities in each religion as noted in the margin, the Aborigines showing the greatest capacity as compared with other religions. This fact is verified in the proportion of children to the total population of that religion as noticed in the Chapter on Age.†

Child-bearing capacity in each religion.

Religion.	Married women between 15 and 40.	Children under one year of age.	Proportion of Column 2 to Column 3.
Hindus	3,13,652	48,593	·16
Mahomedans	29,943	4,316	·14
Jains	7,730	1,304	·16
Parsis	1,557	219	·14
Christians	66	11	·16
Aborigines	16,857	3,065	·18
Others	6	.....	.....
Total.....	3,69,811	57,508	·16

Our results compared with those of British Guzerath and Berar.

367. The following contrasting table compares our results with those of British Guzerath and Berar :—

Religion.	Proportion of children under one year of age to married women (15-40).		
	British Guzerath.	Baroda.	Berar.
Hindus	·16	·16	·18
Mahomedans	·15	·14	·19
Jains	·15	·16	·18
Parsis	·15	·14	.....
Christians	·22	·16	.....
Aborigines	·22	·18	·16

* The Vania woman is proverbially known to be indolent and simple in appearance, while her sons are very intelligent and smart, the reverse being the case among the Rajputs.

† Age-periods prescribed by the Bombay system—and remarks on the results, *post*.

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More detailed statistics of civil condition.

368. With regard to other sets of age-periods by which the statistics of civil condition were tabulated, the following tables show the proportions under the different headings of civil condition to every 100 in each age-period, distinguishing between the different religions and the total population:—

	Age-period.	Percentage at each age-period of							
		Single.		Married.		Widowed.		Unspecified.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Total.	0— 9	93·22	84·61	6·51	15·10	·27	·29	.....	.....
	10—14	73·23	45·34	25·93	53·09	·84	1·57	.....	.....
	15—19	48·56	10·03	49·89	86·76	1·55	3·21	.....	.....
	20—24	27·31	2·03	69·89	93·00	2·79	4·97	·01	.....
	25—29	15·01	·95	80·89	90·68	4·09	8·37	·01	.....
	30—39	8·92	·60	84·56	81·56	6·51	17·84	·01	.....
	40—49	6·81	·37	81·75	61·95	11·43	37·68	·01	.....
	50—59	6·27	·28	76·22	42·70	17·50	57·02	·01	.....
	60 and upwards.	6·57	·24	64·40	19·93	29·03	79·83	.....	.....
Hindus.	0— 9	92·36	82·54	7·34	17·14	·30	·32	.....	.....
	10—14	77·90	41·19	28·19	57·12	·91	1·69	.....	.....
	15—19	46·21	8·53	52·18	88·21	1·61	3·26	.....	.....
	20—24	25·49	1·60	71·62	93·42	2·88	4·98	·01	.....
	25—29	14·18	·80	81·66	90·81	4·15	8·39	·01	.....
	30—39	8·79	·48	84·62	81·43	6·56	18·08	·01	·01
	40—49	6·95	·32	81·53	61·81	11·52	37·87	.....	.....
	50—59	6·53	·23	75·84	42·52	17·62	57·25	·01	.....
	60 and upwards.	6·99	·72	64·01	70·81	29·00	28·47	.....	.....
Mahomedans.	0— 9	96·41	92·53	3·39	7·22	·19	·25	·01	.....
	10—14	83·54	62·40	15·85	36·44	·61	1·16	.....	.....
	15—19	65·09	15·17	33·37	81·53	1·54	3·28	.....	·02
	20—24	40·35	3·70	57·15	90·75	2·49	5·55	·01	.....
	25—29	20·94	1·64	74·98	89·02	4·03	9·34	·05	.....
	30—39	10·36	1·31	82·90	79·41	6·72	19·27	·02	·01
	40—49	6·44	·89	81·73	58·38	11·81	40·73	·02	.....
	50—59	4·73	·74	77·82	39·69	17·45	59·57	.....	.....
	60 and upwards.	4·28	·67	66·80	17·18	28·92	82·15	.....	.....
Jains.	0— 9	99·00	97·28	·94	2·65	·06	·07	.....	.....
	10—14	87·91	66·76	11·86	32·12	·23	1·12	.....	.....
	15—19	61·39	5·74	37·89	89·13	·72	5·13	.....	.....
	20—24	41·76	·98	55·84	91·09	2·40	7·93	.....	.....
	25—29	27·88	·47	67·70	85·78	4·34	13·75	·08	.....
	30—39	16·80	·41	76·57	75·32	6·63	24·27	.....	.....
	40—49	10·74	·20	75·61	55·25	13·65	44·55	.....	.....
	50—59	7·00	·24	73·56	36·77	19·44	62·99	.....	.....
	60 and upwards.	7·60	.....	61·24	17·61	31·70	82·39	.....	.....
Parsis.	0— 9	98·42	94·00	1·58	5·57	.....	·43	.....	.....
	10—14	82·33	61·71	16·47	37·64	·20	·65	.....	.....
	15—19	41·12	13·14	57·09	84·62	1·12	2·24	·37	.....
	20—24	21·68	2·77	77·97	97·23	·35	.....	.....	.....
	25—29	5·81	·51	90·31	93·10	3·88	6·39	.....	.....
	30—39	3·41	·29	92·58	87·95	4·01	11·76	.....	.....
	40—49	2·07	.....	92·61	74·95	5·32	25·05	.....	.....
	50—59	1·27	.....	88·57	59·15	10·16	4·85	.....	.....
	60 and upwards.	·41	.....	77·18	37·19	22·41	62·81	.....	.....

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	Age-period.	Percentage at each age-period of							
		Single.		Married.		Widowed.		Unspecified.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Christians.	0— 9	98·36	98·11	1·64	1·89	.....	.....	.....	.....
	10—14	94·12	88·89	5·88	11·11	.....	.....	.....	.....
	15—19	92·00	33 33	8·00	66·67	.....	.....	.....	.....
	20—24	89·94	22·22	10·06	66·67	.....	11·11	.....	.....
	25—29	66·36	.....	32·73	100·00	·91	.....	.....	.....
	30—39	40·97	4·00	54·17	92·00	4·86	4·00	.....	.....
	40—49	9·09	.....	81·82	72·73	9·09	27·27	.....	.....
	50—59	23·81	.....	57·14	11·11	19·05	88·89	.....	.....
	60 and upwards.	16·67	.....	66·67	.....	16·66	100·00	.....	.....
Aboriginal Tribes.	0— 9	99·51	99·29	·48	·69	·01	·02	.....	.....
	10—14	94·95	86·52	5 00	13·26	·05	·22	.....	.....
	15—19	66·10	33 30	33·29	65·35	·61	1·35	.....	.....
	20—24	30·82	7·36	67·32	90·10	1·86	2·54	.....	.....
	25—29	12·85	2·61	84·80	93·22	2·75	4·17	.....	.....
	30—39	4·94	1·41	90·13	90·18	4·93	8·41	.....	.....
	40—49	2·64	·64	89·22	75·46	8·14	23·90	.....	.....
	50—59	1·22	·36	84·40	56·76	14·38	42·88	.....	.....
	60 and upwards.	2·65	·48	68·30	35·22	29·05	64·30	.....	.....

CHAPTER VI.

Ages.

The age results most interesting and important.

369. "The deductions under this heading, when taken with those which relate to sex, are at once the most interesting and the most important of all our Census inquiries. They are interesting inasmuch as they exhibit the progress of a people from infancy to youth, from youth to manhood, and from manhood to decay. They are important as bearing on the great questions of social life; on food-supply, and labour, on education, and service to individuals, or to the State. They give, too, the average duration of life: we see those of the males who have passed their prime, the numbers rising to it, the numbers in it; of the females there are those who may never again be mothers, those who probably are so, and those who may yet be so; of both sexes there are those who demand a parent's care, and those who need a son's support; and between them are those from whom that support must come, that care be given. Lastly, for all there is the State, a common parent, ever ready and willing to encourage, to lend and to give; to teach, to protect, and, if needs be, to punish. Regarded under these aspects, it will be seen how important to Government are the facts connected with *ages* and *sex*."

370. I extract the above para. from the Bombay Census Report* of 1872, as clearly showing the importance of the inquiry regarding ages and sex. It states a universal proposition true in all ages and in all countries.

The age statistics most apt to be inaccurate.

371. Though the most important, the age statistics are the most apt to be inaccurate and faulty. The higher strata of society excepted, the middle and the lower classes are, as a rule, ignorant on the point of their ages, and often hazard guesses which are far from being correct. Care was, however, taken to make the entries under age as less inaccurate as was possible under the circumstances. To say that the entries are perfectly accurate would be to ignore the difficulties the Census officers have to meet with in collecting age statistics. A Koli of 50 or upwards would, if questioned about his age, invariably answer that he is 15 or 20. Power was, however, given to the enumerators and others engaged on Census work to use their discretion in the record of age. Then, again, the most difficult portion of the task was the information regarding the age of females. As a rule, females of all classes are unable to state their ages with any degree of exactitude. The enumera-

* Part II, page 60, para. 171.

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tors have often no opportunity of using their discretion by personally seeing the females, and have to trust to the information furnished by the heads of families or the relatives of those females. In referring to the difficulty in obtaining satisfactory age statistics, Dr. Lumsdaine remarks:—" Perhaps the most difficult point to elicit from the people of this country, is a return of age. Brahmans generally, and the educated of other castes, are able to give it; but amongst the masses, mere numbers for years represent nothing. The exact moment of birth is scrupulously preserved for the Jotishi who casts the horoscope, and there are other ceremonies, to and from which ages may be referred; in fact, as long as a person's age is looked after by others, say up to puberty, the chances are it will be fairly correct; but in subsequent years, when he is out of leading strings, it is never, as a rule, more than guess work."* What Dr. Lumsdaine says about the casting of horoscopes and about the ceremonies, holds good, I am afraid, with regard to the higher classes only. The illiterate classes, as a rule, have but very hazy ideas about their own or their children's ages.

372. The age statistics have been grouped into different series of age-periods. The first series of age-periods is what is called the quinquennial series. The whole population is thus distributed in that series:—

Quinquennial series.

Age-period.	Total population.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
0— 4	2,83,415	1,40,267	1,43,148	12·97	12·30	13·69
5— 9	3,12,322	1,63,415	1,48,907	14·30	14·35	14·24
10—14	2,49,237	1,37,716	1,11,521	11·41	12·08	10·67
15—19	1,77,842	97,575	80,267	8·15	8·56	7·68
20—24	2,00,518	1,02,319	98,199	9·18	8·98	9·39
25—29	1,97,777	1,04,359	93,418	9·05	9·16	8·93
30—34	1,87,952	98,783	89,169	8·61	8·67	8·53
35—39	1,35,743	72,708	63,035	6·22	6·38	6·03
40—44	1,08,966	58,206	50,760	4·99	5·11	4·86
45—49	96,226	48,208	48,018	4·40	4·23	4·59
50—54	1,07,387	54,811	52,576	4·92	4·81	5·03
55—59	37,805	19,712	18,093	1·73	1·73	1·73
60 and upwards	89,815	41,433	48,382	4·07	3·64	4·63
Total	21,85,005	11,39,512	10,45,493	100·	100·	100·

373. It is said that in every country where ages are properly taken, it is found that the numbers under each quinquennial period decrease gradually with advancing age.† Examining our figures with the light of this remark, we find that in 8 out of the 13 periods the rule of decrease is observable, and in 5 there is a slight deviation from it. The population in the first age-period ought to be, according to the above remark, greater than in the succeeding age-period, but actually it is less.

Decrease in numbers with advance in age.

374. Looking, however, to the other Provinces around us we see the same result, as the following table shows:—

Comparison with other Provinces—first two age-periods.

	0—4			5—9		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Baroda Territory	**2,83,415**	**1,40,267**	**1,43,148**	**3,12,322**	**1,63,415**	**1,48,907**
British Guzerath	3,53,659	1,76,840	1,76,819	4,10,102	2,14,436	1,95,666
Konkan	3,49,046	1,69,330	1,79,716	3,51,239	1,83,358	1,67,881
Deccan	7,21,335	3,48,889	3,72,446	7,76,343	3,97,273	3,79,070
Western Karnatic	2,84,644	1,40,837	1,43,807	3,87,353	1,94,870	1,92,483
Sindh	3,81,890	1,96,468	1,85,422	3,82,584	2,14,663	1,67,921
City and Island of Bombay	81,753	40,640	41,113	80,023	42,755	37,268

* Bombay Census Report, 1872, Part II., page 60, para. 172.
† Dr. Cornish quoted in the Travancore Census Report of 1875, page 180.

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375. Thus, except in the City and Island of Bombay, the numbers of persons, males and females, in the first age-period, viz., 0—4, are less than those in the succeeding period.

Divisional results.

376. This result is seen in almost each Division of this Territory, and in each District of British Guzerath:—

Baroda.			British Guzerath.		
Divisions.	0—4	5—9	Districts.	0—4	5—9
Amreli	16,206	20,000	Ahmedabad	1,02,792	1,16,660
Kadi	1,40,262	1,46,600	Kaira	96,110	1,16,388
Nowsari	44,620	42,623	Panch Mahals	35,606	44,273
Baroda	73,570	93,165	Broach	32,538	44,312
„ City	8,346	9,470	Surat	86,613	88,469
„ Camp	411	464			

377. If the enquiry is made religionwar, the same result is observable:—

Baroda.			British Guzerath.		
Religion.	0—4	5—9	Religion.	0—4	5—9
Hindus	2,37,859	2,65,946	Hindus	2,74,175	3,19,253
Mahomedans	20,432	22,549	Mahomedans	35,258	39,566
Jains	5,156	5,514	Jains	6,482	7,302
Parsis	907	977	Parsis	1,977	2,015
Christians	54	60	Christians	413	411
Aborigines	19,007	17,274	Aborigines	35,303	41,497

Deviation explained.

378. Thus, it is evident that the fact of the figures in the age-period 0—4 being less than those in the succeeding period, is not a mere accident. The result being uniform throughout, it must be due to causes operating uniformly. The rule of decrease above referred to does not apply in the first quinquennial period, at least in this part of the country. The figures show that there is a greater mortality among children below 5 years, than it is in the succeeding age-period: convulsions, sickness in the period of dentition, and also whooping cough cause considerable havoc. Convulsions are more frequent in this part of the country. Then, again, defective nursing, not arising from neglect or indifference, but due to the general custom of the country, and the weakness of mothers, often bring on diseases which carry away many children before they enter upon the second age-period. Generally a child is not considered safe until it reaches its fifth year. At least this is the common notion, and it is borne out by the Census results.

379. In Greece (Census of 1879), also, the figures in the first age-period (0—5) are less than those in the succeeding quinquennial age-period, the numbers being 2,02,756 in the first age-period, and 2,08,215 in the second.

Deviation in other age-periods.

380. With regard to the other age-periods also, in which the deviation from the rule of decrease is found, ours is not a solitary instance, as the same state of things is also found in British Guzerath (*vide* figures in the margin). As in the case of the first age-period, so in these also, there is a uniformity of results in each Division and Religion in this Territory, and in British Guzerath.

Age-period.	Persons.
15—19	2,40,703
20—24	2,65,350
25—29	2,62,965
30—34	2,39,706

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Baroda.					British Guzerath.				
Division.	15—19	20—24	25—29	30—34	District.	15—19	20—24	25—29	30—34
Amreli	13,740	14,933	14,386	13,275	Ahmedabad	77,482	86,428	80,547	73,933
Kadi	82,141	88,708	84,279	80,013	Kaira	65,737	72,414	72,724	66,765
Nowsari	20,416	24,686	25,527	24,591	Panch Mahals	22,373	23,323	24,188	20,585
Baroda	53,001	60,867	62,326	58,684	Broach	27,870	31,871	32,616	29,396
,, City	8,116	10,556	10,721	10,909	Surat	47,241	51,314	52,890	49,027
,, Camp	428	768	538	480					

Religion.	Baroda				British Guzerath.			
	15—19	20—24	25—29	30—34	15—19	20—24	25—29	30—34
Hindus	1,53,873	1,70,962	1,67,172	1,58,371	1,92,307	2,10,344	2,07,874	1,88,741
Mahomedans	13,456	16,319	16,325	16,110	23,546	27,379	26,373	25,350
Jains	3,430	4,196	4,438	4,066	5,451	6,550	6,338	5,738
Parsis	580	621	649	624	1,455	1,245	1,181	1,044
Christians	40	177	131	98	280	392	436	330
Aborigines	6,459	8,236	9,060	8,680	17,628	19,406	20,733	18,472

Deviation explained.

381. So then, except in the case of the Parsis in British Guzerath, in every religion in this Territory, and in British Guzerath, and in every Division of this Territory and in each District of Guzerath, the figures in the age-period 15—19 are uniformly less than in their succeeding two age-periods, and in some cases they are less than even in the age-period 30—34. This deviation from the rule of decrease arises from the fact of an accretion to the original population of the District or Province by the immigration of adult persons from without. In Berar also, where the figures in the first age-period are greater than those in the second, the deviation from the rule of decrease is found in the age-periods comprised in the years 20 to 34. At the Census of 1876, in France, the figures in the age-period 15—19 were less than those in the age-period 20—24, being 31,66,042 in the one and 32,28,601 in the other.

Age-periods 45—49 and 50—54.

382. Our figures in the age-period 50—54 are greater than in the preceding age-period 45—49. But the figures in the latter period were not arrived at by tabulation, but by differentiation. In the Bombay Presidency and in Berar the figures in the age-period 50—54 are greater than those in 45—49, and point to the inference that in this part of India, the age-period 45—49 is more unfavourable to persons than its successor. This period just marks the close of the former half of life, and many persons succumb in this age-period before the latter half dawns upon them. Besides, 50 being a round number, persons whose ages border within two or three years on either side of 50, are most apt to return themselves as 50. A man or woman of 48 or 49 or 51 or 52 will generally return himself or herself as 50 years old; and in tabulation the age 50 was included in the period 50—54, and not in 45—49. It is not, therefore, impossible that the figures in the age-period 50—54 include several persons, who had either not entered the 50th year of their life or who had just exceeded it.

Age-periods prescribed by the Bombay system.

383. The age details were tabulated according to the periods prescribed by the Bombay system, and they show greater details than those prescribed by the Census Commissioner for India. The Census Commissioner prescribed the tabulation of the successive years in the first quinquennial period only, whereas the Bombay system showed the details of two quinquennial periods, and split the third quinquennial period into two. The results thus tabulated are given in the following table:—

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Age-period.	Persons.	Males.	Females.	Percentage to total population of		
				Persons.	Males.	Females.
Under 1	57,508	28,880	28,628	2·63	2·53	2·74
1	41,972	20,803	21,169	1·92	1·83	2·02
2	56,383	27,455	28,928	2·59	2·41	2·77
3	63,644	31,055	32,589	2·91	2·72	3·12
4	63,908	32,074	31,834	2·92	2·81	3·04
5	76,696	40,674	36,022	3·51	3·57	3·44
6	57,431	29,686	27,745	2·63	2·61	2·65
7	63,495	32,631	30,864	2·90	2·87	2·95
8	79,312	42,736	36,576	3·62	3·75	3·50
9	35,388	17,688	17,700	1·62	1·55	1·70
10—11	1,21,247	67,273	53,974	5·55	5·90	5·16
12—14	1,27,990	70,443	57,547	5·85	6·18	5·51
Total	8,44,974	4,41,398	4,03,576	38·65	38·73	38·69

Remarks on the results.

384. Thus, mortality among infants is great before they complete the second year of their life, for, except in that period, the percentage up to four years is between 2·50 and 3, but in that period it falls below 2. This is the usual period of dentition and convulsions, though the latter often occur much earlier also. Again, the ages 6 and 9 (the latter especially) appear to be unfavourable to children. In the age-period 9, the percentage falls off even lower than in the year 1. What the cause of this falling off is, cannot be satisfactorily ascertained, though fever, measles, and in some cases, small-pox may be mentioned as the probable causes. I am told that owing to the introduction of vaccination, small-pox is not fatal as often as it used to be. The question will seriously present itself for consideration if a succession of Censuses show the same result. The changes which are seen in the percentages up to the year 4 in this Territory are also found in British Guzerath, where the percentage in the period 1 year is lower than in the rest of the ages forming the first quinquennial period.

Age-period.	Percentages to total population.	
	Baroda.	British Guzerath.
Under 1	2·63	2·80
1	1·92	1·74
2	2·59	2·25
3	2·91	2·72
4	2·92	2·84

385. It is not in the total figures alone that this result is observable in this Territory, but also in each religion, for, besides the Hindus who form the bulk of the population and whose percentages must, therefore, nearly correspond with the average ones, the other religions also show the same results, the only deviation being in the case of the Parsis, among whom though the percentage in the age-period 1 is less than that in under 1, that in the year 2 is still less; in other words, while among the other religions the unfavourable period to children is the second year of their life, the third year also is unfavourable among the Parsis.

Religion.	Under 1	1	2	3	4
Hindus	2·62	1·89	2·55	2·88	2·89
Mahomedans	2·46	1·70	2·37	2·48	2·64
Jains	2·79	1·78	2·13	2·14	2·18
Parsis	2·69	1·81	1·68	2·67	2·30
Christians	1·42	·90	1·68	1·94	1·03
Aboriginal Tribes	3·02	2·98	3·72	4·61	4·38

Epidemics and bad years affect the growth of the population.

386. The figures for each year in the first quinquennial period are instructive as showing how epidemics and bad years influence the growth of the population. The numbers are :—

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57,508	children	under 1 year, *i.e.*,	born in	1880.
41,972	,,	1 year old	,,	1879.
56,383	,,	2 years	,,	1878.
63,644	,,	3 ,,	,,	1877.
63,908	,,	4 ,,	,,	1876.

387. The year 1877 was a bad year in this part of the country, and the effects of that year are seen in the next two years in the smaller number of births, and more particularly in the year 1879. In 1880 the population rallied, and the result was an increase in the number of births. This is more clearly seen when we examine the corresponding figures for each Division. The examination shows that the births were less in Divisions more affected.

Division.	Children under 1 or born in 1880.	Children 1 year old or born in 1879.	Children 2 years old or born in 1878.	Children 3 years old or born in 1877.	Children 4 years old or born in 1876
Amreli	4,660	1,870	2,580	3,532	3,564
Kadi	28,117	22,087	28,896	30,076	31,086
Nowsari	7,960	6,768	8,935	11,055	9,902
Baroda	14,944	9,691	14,201	17,204	17,530
,, City	1,759	1,481	1,689	1,679	1,738
,, Cantonment	68	75	82	98	88
Total	57,508	41,972	56,383	63,644	63,908

388. The Amreli Division, for instance, was most affected by the scarcity of 1877, and the result is that in 1878 and 1879, and particularly in the latter year, the number of births was smaller than in the other years. Next to Amreli, the Baroda Division was affected, and there is thus a decrease in the number of births in the years 1878 and 1879. In Kadi and Nowsari, also, the badness of the season was felt, but not to the same extent as in the other two Divisions, and the decrease in the number of births was comparatively small.

Comparison of percentages with those in other provinces and countries.

389. Let us next compare our percentages in the quinquennial periods with those in British Guzerath, Deccan, Konkan, Berar, and the European countries, for which the figures are available, viz., France, Italy, and Greece :—

Age.	Baroda.	British Guzerath.	Deccan.	Konkan.	Berar.	France.	Italy.	Greece.
0— 4	**12·97**	12·38	13·57	15·26	14·76	9·76	11·55	12·26
5— 9	**14·30**	14·35	14·61	15·35	12·88	8·67	10·88	12·59
10—14	**11·41**	11·77	11·88	10·34	10·18	8·69	10·03	11·79
15—19	**8·15**	8·42	7·20	7·61	6·64	8·58	9·02	9·97
20—24	**9·18**	9·29	7·98	7·59	8·19	8·74	8·75	7·20
25—29	**9·05**	9·20	9·46	9·39	9·58	7·09	7·73	7·55
30—34	**8·61**	8·38	8·99	8·37	9·55	7·07	7·18	10·35
35—39	**6·22**	6·36	6·13	5·91	5·71	6·83	6·21	7·51
40—44	**4·99**	9·49	9·24	8·94	7·07	6·41	6·24	5·34
45—49	**4·40**				2·92	6·03	5·16	4·68
50—54	**4·92**	4·61	4·33	4·30	5·27	5·46	5·16	2·50
55—59	**1·73**	1·81	1·91	1·98	1·31	4·83	3·28	3·00
60 and upwards	**4·07**	3·94	4·70	4·96	5·94	11·82	8·81	5·23

390. The above table shows that in the Indian provinces, the percentages in the earlier periods of life are greater, and those in the declining periods are less than the corresponding percentages in the European countries. The higher percentages in the earlier periods do not necessarily indicate a greater number of children, but they indicate that the numbers in the declining periods are less. In

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colder climes there is a greater longevity. Early marriages, weakness of parents, indifferent or rather not sufficiently careful nursing, poverty among the masses, habits of indolence among most of the rich ones, hardships of life, climate, and frequence of epidemics and unfavourable seasons are all so many causes that bring on death earlier than in colder climes. That climate has much to do with early mortality is seen from the fact that in Greece, where the climate approaches that of the Indian provinces in warmth, the percentages in the earlier and in the declining periods resemble those in the Indian provinces. In Greece the percentage of persons above 60 is 5·23, in Italy it is 8·81, and in France it is 11·82. The percentage in Greece is the least as compared with that in the other European countries, and it is even less than that in Berar; the percentage in the first age-period is there nearly similar to the corresponding percentages in the Indian provinces. Then, again, in India, the age of puberty is much earlier than in Europe, the consequence of which is that the period of decline also sets in earlier. A man of 50 or thereabouts is in England regarded as being in the prime of life. He is at least not regarded as having entered "the vale of life," whereas in India as soon as a man is past forty he is regarded to have entered upon the decline of life, and when he is past 50 he is regarded as an old man. At the age of 55, he is deemed to be so old as to be incapable of service if he is a Government servant. Thus the percentage in the age-period 55—59 is in the Indian provinces much less than the corresponding percentage in the Europern countries. In Baroda it is 1·73, in British Guzerath 1·81, in the Deccan 1·91, and in Berar 1·31, whereas in Greece it is 3·00, in Italy 3·28, and in France 4·83. In the Indian provinces it is less than 2, whereas in Europe it is more than 3. Again, the population over 60 in this Territory is only 4 per cent. of the total. In British Guzerath it is 3·94 per cent. In the Deccan it is 4·70, and in Berar it is 5·94. In Khandesh the percentage is 4·42, in the Konkan it is 4·95, in the Western Karnatic it is 4·25, and in Sind it is 5·43. In the Census of 1874-75 in Travancore, it was 3·67. As a rule, the more enervating the climate, the earlier is the mortality.

Religionwar quinquennial age-periods.

391. Viewing the quinquennial age statistics by religions, we get the proportions as given below :—

Age.	Hindus.	Mahomedans.	Jains.	Parsis.	Christians.	Aborigines.
0— 4	12·84	11·68	11·04	11·17	7·00	18·72
5— 9	14·35	12·88	11·80	12·03	7·78	17·02
10—14	11·52	11·39	10·43	11·99	4·54	9·87
15—19	8·30	7·69	7·34	7·14	5·19	6·36
20—24	9·23	9·32	8·98	7·65	22·96	8·11
25—29	9·02	9·33	9·50	8·00	16·99	8·92
30—34	8·55	9·21	8·70	7·68	12·71	8·55
35—39	6·14	6·45	7·09	7·05	9·21	6·58
40—49	9·35	10·10	10·94	10·01	8·56	8·10
50—54	4·90	5·53	5·96	6·29	2·98	3·49
55—59	1·71	1·73	2·91	3·12	·91	1·53
60 and upwards	4·09	4·69	5·31	7·87	1·17	2·75

392. It will be seen that the percentages in each age-period among the Hindus correspond with those in the total population. Among the Mahomedans, Parsis, and Jains the percentages in the later age-periods are higher than among the Hindus. This is probably owing to the fact that retired persons, especially females, are found in proportionately greater numbers among them than among the Hindus. In other words, many of the males being absent from their homes on business or trade, the percentages in the periods 15 to 40 are lower among them than among the Hindus, the result being that the percentages in the other age-periods, especially the later ones, are necessarily higher. The percentages in all the age-periods together in each religion make up one hundred. If, then, those in some age-periods in one religion are less than the corresponding ones in another, the difference is made up by higher percentages in the other age-periods. Hence it is

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that because the percentages among the Jains in the age-periods of the prime of life are less than the corresponding percentages among the Hindus, and because the number of children among the Jains is not so great as to make up the difference, the percentages in the later periods are higher. The Mahomedans and the Pars'is are, moreover, on account of the food, &c., generally healthier and stronger than the Hindus, and enjoy a greater longevity.

Christians.

393. With regard to the Christians, who are but sojourners and not settlers, the percentages are high, from 15 to 50. In the earlier and also the later periods of life their percentages are very low. From 50 upwards the percentages greatly decline, which means that many leave this country or province after they reach that age. They are present here only during the working season of life.

Aborigines.

394. Among the Aborigines, the percentages in the later periods of life are much lower than among the Hindus, and the reason is evident. Life is of much shorter duration among them. They live in unhealthy tracts; poverty prevents them from obtaining sufficient food. For several months in the year they have to subsist upon roots, wild fruits, and Mahuda flowers. The hardships of their life are greater, their ignorance and their modes of life prevent them from availing themselves of medical aid, and, above all, as the drinking of liquor forms a necessary accompaniment to every ceremony and to every holiday, intemperance causes considerable havoc among them. All these are causes which sufficiently account for the shorter duration of life, and the result is reflected in the smaller percentages in the later age-periods among them.

Mean age.

395. The quinquennial series of age-periods is useful in finding out the average or mean age of the population.

396. Following the process* given in the note, we obtain the mean age of the population in this Territory as follows :—

Age-period.	Mean age.	Total Population.	Sum of years.
0— 4 ...	2	2,83,415	5,66,830
5— 9 ...	7	3,12,322	21,86,254
10—14 ...	12	2,49,237	29,90,844
15—19 ...	17	1,77,842	30,23,314
20—24 ...	22	2,00,518	44,11,396
25—29 ...	27	1,97,777	53,39,979
30—34 ...	32	1,87,952	60,14,464
35—39 ...	37	1,35,743	50,22,491
40—44 ...	42	1,08,966	45,76,572
45—49 ...	47	96,226	45,22,622
50—54 ...	52	1,07,387	55,84,124
55—59 ...	57	37,805	21,54,885
60—80 ...	70	89,815	62,87,050
All ages.	.....	21,85,005	5,26,80,825

5,26,80,825 ÷ 21,85,005 = 24·11 mean age.

397. Working out the mean age for males and females separately, we get 23·92 as the mean age for males, and 24·34 as that for females.

398. Thus the mean age for the population in this Territory is 24·11 for persons, 23·92 for males, and 24·34 for females.

399. In British Guzerath the mean age is 24·07 for persons, 23·53 for males, and 24·64 for females.

400. So the mean age for females is higher than that for males, both in this Territory and in British Guzerath.

* Add the extremes of age-periods and divide them by 2. Multiply the entire population in each age-period by the mean age of each period thus obtained. Total up the number of years thus obtained, and divide the sum by the entire population, the result is the mean age of the population.—Bombay Census Report (1872), Part II., para. 211.

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401. In 1872 also it was high, and Dr. Lumsdaine in para. 214 of the report remarks, "It will be seen that in Guzerath and Sindh the mean age for females is slightly higher than that for males."

402. The reason for this is, of course, to be found in the greater longevity of females, or rather the early mortality in males.

403. In the Konkan the mean age is 23·80 for persons, 23·25 for males, and 24·33 for females. In the Deccan it is 24·14 for persons, 24·07 for males, and 24·21 for females.

404. In England the mean age, according to the Census of 1871, was 26·4, in France (1878) it was 31·32, in Italy (1871) 28·08, and in Greece (1879) 25·06.

Divisional mean age.

405. The mean age for persons, males and females, in each Division of this Territory is given in the marginal table, from which it will be seen that the mean age for females is uniformly higher than that for males, except in the Baroda Cantonment, where it is naturally lower, and that it is highest for persons, males and females, in the Baroda City. The immigration of the population of middle age into the City is the cause of this high mean age there. The same is the case in the City of Bombay, and it was so in 1872 also.

Division.	Persons.	Males.	Females.
Amreli	23·87	23·71	24·05
Kadi	23·62	23·33	23·94
Nowsari	23·42	23·27	23·65
Baroda	24·57	24·44	24·71
„ City	28·34	28·36	28·36
„ Cantonment	25·59	26·47	24·19

Effectives and non-effectives.

406. The quinquennial series is also generally pressed into service for showing the proportions of effectives and non-effectives, *i.e.*, of persons who have to support themselves and others, and of those who have to depend upon others for their support. Thus children and old men are regarded as non-effectives, and adults are regarded as effectives. In other words, persons between the ages of 12 and 60 are generally regarded as effectives, and all others as non-effectives. This distinction between effectives and non-effectives seems to have been mainly based upon the English Census Report. I doubt, however, whether in India, and especially in Western India, where the wives of the middle and well-to-do classes have generally to depend upon their husbands and relatives for their support, this distinction by age-periods into effectives and non-effectives can even approximately fulfil its purpose. However, let us see what our figures show in that direction. The total number of non-effectives is 8,49,462,* and that of effectives is 13,35,543.

407. In every one hundred of the population, therefore, there are 38·88 non-effectives and 61·12 effectives, or for one hundred effectives there are 63·60 non-effectives. In 1871, there were in England 37·19 non-effectives and 62·81 effectives per every one hundred of the population, and 59·2 non-effectives to one hundred effectives. In the Bombay Presidency there were, in 1872, 39·14 non-effectives and 60·86 effectives; the number of non-effectives in Guzerath, however, was 38 in a hundred.

Deaths and Births.

408. The deductions which are usually drawn from the age statistics with the aid of birth and death registers, cannot be drawn for this Territory, as a systematic register of births and deaths has been but recently introduced by the present Chief Medical Officer, Dr. Bhalchandra Krishna. In the absence of data for past years no deductions can be drawn. Rough calculation, however, shows that in nine years there were approximately 5,60,349 births, as this represents the number of children up to 8 years of age. Supposing the population in 1872 had remained intact up to the present Census, we should have 25,64,791 souls instead of 21,85,005, or 3,79,786

* The number of persons up to the age-period 12—14 is 7,16,984, and that above 60 is 89,815. But as we have no separate figure for the age of 12, one-third of that for the period 12—14 which comprises 3 years, has been added, and therefore it can be deemed to be only approximately correct.

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less, which number represents deaths or absentees; the net increase of births over deaths is therefore 1,80,563.

Decennial series.

409. From the quinquennial series can be deduced the decennial, in which our figures follow regularly the rule of decrease, as will be seen in the table given below :—

Age-period.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
0— 9	5,95,737	3,03,682	2,92,055	27·27	26·65	27·93
10—19	4,27,079	2,35,291	1,91,788	19·55	20·65	18·34
20—29	3,98,295	2,06,678	1,91,617	18·23	18·14	18·33
30—39	3,23,695	1,71,491	1,52,204	14·81	15·05	14·56
40—49	2,05,192	1,06,414	98,778	9·39	9·34	9·45
50—59	1,45,192	74,523	70,669	6·64	6·54	6·76
60—69	66,013	31,029	34,984	3·03	2·71	3·35
70—79	17,318	7,834	9,484	·79	·69	·91
80 and upwards	6,484	2,570	3,914	·29	·23	·37
Total	21,85,005	11,39,512	10,45,493	100	100	100

Baroda percentages, compared with Guzerath ones.

410. Thus 27 per cent., or more than one-fourth of the entire population, is below the age of 10 years, and 10·75, or nearly 11 per cent., are of the age of 50 and upwards, and the remaining, nearly 62 per cent., are between the ages of 10 and 49. In British Guzerath, also, the population in the first decade is 26·73, or nearly 27 per cent. The population aged 50 and upwards is 10·35 per cent., or a little less than ours. The following table shows how our percentages in the different age-periods closely tally with those in British Guzerath :—

Age.	Baroda.			British Guzerath.		
	Percentage of			Percentage of		
	Persons.	Males.	Females.	Persons.	Males.	Females.
0— 9	27·27	26·65	27·93	26·73	26·58	26·88
10—19	19 55	20 65	18·34	20·19	21·66	18·64
20—29	18·23	18 14	18·33	18·49	18·33	18·65
30—39	14·81	15·05	14·56	14·75	14·81	14·68
40—49	9·39	9·34	9·45	9·49	9·22	9·77
50—59	6 64	6·54	6·76	6·41	6·09	6·77
60 and upwards	4·11	3 63	4 63	3·94	3·31	4·61

General remarks.

411. This similarity of the percentages in almost each age-period points to the existence of certain laws, the operation of which depends upon the physical features and climate of a country or province, and the social customs prevailing therein. Where these are similar the percentages in the different age-periods are also similar; where they differ the percentages also differ. For instance, there is some difference between Guzerath and the Deccan in respect to physical features and climate of the provinces and also in respect to social customs, and the percentages in the different age-periods are, therefore, somewhat different. Again, Guzerath and Berar, or the Deccan and Berar, show different percentages in the several age-periods, which difference is caused by that in the physical features, climate, and customs. The difference between the percentages is greater as between Guzerath and Berar than between the Deccan and Berar; and when we compare the percentages in the European countries with

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those in any of the Indian provinces, we find the difference still greater, as will be seen from the table below :—

Age.	Baroda.	British Guzerath.	Deccan.	Konkan.	Berar.	England.	France.	Italy.	Greece.
0— 9	27·27	26·73	28·18	30·91	27·64	25·44	18·43	22·43	21·85
10—19	19·55	20·19	19·08	17·95	16·83	20·28	17·27	19·05	21·76
20—29	16·23	18·49	17·44	16·98	17·77	16·66	15·83	16·48	14·75
30—39	14·61	14·75	15·12	14·28	15·26	12·88	13·90	13·39	17·86
40—49	9·89	9·49	9·24	8·94	9·99	10·05	12·44	11·40	10·02
50—59	6·64	6·41	6·24	6·28	6·58	7·34	10·29	8·44	5·50
60 and upwards	4·01	3·94	4·70	4·96	5·94	7·35	11·82	8·81	5·23
Unspecified	.....	.....	.....	.....	.....	.....	·02	.....	·03

412. It will be observed that, whereas in the Indian provinces the difference between the percentages in the first and second decades is much greater than in the European countries, the difference between each successive age-period and its predecessor is less, and that the decrease in the successive age-periods is not regular. For instance, if we examine the figures for each decade in the age-periods for England, we find an almost gradual decrease, the percentage in the second age-period being less than in the first by about 5, and that in the third being less than in the second by about 4, and so on; while in the Indian provinces for which the percentages are given above, the percentage in the second period suddenly falls off from that in the first and in the subsequent age-periods also the decrease is not in a gradually descending series. This is certainly due to a want of correct returns in the column of age. The ages returned being approximate, the results can only be but approximately correct.

Vicennial series.

413. In the vicennial periods, however, the differences are not so marked, and our percentages very nearly approach those in England, except in the periods 20 to 39 and 60 and upwards, as the following table shows:—

Name of Province or Country.	0—19	20—39	40—59	60 and upwards.
Baroda State	**46·82**	**33·04**	**16·03**	**4·11**
British Guzerath.....	46·92	33·24	15·90	3·94
Konkan	48·56	31·26	15·22	4·96
Deccan	47·26	32·56	15·48	4·70
Berar	44·46	33·03	16·57	5·94
England	45·72	29·54	17·39	7·35
France	35 70	29·73	22·73	11·82
Italy	41·48	29·87	19·84	8·81
Greece.....	46·61	32·61	15·52	5·23

Three age-periods of life.

414. We now come to another series of age-periods which was adopted in tabulating civil condition and education by caste. It consists of three age-periods, viz., 0—5, 6—14, and 15 and over. The whole population as grouped in these age-periods stands thus:—

Age.	Males.	Females.	Persons.
Below 6	1,80,941	1,79,170	3,60,111
6—14	2,60.457	2,24,406	4,84,863
15 and over ...	6,98,114	6,41,917	13,40,031
Total.....	11,39,512	10,45,493	21,85,005

415. Of the total population of 21,85,005 souls, 3,60,111, or 16·48 per cent. are below 6 years of age: 4,84,863, or 22·19 per cent., are between 6 and 14, and

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13,40,031, or 61·33 per cent., are of the age of 15 and over. Taking the total population to represent 100, we have the following figures to represent the males, females, and persons in each age-period :—

Age.	Males.	Females.	Persons.
Below 6	8·28	8·20	16·48
6—14	11·92	10·27	22·19
15 and over ...	31·95	29·38	61·33
Total.....	52·15	47·85	100

416. The figures for the Divisions stand thus :—

Division.	Below 6.		6—14.		15 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
Amreli	10,380	10,270	18,322	16,435	48,346	43,715
Kadi	88,322	87,736	1,20,215	1,04,443	3,01,417	2,86,354
Nowsari	27,437	27,928	33,254	29,471	85,786	83,673
Baroda	49,401	47,762	79,233	65,550	2,20,649	1,92,394
„ City.....	5,139	5,216	9,015	8,130	39,717	34,601
„ Cantonment.....	262	258	418	377	2,199	1,180
Total.....	1,80,941	1,79,170	2,60,457	2,24,406	6,98,114	6,41,917

417. Taking the population of each Division to be 100, the percentages under the different age-periods in each Division will be found from the following table :—

Division.	Below 6.		6—14.		15 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
Amreli	7·04	6·96	12·43	11·15	32·78	29·64
Kadi	8·93	8·88	12·16	10·57	30·49	28·97
Nowsari	9·54	9·71	11·56	10·25	29·84	29·10
Baroda	7·54	7·29	12·10	10·01	33·69	29·37
„ City	5·05	5·12	8·85	7·99	39·01	33·98
„ Cantonment	5·58	5·50	8·90	8·03	46·85	25·14

Under 6.

418. It will be observed that although children below 6 are on an average 16·48 per cent. of the total population, this percentage varies in the different Divisions. In the Baroda City it is the lowest, being 10·17, or 6·31 less than the average percentage. The average of males below 6 is 8·28 per cent. of the total population. But in the City it is only 5·05. So, also in the case of females, the average percentage is 8·20, while in the City of Baroda the percentage is 5·12. The percentage in the Camp is just a little higher than that in the City, being 5·58 for boys under 6, and 5·50 for girls under that age-period. Next comes the percentage in the Amreli Division, where it is 7·04 for males, and 6·96 for females. In the Baroda Division it is 7·54 for males, and 7·29 for females. In the remaining two Divisions the percentage is higher than the average, being 8·93 for males and 8·88 for females in the Kadi Division, and 9·54 for males and 9·71 for females in the Nowsari Division.

6—14.

419. Between 6 and 14 we find the difference between the average and divisional percentages to be similor to that in the first period. The average percentage of persons between 6 and 14 to the

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total population is 22·19, being 11·92 for males and 10·27 for females; whereas in the Baroda City and in the Baroda Camp the percentage of persons under this age-period to the total population of the places is, as under the first period, far below the average. In the Baroda City it is 16·84, against the general average 22·19 or 5·35 less than the average. The difference, however, is a little smaller in this period than in the first. In the Baroda Camp the percentage is 16·93 or 5·26 below the average. In the Divisions, however, the percentages under this period are very near the average percentage either way. In Amreli, for instance, it is 23·68 or 1·49 above the average. In the Kadi Division it is 22·73 or ·54 above the average. In the Baroda Division it is 22·11 or ·08 below the average, while in Nowsari it is ·38 below the average. It may be remarked that in the first period the percentage in Nowsari was above the average percentage by 2·77. In other words, the number of children below 6 as compared with the total population of Nowsari is proportionately greater than a similar population in the other Divisions, as compared with their respective entire populations.

15 and over.

420. When we come to the third period we again find variations, but they are rather in an inverse ratio, for, while in the Baroda City and the Camp, the percentage of boys and girls fell greatly below the average, the percentage of adults in the third period, that is, 15 and over, is greatly in excess of the average. The average percentage is 61·33, whereas the percentage of persons of the age of 15 and over to the total population of the City is 72·99, or 11·66 above the average. So also in the Baroda Camp it is 71·99, or only 1 per cent. less than the percentage for the City. In the Districts these variations are not so marked. In Amreli the percentage for the third period is 62·42, or 1·09 above the average. In Kadi it is 59·46 or 1·87 below the average. In Nowsari it is 58·94 or 2·39 below the average. The percentage in the first period in the Nowsari Division was, it will be remembered, 2·77 more than the average, while in this period it is, to keep up the balance, 2·39 less than the average. In the Baroda Division it is 63·06 or 1·73 below the average.

421. These remarks will show that in proportion to their respective populations the City of Baroda and the Camp have a greater number of adults than in the Districts, and this is owing to the fact that a large number of adults is thrown into the population of the places by the advent of persons from other provinces or other countries. The smaller percentage of children can also, to some extent, be attributed to climate and other causes.

422. In Nowsari, the number of children under 6 is proportionately greater and the number of adults is proportionately less. The smaller proportion of adults in Nowsari and Kadi is due to the temporary emigration of a portion of the population of those Divisions for purposes of trade or business.

Three age-periods according to religions and divisions.

423. It is interesting to see how the figures stand under the above age-periods in each religion in the whole Territory and in each Division. The following table furnishes the information for the whole Territory :—

Religion.	Below 6.		6—14.		15 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
Hindus	1,52,746	1,50,699	2,22,669	1,91,107	5,94,533	5,41,114
Mahomedans	12,826	12,762	19,904	17,406	57,130	54,952
Jains	3,160	3,192	4,826	4,368	15,823	15,355
Parsis	574	557	892	834	2,205	3,056
Christians	37	38	41	33	520	102
Aboriginal Tribes	11,597	11,922	12,131	10,655	27,886	27,331
Others	1	.....	.....	3	17	7
Total	1,80,941	1,79,170	2,60,457	2,24,406	6,98,114	6,41,917

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424. Taking 100 to represent each religion, we have the following percentages:—

Religion.	Below 6.		6—14.		15 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
Hindus	8·24	8·13	12·02	10·31	32·09	29·21
Mahomedans	7·33	7·29	11·38	9·95	32·65	31·40
Jains	6·76	6·83	10·32	9·35	33 87	32·87
Parsis	7·07	6·86	10·99	10·27	27·16	37·65
Christians	4·80	4·93	5·32	4·28	67·44	13 23
Aboriginal Tribes	11·42	11·74	11·95	10·50	27·47	26·92
Others	3·57	.....	.....	10·71	60·72	25·00

425. It will be seen that among the Hindus 16·37 per cent. are below 6 years of age, 22·33 are between 6 and 14, and 61·30 are of the age of 15 and over. Among the Mahomedans 14·62 per cent. are below 6 years of age, 21·33 are between 6 and 14, and 64·05 are aged 15 and above. Among the Jains 13·59 per cent. are below 6, 19·67 are between 6 and 14, and 66·74 are aged 15 and above. Among the Parsis 13·93 per cent. are below 6, 21·26 are between 6 and 14, and 64·81 are aged 15 and above. Among the Christians 9·73 per cent. are below 6, 9·60 are between 6 and 14, and 80·67 are aged 15 and above. Among the Aborigines 23·16 per cent. are below 6, 22·45 are between 6 and 14, and 54·39 are aged 15 and above. The numbers under "Others" are very small, and need not be noticed.

426. The Aboriginal Tribes stand highest in point of the proportion of the children to their total population. They have 6·79 children in every one hundred of their population more than the Hindus, 8·54 more than the Mahomedans, 9·23 more than the Parsis, 9·57 more than the Jains, and 13·43 more than the Christians. It is a well-known fact that among the lower classes, who have generally almost no brain work and fewer cares, (the Aboriginal Kolis and other labouring classes for example,) the power of multiplying is greater than among the higher classes of Hindus.* The smallness of the percentages in the later age-periods, or, in other words, the shorter duration of life among the Aborigines, has also some bearing on the higher percentage in the early period of life.

427. The percentage of married persons is lower among the Mahomedans than among the Hindus, and this fact is reflected in the smaller percentage of children.

428. Among the Jains the proportion of children below 6, and youths between 6 and 14, is even less than among the Mahomedans. The percentage of married people among the Jains is less than among the Mahomedans, and many of those who are married are generally absent from their homes, leaving their families behind.

429. Among the Parsis, however, the proportion of married persons to the total Parsi population is greater than even among the Hindus, and yet the proportion of children under 6 and youths between 6 and 14 is less than among the Mahomedans. This may be partly due to the absence of a number of youths and adults from their homes, and partly to greater longevity among them.

CHAPTER VII.

Castes.

Guzerath particularly abounding in castes and their sub-divisions.

430. India is celebrated for the variety of castes and their sub-divisions into which her inhabitants are divided. Manifold as this sub-division is in other provinces, it is especially so in Guzerath, where the Brahmans and Vanias alone are known to be divided into no less than 84 castes each, and where the other castes

* I had occasion to verify this fact in my capacity as Giras Agent to His Highness, when taking down the pedigrees of the Angarh Koli Girassias.

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also are all more or less sub-divided into numerous and often complicated sub-divisions, such sub-divisions being based mainly upon their occupations, or original place of residence. The tabulation and compilation of castes and the preparation of caste tables is, therefore, a more difficult work in Guzerath than it is in other parts of India.

Institution of caste existing in all societies.

431. The institution of caste in its broad sense is not, however, peculiar to India. It has existed in all societies, and at all times, and under all civilizations, and it will continue to exist so long as society exists. The different strata of society separated from each other by rank, position, or occupation are all, to a certain extent, so many castes. There may not be in one nation conventional barriers to prevent members of one stratum from intermingling in the matter of food, &c., with those of another, while in the case of another nation there may exist such barriers; the fact of the strata, notwithstanding the absence of any conventional barriers, constitutes the caste system. In many cases, the existence of such barriers is not recognized theoretically, though it may have an actual entity. A prince or a duke or a nobleman would naturally feel it a degradation to eat in company with, or to marry the daughter of a shoemaker or a sweep, even though in his country there may be theoretically no barriers to his doing so; and this is exactly the caste system, the difference being, that in the case of Hindus it is imbedded in religion, while in the case of other nations it is upheld by social custom.

Fourfold division of the society by Manu is the basis of all the present castes.

432. The grouping of castes as a recognized system is found in the Institutes of Manu, where they are grouped into Brahmans, Kshatriyás, Vaishyás and Shudrás, and it is this fourfold division, as it is called, that has been admitted to be the basis of all subsequent divisions. The *Sankar*, or mixed castes, are accounted for as being the combinations (generally unhallowed) of the above castes, but the theory propounded by modern writers to the effect that the *Sankar* castes were merely those which had not been fully introduced into the pale of Aryanism, or that they were castes based upon distinctive professions, appears supported by reason and probability.

Occupations, origin of castes.

433. Occupations or professions are the proper origin of castes.

434. The subsequent development of castes may be traced to the development or rather the sub-division of occupations and also to intestine feuds, difficulty of obtaining wives, sectarian feelings, and, to a certain extent, the combinations of these castes. The old fourfold division together with its *Sankar* or mixed castes, therefore, expanded itself into different smaller branches, and the result is the caste system as it is found at present.

Opinions as to the existence of the old fourfold division.

435. Some are of impression that the old fourfold division is now obsolete, while there are others who hold that it is not so. It is true that the division does not now exist in the same state or rather in the same form in which it once existed, but that it is the basis of the present caste system, or that it shows itself through the present system, can hardly be gainsaid.

Fourfold division adopted in 1872.

436. This fourfold division was adopted in the Census of 1872, but experience showed that to attempt to identify the fourfold division and to delegate each sub-division or caste to its proper main division was an unprofitable and uncertain undertaking. In their report on the proposed Census, the Census Committee remark :—"We do not consider Mr. Waterfield's suggestion to recognize only the four main divisions of Manu is satisfactory. Without pretending to express an opinion on the vexed question whether this fourfold division ever really existed in practice, we think we may safely say that nearly all trace of it has disappeared in the present day, and that, with the exception of Brahmans, and, perhaps, a few Rajputs, it would be quite impossible to refer any of the existing castes to the fourfold division. We are, moreover, unable to perceive any practical use in such a classification, supposing that it could be carried out. It is found in practice that it is not possible to draw

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any line separating Vaishyás and Shudrás. Indeed, there is difficulty in drawing the line which distinguishes Kshatriyás and Vaishyás. The Shánáns (*Palm cultivators*) in Madras, and the Káyeths in other parts have set up claims to be recorded as Kshatriyás, and have, in some instances, so entered themselves in the Census returns. So, also, others of the lower castes have recorded themselves as belonging to a caste of a higher rank; for instance, a fisherman (Sembadavam) was found to have entered himself as a Vaishya." *

Classification of castes based on occupations adopted in 1881.

437. In the present arrangements, therefore, the fourfold classification was not adopted, another classification, based on occupations, being adopted in lieu of it.

438. The new classification is, however, sanctioned rather by convenience than by usage, for, if a Hindu is asked whether he belongs to the literate or to the feudal or to the minor professions class, he will be at a loss to answer the question. The classification which was only intended for compilation purposes, has no recognized existence among the Hindus.

Twelve classes of Hindu castes.

439. There are twelve classes into which all castes of Hindus are grouped. They are:—

I. Professional and literate class.
II. Feudal class.
III. Commercial and trading class.
IV. Agricultural and pastoral class.
V. Fishing and navigating class.
VI. Artisan class.
VII. Domestic service class.
VIII. Minor professions class.
IX. Labouring and wandering class.
X. Mendicant class.
XI. Depressed and unclean class.
XII. Aboriginal class.

Figures and percentages for each class.

440. The following table shows the figures and percentages for each class:—

	Name of Class.	Persons.	Males.	Females.	Percentage of		
					Persons.	Males.	Females.
I.	Professional and literate class	1,42,113	75,121	66,992	7·67	7·74	7·59
II.	Feudal class	1,04,747	55,506	49,241	5·65	5·72	5·58
III.	Commercial and trading class.	57,027	29,356	27,671	3·08	3·03	3·13
IV.	Agricultural class	4,82,928	2,56,874	2,26,054	26·06	26·48	25·60
V.	Fishing and navigating class.	14,835	7,415	7,420	·81	·76	·84
VI.	Artisan class	1,60,217	82,021	78,196	8·65	8·46	8·86
VII.	Domestic service class	32,671	16,800	15,871	1·76	1·73	1·80
VIII.	Minor professions class	30,567	16,024	14,543	1·65	1·65	1·64
IX.	Labouring and wandering class	69,192	35,685	33,507	3·73	3·68	3·80
X.	Mendicant class	20,551	12,609	7,942	1·11	1·30	·90
XI.	Depressed and unclean class.	1,91,461	97,874	93,587	10·33	10·10	10·60
XII.	Aboriginal class	5,46,559	2,84,663	2,61,896	29·50	29·35	29·66
	Total	18,52,868	9,69,948	8,82,920	100·	100·	100·

Class I.

Castes falling under Class I.

441. This class contains the Brahmans (with their sub-divisions, which are peculiarly numerous in Guzerath), Brahma Kshatris, Parbhus, Káyasths or Káyats, and Vidurs. The numbers in this class

* Report of the Census Committee, dated January 29, 1878, para. 37.

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form 7·67 per cent. of the total Hindu population, of whom the Brahmans alone contribute 7·47 per cent; in other words, in every 10,000 Hindus there are 767 persons belonging to the professional and literate class, of whom 747 are Brahmans, 7 are Brahma Kshatris, 12 are Parbhus, and the Kayasths and Vidurs together make up 1.

Caste.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Brahmans	1,38,506	73,160	65,346	7·47	7·54	7·40
Brahma Kshatris	1,214	693	521	·07	·07	·06
Parbhus	2,163	1,141	1,022	·12	·12	·12
Kayasths	190	106	84			
Vidurs	40	21	19			

Two orders of the Indian Brahmans.

442. The Brahmans of India are divided into two orders of five sub-divisions* each, viz., the Panch Drávids and the Panch Gowds. The Panch Dravids are those who reside to the south of the Vindhya range, and include the Mahárashtrás. Andhrás, or Tailangás, Dravids, Karnataks, and Gurjars, or Gurjaráshtrás. The Panch Gowds are those who reside north of the Vindhya mountains, and include Sáraswats, Kányakubjs, Gowds, Utkals, and Maithils.

Panch Drávids grouped into two classes, Guzerathi and Deccani.

443. We have mainly to deal with the Panch Drávids, although the Northern Brahmans are not absent from our lists. For the sake of convenience the Panch Drávids have been grouped into two classes, viz., those that belong to Guzerath, and those who belong to the provinces south of Guzerath. The term 'Deccani,' or southern, has been used to designate the latter. Although, therefore, the term 'Deccani' properly represents what are called the Mahárashtra Brahmans, it is in the caste list used in a wider sense, and includes Dravids, Tailangs, and Karnátaks. In doing this the Bombay caste list has been followed.

Panch Gowds classed into Marwádi and Northern Brahmans.

444. The Panch Gowds have also been grouped into two classes, the Northern and the Marwadis.

Classes of Brahmans.

445. Brahmans are also sub-divided into pure or proper, and degraded. The classification of Brahmans according to the list, therefore, is as follows:—

1. Guzerathi Brahmans.
2. Deccani Brahmans.
3. Degraded ,,
4. Northern ,,
5. Marwadi ,,

446. Their numbers in this Territory are given in the margin. Out of the 1,38,506 Brahmans, 1,09,312, or 5·90 out of 7·47 per cent. are Guzerathi; or, out of 747 Brahmans, 590 are Guzerathi, 83 are Deccani, 55 are degrad-

Caste.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Guzerathi Brahmans	1,09,312	56,756	52,556	5·90	5·85	5·95
Deccani ,,	15,352	8,499	6,853	·83	·88	·74
Degraded ,,	10,287	5,290	4,997	·55	·54	·56
Northern ,,	3,087	2,330	757	·16	·24	·08
Marwadi ,,	468	285	183	·03	·03	·02

* महाराष्ट्राश्चांध्रद्रविडाः कर्णाटाश्चैव गुर्ज्जराः ।
द्राविडाः पंचधा प्रोक्ता विंध्यदक्षिणवासिनः ॥
सारस्वताः कान्यकुब्जा गौडा उत्कलमैथिलाः ।
गौडाः पंचविधाः प्रोक्ता विंध्याटुत्तरवासिनः ॥

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ed, 16 are Northern, and 3 are Marwadi Brahmans. If the total number of Brahmans be represented by 100, we get—

Guzerathi Brahmans.....	78·93	Northern Brahmans.....	2·23
Deccani ,, ...	11·08	Marwadi ,, ...	·34
Degraded ,, ...	7·42		

Fifty-six castes of Guzerathi Brahmans.

447. There are in this Territory 56 castes, and their sub-divisions of Guzerathi Brahmans. It is not necessary to notice the numbers of all these castes, as the attempt will be unnecessarily tedious; castes numbering 1,000 or upwards are, however, given in the following table:—

Caste.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Nágar Vadnagará	2,226	1,187	1,039	2·03	2·09	1·98
,, Visnagará	6,665	3,352	3,313	6·10	5·90	6·30
Nándorá	1,440	744	696	1·31	1·31	1·32
Gugali.....	1,831	915	916	1·67	1·61	1·74
Jámbu.....	4,012	2,101	1,911	3·67	3·71	3·64
Shri Gowd	2,425	1,295	1,130	2·22	2·28	2·15
Audichya Tolakiá	5,915	3,021	2,894	5·41	5·32	5·51
,, Sahasra	41,859	21,654	20,205	38·28	38·15	38·48
Chovisá	1,245	625	620	1·15	1·10	1·18
Khedávál	3,895	2,080	1,815	3·56	3·67	3·45
Mewádá	6,719	3,558	3,161	6·15	6·27	6·02
Modh	11,588	5,914	5,674	10·60	10·42	10·80
Anáwalá	10,335	5,600	4,735	9·46	9·86	9·01
Shrimáli.....	1,771	824	947	1·62	1·43	1·80
Unewál	1,534	783	751	1·41	1·39	1·43
Others below 1,000	5,852	3,103	2,749	5·36	5·47	5·24
Total.....	1,09,312	56,756	52,556	100	100	100

448. The word 'Nágar' is a Sanskrit word, meaning belonging to, or residing in, Nagar or City.

Sub-divisions of Nágar Brahmans.

449. Nágar Brahmans are divided into seven sub-divisions—viz., 1, Vadnagará; 2, Visnagará; 3, Chitrodá; 4, Sáthodará; 5, Prashnorá; 6, Krashnorá; and 7, Bárad. Of these the Visnagará Nágars are most numerous in this Territory, their number being 6,665, of whom in the Kadi Division alone, there are 6,511. The Vadnagará Nágars are found in every Division though in smaller numbers than the Visnagarás. Next come the Sáthodará Nágars, who number 693, and they are found in every Division, though they are numerous in the Baroda Division. The Prashnorá Nágars are found only in the Amreli Division, where they number 114. On the night of the 17th February, there was no Krashnorá Nágar in this Territory, and there were only 4 Bárad Nágars, all of them in the Nowsari Division.

Traditions as to how the sub-divisions of the Nágars arose.

450. The following story is generally told regarding the origin of the several sub-divisions of the Nágar Brahmans. All Nágars belonged originally to Vadnagar, in the Kadi Division. When Visul Deo Chohán built Visnagar he caused a sacrifice to be performed, at which he invited many Vadnagará Nágar Brahmans. Visul Deo offered them *Daxiná*, or present, but they refused to receive the same from him. Then he wrote upon pieces of paper the names of villages showing grants of lands alloted to the Brahmans, and wrapped them in betel leaves, which the unsuspecting Brahmans received. After the discovery of the pieces of paper, however, the grants mentioned therein were accepted. The grantees, however, were excommunicated by those who had remained behind in Vadnagar, whereupon they went and settled in the villages granted to them, and thus formed separate sub-divisions.

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451. The Vadnagará Nágars do not eat with the Nágars of other sub-divisions, and thus probably regard themselves highest in rank.

Sathodará Nágars.

452. The Sáthodará Nágars derive their name from Sáthode. Dr. Wilson places Sáthode on the banks of the Nurbada, and in a foot-note* adds, "Sathode is thought by an intelligent Sathodará Brahman to be near Shukla Tirth, in the Zilla of Broach." I am, however, unable to trace Sáthode to the Broach District or to the banks of the Nurbada. There is a village of that name in the Dabhoi Mahal of the Baroda Division, and it is a few miles from the Nurbada. That this is the Sáthode from which the Sáthodarás have derived their name, appears probable from the fact that the number of Sáthodará Brahmans is largest in the Dabhoi Mahal.

453. Thus all the three important sub-divisions of the Nágar Brahmans claim this Territory as their original place of residence.

Chitrodá Nágars.

454. The Chitrodá Nágars derive their name from Chitrode which, according to Dr. Wilson and Kavi Dalpatrám, is thought to be near Bhownagar.

Bárad Nágars.

455. The Bárad† Nágars were originally Visnagarás or Vadnagarás. They are so called mainly from their taking wives from other castes of Brahmans, and thus going outside the recognized community.

456. Nágars, as a rule, are a very intelligent class, and in Guzerath and Kathiáwár they occupy high social positions. Government service is their main occupation. Colonel LeGrand Jacob in his report on the Province of Kathiáwár, thus says of them :—"The Nágars are a shrewd race and work their way into almost every Durbar by their ability and tact; most of the native servants of Government are of this class." ‡ Among the Nágars marriage is rather a very expensive affair, so much so, as to give rise to a saying, "A Nágar's marriage takes place only when he can give a jar full of coin." The *Grahasths* do not generally give their daughters to *Bhikshuks*

Nándorá Brahmans.

457. The Nándorá or Nándodará Brahmans are mostly to be found in the Baroda Division, and especially in the Baroda, Sinore, and Choranda Mahals. They derive their name from Nandode. They are said to be the *Gurus* of the Rajas of Rajpeepla and Dharampore. §

Gugalis.

458. The Gugalis are found in the Amreli Division, especially in Okhamandal or Dwarka. In Dwarka their number is 1,429, and in Beyt, which is a sub-Mahal of Dwarka, they number 399. They are generally the worshippers of the temples in Okhamandal. They are said to derive their name from Gokul, the residence of Krishna, and are probably the descendants of those who followed him from the country of Sursen. ‖

Jámbu or Jambusará Brahmans.

459. The Jámbu or Jambusará Brahmans derive their name from Jambusar. Their number in this Territory is 4,012, of whom 3,921 are from the Baroda Division, where they are found in the Baroda, Choranda, Padra, Sankheda, and Dabhoi Mahals. They are now principally astrologers, mendicants, or cultivators. ¶

Shrigowd Brahmans.

460. The Shrigowd Brahmans are probably the descendants of those who originally came from Northern India and Bengal. Their number in this Territory amounts to 2,425, and they are found in Amreli, Kadi, and Baroda Divisions and in the City. In the Nowsari Division they number only 20. Shrigowd Brahmans are sub-divided into Navá, Juná, Málvi, and Metwál.

* Dr. Wilson's Indian Caste, Vol. II., p. 97.

† Dr. Wilson's Indian Caste, Vol. II., page 97, and Forbes' Rasmala, (New Edition), page 535.

‡ Selections from the Records of the Bombay Government, Province of Kathiáwár, No. XXXVII., page 29.

§ Dr. Wilson's Indian Caste, Vol. II., page 101.

‖ Dr. Wilson's Indian Caste, Vol. II., page 108.

¶ Dr. Wilson's Indian Caste, Vol. II., page 116.

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461. The Audichyas, or as the term signifies the Northern Brahmans, are divided into two principal sub-divisions, viz., Sahasra and Tolakiá. The story goes* that Mulráj, of Anhilwádá, invited several Brahmans from the north, and gave them grants of lands. Those who received them numbered 1,000, and hence they received the name of Sahasra. Those who stood aloof in a body, and refused to receive the grants got the name of Tolakiá. Dr. Wilson, speaking of the Audichyas, remarks,† "Unitedly viewed they are the most numerous class of Brahmans in Guzerath. They are principally found in the north of Guzerath, in Kutch, and on the western coast of the Gulf of Cambay. When they first settled in these parts, large endowments in land were conferred upon them; but they have mostly all been resumed by the native princes, the successors of the donors. They are said to have among them numerous hereditary professors of the four Vedas, particularly of the *Sám* and *Yajur*. Besides performing the common religious services, they act as clerks, astrologers, mendicants, and domestic servants, particularly water-carriers for the higher classes of native families. * * * The Márwádi Shrimáli Brahmans decline to take water at their hands, from a belief that they have come from the north of the Vindhya range." Dr. Wilson then refers to the tradition abovementioned, and in connection with it thus remarks:—"Probably all that can be safely inferred from the notices, is that Mulráj was very liberal in his favours to the Audichya Brahmans. Many Brahmans must have been settled in Sihore long before his day, if we take, as we do, Sihore to have been Sinhapore, the capital of the ancient Sinhás of Guzerath."

The Audichyas.

462. Colonel Tod‡ also refers to the grant of Sihore and its lands to Brahmans by Mulráj.

463. The Audichya Sahasras are again sub-divided into Sihorá and Sidhporá. Those who received grants of lands in the Sihore District were called Sihorás; those who received in the Sidhpore Districts were called Sidhporás.

464. Other sub-divisions of the Audichya Brahmans based upon their being priests of certain castes, or upon their present habitat are given by Dr. Wilson and Kavi Dalpatram. They are Darji-Gor, Mochi-Gor, Gandharp-Gor, Koli-Gor, Kanbi-Gor, &c., and Márwádi Audichya, Kutchi Audichya, and Wagadia-Audichya.

465. The Sidhporá Audichyas are regarded as superior to other Audichyas, hence giving a daughter in marriage to a Sidhporá Audichya is regarded as a question of *Abroo* by other Audichyas. This custom has given rise to polygamy among the Sidhporás, with whom marriage is frequently a source of income. Whenever a Sidhporá Audichya finds himself in straitened circumstances, he tries to marry, and thus obtains one or two thousand rupees to tide over his difficulties. The existence of the custom of a Sidhporá Audichya marrying more wives than one is borne out by the Census figures; for, while in other Mahals of the Kadi Division, the number of Audichya Sahasra females is generally less than that of males, or at least is not greatly in excess over the number of males, the number of Audichya Sahasra females in the Sidhpore Mahal is comparatively larger than the number of males, being 2,908 to 2,697, and in the town of Sidhpore itself, there are 1,993 females as against 1,821 males; or the females exceed the males by 9 per cent.; while in the case of Tolakiás in that very town, the number of males is larger than that of females.

466. Among other Audichya Brahmans, marriages, I am told, take place by *sátás*, or exchanges.

467. The number of Audichya Sahasras in this Territory amounts to 41,859; in fact, they form 38 per cent. of total Guzerathi Brahmans. They are found in large numbers in almost every Division of this Territory, and especially so in the Kadi Division, where they number 29,492. They are found more or less in every Mahal of that Division, but are

Amreli Division...	2,726
Nowsari ,, ...	2,024
Baroda ,, ...	6,839
,, City ...	768
,, Camp ...	10

* Forbes' Rasmala, (New Edition), page 534. Dalpatram's Dnyati Nibandh, pages 30-34.
† Dr. Wilson's Indian Caste, Vol. II., page 93, *et sequa*.
‡ Tod's Travels in Western India, page 267.

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specially numerous in Sidhpore, Kadi, Vijapore, Harij, and Patan in other Divisions their numbers are as given in the margin.

468. The total number of Audichya Tolakiás in this Territory is 5,915, of whom 3,967 are in the Baroda Division, 919 in the Kadi Division, 599 in the City, 532 in the Amreli Division, and 48 in the Nowsari Division

Chovisá Brahmans.

469. The Chovisás are sub-divided into *Nánai* and *Mótai Chovisis*. They number 1,245, and are mostly found in the Baroda Division and the Baroda City. In the Baroda Division they are found almost in every Taluka. In Sinore alone their number is 253. They are supposed to be originally Nándorás. The story goes that a Nándorá Brahman confined a newly-married Nándorá Vániá pair in the temple of *Nandá Ananda Máta* for the sake of exacting from them the customary fee of Rs. 125, that, while so confined in the temple, the bridegroom was bitten by a snake, and died, whereupon the bride became *Sati*, forcibly flung the door open, and began to curse the Nándorá Brahmans, whereupon 24 of them gave up the priesthood of Nándorá Vániás, and avoided the curse. They and their descendants were thenceforth called Chovisás.

Khedáwál Brahmans.

470. The Khedawal Brahmans, who probably derive their name from Kaira, number 3,895 in all, of whom 3,100 are in the Baroda Division, and 356 in the City, the rest being more or less distributed in the other Divisions. They are sub-divided into Báj and Bhitrá.

Khedawá Brahmans.

471. There is another sub-division of the Khedawals, viz., Khedawas, and this sub-division is again sub-divided into Báj and Bhitrá. The Khedawas derive their name from Brahmá's Khed, near Idar. Those who stayed out of Khed were called *Báj* or *Bahya*, and those who dwelt within, were called *Bhitrá*.

Mewádá Brahmans.

472. Next come the Mewada Brahmans, whose name indicates their origin as coming from Mewar. Their total number is 6,719, of whom 4,531 are in the Kadi Division, and 1,504 in the Baroda Division. In the City they number 396. In Amreli they number only 71, and in Nowsari 217. They are sub-divided into Bhat, Travádi, Chorási, and Sárathi.

Módh.

473. The Modh Brahmans who are probably so called from their original place of residence, Modherá,* in the Vadavli Mahal of the Kadi Division, number 11,588 in this Territory; 5,473 of whom are in the Kadi Division, 2,569 in the Baroda Division, 2,399 in the Nowsari Division, 610 in the Amreli Division, and 537 in the Baroda City. They are sub-divided into six sub-divisions, viz., 1, Agyárasná; 2, Trivedi; 3, Chaturvedi, 4, Tándaliá; 5, Dhinojá; and 6, Jethi. These different castes neither eat nor intermarry with one another. The difficulty of obtaining wives is, in this caste, greatly experienced in consequence of the large amount of dowry, and also of the sum to be paid to the bride's father or other relatives.

Anáwalá Brahmans.

474. Then come the Anáwalá Brahmans, whose total number is 10,335, of whom 10,247 are in the Nowsari Division. They are fabled to have been originally Bhills, Kolis, &c., changed into Brahmans. Ráma on his return from Ceylon wished, it is said, to feed some Brahmans, and therefore invited the already recognized class. They, however, refused to attend, whereupon Ráma called certain Kolis and invested them with the Brahmanical thread, thus turning them into Brahmans. These men demanded hot water for bathing, whereupon a *kund* was produced. The hot springs at Unai, in the Nowsari Division, are thus referred to, and the Brahmans who were thus produced were called Anáwala. Another and a more probable interpretation may be put upon the term, viz., that Anáwal is a corruption of *Anavila*, which, in Sanskrit, means clean, and is generally applied to water. Anávila properly means unsullied, and might have been applied to the men from their character or from their living on the banks of pure water. They are also called Bhátelás, from their

* Supposed to be the capital of Mayuradhwaj.

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raising of rice. Sometimes they are called Mastánás,* a name applied to cultivating Brahmans in many parts of India.

Shrimáli Brahmans.

475. The Shrimalis† are said to have derived their name from Shrimal or Bhinnamál, in Jhálor. In this Territory they number 1,771; of whom 1,275 are in the Kadi Division, 250 in the Baroda Division, 127 in the Amreli Division, 107 in the Baroda City, and only 12 in the Nowsari Division.

476. Among the Shrimalis a serpent named Kankol *Nága* is worshipped at the time of marriage or at every anniversary. A picture of the *Nága* is drawn and it is worshipped. This custom owes its origin to a story, that once upon a time the *Naga* was useful in saving many bridal pairs of the Shrimalis from a *Rákshasi* named Sárikâ.

477. The Shrimalis are often called *ashtamangalás*. The bridegroom has among them to go round the marriage *homa*, or sacrificial fire, eight times with his bride, while the other Brahmans go round four or seven times. The word 'Ashtamangalá' is used rather as a nickname indicatory of shrewdness or cleverness, and means that it is not easy to dupe the Shrimalis.

478. The celebrated Sanskrit poet Mágha, the author of the epic poem of Shishupálvadh, or Mágha, was a Shrimali Brahman. Kavi Dulpatram himself is a Shrimali Brahman.

Unewál Brahmans.

479. The Unewál Brahmans number 1,534, of whom 830 are in the Baroda Division, 569 in the Amreli Division, 105 in the Kadi Division, 11 in the City and 19 in the Nowsari Division.

Borsadá Brahmans.

480. The Borsada Brahmans come from Borsad in the Kaira District. They number 500, of whom 499 are from the Baroda Division and 1 from the City. Borsad, according to Dr. Wilson,‡ who quotes the Rev. J. V. S. Taylor of Borsad, was a settlement named after Varahsiddha (Samvat 712).

Válam Brahmans.

481. The Válams, or Válmiks as they are called, number 920, and are mostly found in the Baroda Division. They are generally the priests of the Patidar class.

Bhárgava Brahmans.

482. The Bhárgava Brahmans derive their name from *Bhrigu Kshetra*, which is the old name for Broach. The appearance of the Bhárgava Brahmans lends support to the tradition that they were originally Kokanastha Brahmans. It is said that they came from the Ratnagherry District, and settled in and near Broach. They are generally like the Nágars in intelligence, and are mostly engaged in Government service.

Vadádará Brahmans.

483. The Vadádarás receive their name from Valád or Vadád, near Ahmedabad. Their total number in this Territory is 267, 169 of whom are in the Baroda Division.§

Girnárá Brahmans.

484. The Girnárás come from Girinagar, the ancient name for Junágarh, from its proximity to the Girnár. Their total number is 99, of whom 92 are in the Amreli Division. ‖

Sompurá Brahmans.

485. The Sompurás receive their name from the celebrated temple of Somnáth. The Sompurá Brahmans are mentioned in an inscription of Shridhar Raj on a pillar at Somnáth. The inscription bears date equivalent to A. D. 1215. Their number in this Territory is only 97, of whom 28 are from the Amreli Division and 35 from the Baroda Division.

Sajodará Brahmans.

486. The Sajodarás come from Sajode near Broach. They number only 50 in this Territory, and 45 of these are in the Nowsari Division. ¶

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* Dr. Wilson's Indian Caste, Vol. II., page 109.
† Forbes' Rasmala, (New Edition), page 535.
‡ Dr. Wilson's Indian Caste, Vol. II., page 118.
§ Dr. Wilson's Indian Caste, Vol II., page 100.
‖ Dr. Wilson's Indian Caste, Vol. II., page 101.
¶ Dr. Wilson's Indian Caste, Vol. II., page 103.

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Váyadá Brahmans.

487. The number of Váyadá Brahmans is only 44, of whom 37 are in the Kadi Division. They are said to be originally from Beyt, and are the priests of the Váyadá Vanias.*

Disavál Brahmans.

488. The Disáváls or Deshváls number 120. Dr. Wilson is of opinion that they receive their name from *Desh* a country, and have some pretensions to be *par excellence* the Brahmans of the country. But I doubt if Guzerath was ever known merely by the term *Desh*, which is exclusively applied to the Deccan, and I also doubt if the Brahmans of Guzerath would have adopted the name without its distinguishing prefix "Gurjar." Perhaps like the Disáwál Vanias they derive their name from Deesa.†

Ráyakwáls.

489. The origin of the Rayakwáls is not ascertained. There is, however, a tradition which is commonly current among them that they are the descendants of some pupils of a *Rishi* who was visited by the goddess of wealth. The goddess not receiving a fit welcome from the *Rishi*, turned away, but was followed by the *Rishi's* pupils crying out "रै: रै, " or " where are you, oh *Rai?*" Possibly the pupils of a *Rishi* naturally expected to be above wealth, were so nicknamed from their desire to follow wealth. There are 385 Rayakwál Brahmans in this Territory, of whom 82 are in the Kadi Division, 216 in the Baroda Division, 52 in the City, and 30 in the Nowsari Division. ‡

Gomtiváls.

490. The Gomtiwáls probably derive their name from Gomati, the name of a river. Some say that they derive their name from Goutam, the celebrated *Rishi*. But this does not appear probable, the affix "*wál*" generally denoting the place of residence. There are 133 Gomtiwál Brahmans in this Territory, of whom 122 are in the Kadi Division. §

Kandoliás.

491. The Kandolias receive their name from Kandole, which Dr. Wilson places in the Mahi Kanta Agency, but which appears to be in Kathiawar. Its present name is Thán, at some distance from Lakhtar, which is generally associated with Than. 18,000 Brahmans from Sourashtra and 36,000 Vanias were, it is said, taken to settle there. There are in this Territory, 423 Kandolia Brahmans, of whom 354 are from the Amreli Division, and this fact also points to the position of Kandole to be in Kathiawár. ‖

Nápals.

492. The Nápals derive their name from Nápa near Broach. There are in all 112 Nápal Brahmans in this Territory, of whom 111 are in the Baroda Division and 1 in the City.

Dadhichyas.

493. The Dadhichyas, who are only 62 in number in this Territory and all in the Baroda Division, probably derive their name from a *Rishi* of that name.

Ráyathadás.

494. The Ráyathadás or Ráyathalás (probably a corruption of Rajasthala or Rayasthala) number 138, all of whom are in the Kadi Division.

Other Guzerathi Brahmans.

495. The other Guzerathi Brahmans found in this Territory are numerically too few to demand any notice.

115 occupations followed by Brahmans.

496. The Brahman pre-eminently belongs to the sacerdotal or religious order. His occupation was once confined to religious devotion and spiritual teaching and writing religious works, but now the range of his occupation is greatly widened. His energies are no longer confined to religion and religious subjects. We now have not only Brahman devotees and Brahman priests, but we also have Brahman traders, Brahman agriculturists, Brahman servants, both domestic and public, Brahman labourers, and Brahman camel drivers. No less than 115 out of the three hundred and odd occupations found in this Territory are followed by Brahmans along with the members of the other castes.

* Dr. Wilson's Indian Caste, Vol. II., page 104.
† Dr. Wilson's Indian Caste, Vol. II., page 104.
‡ Dr. Wilson's Indian Caste, Vol. II., page 104.
§ Dr. Wilson's Indian Caste, Vol. II., page 105.
‖ Dr. Wilson's Indian Caste, Vol. II., page 107.

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497 Of the Guzerathi Brahman males, who number 56,756, 37,297, or 65·71 per cent., are occupied, and 19,459, or 34·29 per cent., follow no occupations. Of the 37,297, 12,502, or nearly one-third, follow religious professions, and 15,103, or a little more than a third, are agriculturists; 2,072 are Government servants, 2,088 are engaged in mercantile transactions, 892 follow independent professions, and 825 are engaged in domestic service, 734 belong to the industrial class, and 3,038 are members of the non-productive class. Of the 12,502 engaged in religious professions, 11,732 are devotees, *Bhikshuks*, &c., 548 officiate in temples and 222 are ministers of religion. Of the agriculturists 11,392 hold lands direct from Government and cultivate the same themselves, 318 are sub-occupants or co-sharers, 2,445 are labourers in the fields, 143 hold their fields direct from Government but do not cultivate them. The rest are engaged in other occupations combined with agriculture, and their numbers are small. Of the 2,072 Government servants, 1,090 are karkoons, 132 are officers, and 394 are ministerial servants. Of the 2,088 engaged in commerce, 1,196 are commercial clerks, agents, &c., 514 are money-lenders, 119 bankers, and 179 general dealers and shopkeepers, and 22 Railway servants. The 892 following independent professions include 5 persons connected with law, mainly Vakils, 271 connected with medicine, chiefly native *Vaids*, 505 schoolmasters and 44 athletes. The number of Brahmans following professions of the domestic class is made up of 379 cooks, 304 water bearers, and 139 have not been further described than as indoor servants. Of those following professions of the industrial class, 92 deal in cloth, 305 in food articles, and the rest are so small in number that they need not be detailed. The non-productive class includes 2,709 beggars, and 155 living on immoveable property.

Occupations of Guzerathi Brahman males.

498. The Guzerathi Brahman females rarely engage in any but household work; still their number greatly exceeds that of occupied females among the Deccani and other Brahmans. Out of a total number of 52,556, only 5,743 have been returned as occupied. Of these 6 belong to the professional class, 5 of whom are probably ministerial servants in the service of the Government; 1,142 follow religious professions, the majority following *Bhikshuki*. They are probably widows, following the occupations of their deceased husbands. 9 follow independent professions, of whom 4 are *Vaids* or drug-sellers, 3 schoolmistresses and 2 music players. The number following domestic professions is 252, of these 206 are indoor servants, 27 cooks and 24 water-carriers. Trade forms the occupation of 56 females. Of these 35 are money-lenders and 14 general dealers and shopkeepers. Agriculture is followed by 2,397 females, of whom 1,638 are farm labourers, 493 hold lands direct from Government and cultivate the same, 21 have leased them out to others, 29 are co-sharers, and 162 make leaf plates and sell them. Out of the total number of 1,000 females following industrial professions, 839 are workers in cotton, of whom 763 spin cotton, 45 sell twists and 28 are cotton carders. Embroidery forms the occupation of 136 women, and 16 are engaged in preparing and selling articles of food. 221 women have been returned as labourers, 281 get a living by grinding corn, and 363 live by begging.

Occupations of Guzerathi Brahman females.

499. We now pass to the other Brahmans.

Deccani Brahmans.

500. The Deccani, or more properly the southern Brahmans, number 15,362.

Their sub-divisions.

501. They are sub-divided into—

1 Konkanastha.
2 Karádá.
3 Deshastha.
4 Yajurvedi.
5 Kánnava.
6 Karnátaki.
7 Dravid.
8 Telang.
9 Devarukhá.

Maháráshtras.

502. Of the above, the Kokanasthas, Karádás, Deshasthas, Yajurvedis, Kannavas and Devarukhás belong to the sub-division of the Maháráshtrás mentioned above as being among the Panch

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Drávids. The other three, viz., Karnatakis, Dravids and Telangs form the other three sub-divisions.

Sárswata Brahmans.

503. The Sárswata or Gowd Brahmans, or Shenvis as they are often called, may be classed along with the above, though they properly belong to the Panch Gowd class.

Southern Brahmans not original inhabitants of Guzerath.

504. The southern Brahmans are not the original inhabitants of Guzerath. Many of them are mere sojourners in this land, having come here for service or livelihood; others are the descendants of those who came and settled here in former times.

Majority of the Deccanis found in Baroda.

505. More than two-thirds of these are found in the Baroda City, where the institution of the *Khichadi** affords some of them an inducement to stay. There are several Deccani Darakdárs in the city—men whose ancestors filled offices of trust and emoluments in former times,—and they and their followers and subordinates constitute a large percentage of the Deccani Brahmans. Then there is the subordinate official element, and there are the officers themselves, several of whom are Deccani Brahmans. All these taken together number nearly ten thousand souls.

The Deccani Brahmans in the Divisions.

506. The Deccani Brahmans number—

10,743	in the	Baroda City
1,600	„	Baroda Division
1,229	„	Nowsári „
1,109	„	Kadi „
648	„	Amreli „
4	„	Baroda Cantonment.

Kokanastha Brahmans.

507. Of these the Konkanasthas number 3,781, of whom 2,506 are in the City, 482 in the Baroda Division, 365 in the Nowsari Division, 271 in the Kadi Division and 153 in the Amreli Division. The Konkanastha Brahmans derive their name from the Konkan. They are among the Mahárashtra Brahmans what the Nágars are among the Guzerathi Brahmans. The celebrated family of the Peishwas belonged to this caste. The Jahagirdars of the Southern Maratha Country belong to this caste. They are also called Chittapávans or Chitpávans. The story about their being created from the Chitá or human ashes, is but a myth, and generally receives no credence. They are also supposed by some to have migrated from the north-west of India or from Egypt, and this supposition is mainly based upon their colour. "They are," says Dr. Wilson, "greatly distinguished for their talents and administrative capacity."†

Karádá Brahmans.

508. The number of Karádá Brahmans is 1,004, of whom, 757 are in the City, 125 in the Baroda Division, 78 in the Nowsari Division, 25 in the Kadi Division and 19 in the Amreli Division. The Karádás also mostly come from the Konkan. Just as about the Kokanasthas, so about the Karádás, there is a story equally absurd about their origin, viz., that they were made by Parshurám from camels' bones. The Karádás were until recently, generally supposed to be human sacrificers, and even now there are people, especially some Telang Brahmans, who have scruples to take their meals at the house of a Karádá. Whether the charge laid against the Karádás was founded on any truth, cannot at this day, be said with any degree of certainty, but the belief being general points to the possibility of the existence of the practice in former times. That the practice, if it ever actually existed at any time, has certainly now died out, and now nothing but a mere allegation, often put forth in joke, exists, can hardly be denied. The impression moreover being general, any slight accident, if it happens in the house of a Karádá, is attributed to the custom, and is regarded as a deliberate murder; whereas the same sort of accident happening in the house of any other Brahman is regarded as but an unforeseen casualty.‡ This shows that the impression is general, and it must

* Distribution of rice and pulse mixed together.

† Dr. Wilson's Indian Caste, Vol. II., page 19.

‡ An instance which occurred at Khed in the Poona District some years ago was by many regarded as a deliberate human sacrifice.

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still take some years to eradicate it. About the intelligence of the Karádás, Dr. Wilson observes: "What is generally said about the intelligence of the Konkanasthas is applicable to the Karádás, with whom they are generally on friendly terms."*

Deshastha Brahmans.

509. The largest number of Deccani Brahmans goes under the heading of Deshasthas, who number 8,251 in this Territory; of these 5,628 are in the Baroda City, 795 in the Baroda Division, 707 in the Kadi Division, 703 in the Nowsari Division, and 418 in the Amreli Division. The Deshasthas are the inhabitants of *Desha*, or Deccan proper. They are more numerous than the Kokanasthas or Karádás not only in this Territory but also elsewhere. What Dr. Wilson says about the Deshawal Brahmans as being *par excellence* the Brahmans of the country, or the Desh, more properly applies to them. Although many examples of bright genius are not wanting among them, a great portion of their community is generally regarded as being third in the scale of intelligence.

Yajurvedis.

510. The Yajurvedis number 1,263, of whom 1,120 are in the City, 60 in the Nowsari Division, 48 in the Baroda Division, and 35 in the Amreli Division. The division of Yajurvedis and Deshasthas is not a scientific one; as in the one case the distinction is based upon residence and in the other, upon the Veda followed. A Yajurvedi often styles himself a Deshastha in contradistinction to Konkanastha, and it is not improbable that in the number of Deshasthas given above, several Yajurvedis were included. As a rule, however, the Deshasthas proper are the followers of Rigveda, though some of them are Apastambas. The Karádás are invariably Rigvedis, and the Kokanasthas are either Rigvedis or Apastambas.

Other Deccani Brahmans very few.

511. The other sub-divisions of Southern Brahmans need not be noticed, as they are not sufficiently numerous in this territory.

Occupations of Deccani Brahmans.

512. Among the Deccani Brahman males 5,465 or 64·30 per cent. are occupied; of whom 2,667, or nearly one-half, are Government servants. Of these again 2,114, or nearly $\frac{4}{5}$ths, are clerks, karkoons, 37 are officers in civil employ, 220 are ministerial servants, 100 belong to the Police rank and file, and 184 go under the heading 'unspecified,' 12 being returned as military soldiers. Of the 1,472 engaged in the learned professions, 1,241 belong to religious professions; devotees, *Bhikshuks*, &c., contributing the largest number, viz., 1,069 souls, 75 officiate in temples, and 96 are priests. The number of persons practising in law comes to 69, who are mostly vakils, and of those in medicine to 62, of whom 21 are physicians and surgeons, and 41 native doctors; the schoolmasters number 55, athletes 17, actors 9, singers 10, painters 5 and engineers 6. The number of Brahmans returned under Class II., or Domestic Class, is 135, of whom 130 are cooks and 5 indoor servants. 236 have been returned as mercantile men, 212 of whom are commercial clerks, 8 bankers, 14 money lenders and exchangers, and 2 general dealers; 13 are Railway servants and 1 messenger. Those returned as following agriculture number 127, of whom 101 hold lands directly from the Government and 7 are co-sharers and 12 labour in the fields. Of those returned under the Industrial Class almost all seem to be sellers and not makers. Of these 13 are turban folders, and 9 deal in eatables, the rest are so small in number that they deserve no mention in details. The number of Brahmans (Deccani) forming the Non-productive Class amounts to 777, of whom 568 live by begging, 33 are general labourers, 33 are pensioners, and 125 derive income from immovable property and annuities.

513. Of the Deccani Brahman females, who, generally owing to the custom of the caste, hardly follow any occupation but household work, only 330 or 4·81 per cent. have returned themselves as occupied. Of these again 92 maintain themselves by begging, and 89 live upon *Bhikshuki*. The number of purely occupied females is thus reduced to 144. Of the 144 occupied, 83 are engaged in performing personal offices for man, 61 work as cooks and 22 as indoor servants; 19

* Dr. Wilson's Indian Caste, Vol. II., page 24.

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are labourers, 3 live on immovable property, 9 on annuities and 10 on pensions; 4 are agriculturists; 9 follow industrial occupations, 7 of them being embroiderers; 2 are midwives, and 1 is a schoolmistress.

Degraded Brahmans.

514. The degraded Brahmans were in the list separated from other Guzerathi and Deccani Brahmans. But this division also is not a logical one, as most of the castes shown under this head are also Guzerathi. Guzerathi or Deccani Brahmans may properly be regarded as a genus of which Guzerathi pure and Guzerathi degraded Brahmans or pure Deccani and degraded Deccani Brahmans may be regarded as the species. The Káratiá, Vyás, Shravan, Tapodhan, &c. are all as much Guzerathi Brahmans as the other pure Guzerathi Brahmans, their profession making their status lower than that of the rest.

515. The number of degraded Brahmans amounts to 10,287, of whom 272 are Deccanis and the rest Guzerathis.

Tapodhans.

516. The Tapodhans, who are generally the worshippers in temples, and who, therefore, are among the Guzerathis, what the Guravs are among the Deccanis, number 5,187, of whom 4,049 are in the Kadi Division, and the rest are distributed among the other Divisions. The fact of their being the worshippers of *Shiva* and thus the receivers of the offerings placed before the god, makes their status lower than that of other Brahmans. Among the village Tapodhans, remarriage is, I learn, allowed.

Káratiás.

517. The Káratias or Brahmans who assist in funeral obsequies of other than Brahman castes, number 2,247. In the Amreli Division they number 2,061. In Guzerath the family priests officiate at the funeral ceremonies of Brahmans, and they are not thereby regarded as degraded. Among the Deccanis, however, the family priests do not so officiate—the *Kriyá* or the obsequies being invariably conducted by certain Brahmans who do the work as their profession, and who are, therefore, regarded as a little degraded.

Rájgors.

518. The Rajgors were generally the priests of the chiefs and princes in Kathiawár, and are said to have overcome the paternal scruples of the Jadeja Rajputs in the matter of infanticide by undertaking to take upon themselves the sin arising from the crime.

Vyásadás.

519. The Vyas Brahmans, or as they are called by the other Guzerathi Brahmans Vyasadas, are regarded as lower in status because the custom of remarriage obtains among them. Being of the degraded class, they eat with the other castes, and the only vestige of their once belonging to the sacerdotal class is their sacred thread.

Guravs.

520. The Guravs, who are emigrants from the Deccan, number 254 (138 M. and 116 F.); of these 197 (103 M. and 94 F.) are in the Baroda City. In the Deccan, and especially in the Konkan, the Guravs generally are worshippers in temples. The most probable origin of the word Gurava as was once told me by an intelligent Shastree is, that when Buddhism prevailed, the ministers in temples were called "gurus," or preceptors, गुरव: being the honorific plural of the term. After Brahmanism triumphed over Buddhism, the old worshippers in temples naturally lost the esteem and respect they once commanded, but as their successors retained their old occupation of worship, they retained their name गुरव:. They were naturally regarded as being lower in status than the Brahmans, and in course of time the Guravs became reconciled to their new position. The Guravs in this territory are not worshippers in temples. Their main occupation is that of playing music. In the *Kirtans* of *Haridás* or *Bávás*, the man who plays on the "*Mridung*" is generally a Gurav. The musicians who are engaged on marriage and other occasions are generally Guravs. Another occupation greatly followed by the Guravs is that of preparing leaf-plates or *Patrávals* used for placing food on at the time of meals.

Occupations of the degraded Brahmans.

521. Among the degraded Brahmans 3,571 or 67·50 per cent. of the male sex and 1,075 or 21·51 of the female sex work for livelihood. Public service is the occupation of 167 males, the majority being in the lower grade service. Religious professions form the

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occupation of 708 males and 113 females, *Bhikshuks* and persons officiating in temples contributing largely. 8 members of the caste are connected with law, 66 with music, singing, &c., and 7 with education. The number engaged in domestic service is 15 males and 30 females, they being chiefly indoor servants. 83 males and 2 females are engaged in commercial pursuits, and 4 with the carriage of goods, passengers, &c.; among those engaged in commercial pursuits there are 24 males who are money-lenders, and 45 males who are commercial clerks. Those returned in Class IV. (agriculture) numbering 2,129 males and 611 females, include mainly 1,644 males and 131 females as *Khátedárs*, and 265 males and 458 females as farm day labourers. To the Industrial Class belong 185 males and 169 females, those deserving mention being masons (92 M. and 1 F.), cotton spinners (144 F.), cotton goods sellers (28 M. and 1 F.), grain, pulse and flour dealers (21 M. and 2 F.). To the Sixth Class belong 206 males and 150 females. Of these 167 males and 40 females are beggars, 13 males and 94 females are labourers, 1 male and 16 females are corn grinders, and 12 males live on immovable property.

Northern Brahmans.

522. The Northern Brahmans number 3,087, of whom the Kanojias constitute the largest portion.

Kanojiá Brahmans.

523. The Kanojias are subdivided into Pánde, Chobe, Missar, Tevári, Shukal, Doobe and Sarvariá. Menial, ministerial or military service is their general profession. In this territory they number 2,175, of whom 849 are in the City, the regiments furnishing a large quota. 318 are in the Baroda Division, 315 in the Kadi Division, 524 in the Amreli Division, and 162 in the Nowsari Division.

Occupations of Northern Brahmans.

524. Among the Northern Brahmans 283, or 12·14 of the men and 617 or 84·15 of the women follow no occupation. One-half of the number of persons engaged in various pursuits are Government employés, among whom 446 are inferior and menial servants, 461 are military soldiers, 143 police peons, and the rest distributed in small numbers among other occupations connected with Government service. A little less than $\frac{1}{6}$ of the persons following occupations, or 358 males, are connected with religious professions, 9 are public performers, 5 schoolmasters, and 6 practise in medicine. Of the 45 professing domestic service 35 are indoor servants. In commerce 54 are commercial clerks, 5 money lenders, 4 general dealers and shopkeepers. There are 12 men engaged on Railways. 83 follow agriculture, among whom 63 are occupants, 13 farm labourers and 3 co-sharers. Among those returned in the Industrial Class, 6 are watchmakers, 44 deal in articles of food, inclusive of 30 confectioners, and 15 are stone cutters. Of the Non-productive, 204 are beggars and 10 labourers, 4 getting their livelihood on annuities, &c. Among the females 53 take part in religious professions, 9 are farm labourers, 12 spin cotton, 11 deal in eatables, 15 are general labourers, 5 grind corn and 27 beg alms.

Márwádi Brahmans.

525. The Marwadi Brahmans number 468 in all, of whom 153 are Shrimalis, and 229 Pushkarnas; 86 go under the heading of Others. Out of 285 Marwadi Brahman males, 205 earn their livelihood by following various occupations, and among the females, 59 out of 183 are occupied. Of the males 5 are Government employés, 31 are religious priests, *Bhikshuks*, and officiating in temples; 88 males and 25 females are agriculturists, 7 males and 2 females deal in grain, pulse, &c., and 4 males in wood; 25 males and 15 females are general labourers, and 36 males and 6 females are beggars.

Total number of Brahmans.

526. Thus the total number of Brahmans is 138,506, of whom 57,675 are in the Kadi Division, 33,247 in the Baroda Division, 17,020 in the Baroda City, 17,321 in the Nowsari Division, 13,108 in the Amreli Division, and 135 in the Camp. In other words, 41·64 per cent. are in the Kadi Division, 24 in the Baroda Division, 12·51 in the Nowsari Division, 12·29 in the Baroda City, 9·46 in the Amreli Division, and ·1 in the Baroda Cantonment.

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Brahma Kshatris.

527. The Brahma Kshatris number 1,214, and except in the Nowsari Division and in the Camp they are pretty equally distributed. They number 354 in the City, 361 in the Baroda Division, 256 in the Kadi Division, and 219 in the Amreli Division.

Occupations of Brahma Kshatris.

528. Of the 603 persons (503 M. and 100 F.) who follow occupations, 128 males belong to the professional class, 5 males and 1 female to the domestic class, 25 males and 4 females to the commercial class, 27 males and 11 females to the agricultural class, 283 males and 74 females to the industrial class, and 35 males and 10 females to the indefinite class. Of the 128 returned in the professional class, 105 or a little more than four-fifths are in the Government employ, the rest being distributed in small numbers in the 3rd order, viz., persons engaged in the learned professions, arts, &c. The five persons in the domestic service are in-door servants and servants in stables. Of those engaged in commerce 14 males follow the calling of the caste, viz., writing, 6 are Railway employés, and 5 males and 4 females deal in money. Of the 38 agriculturists 15 (14 M. and 1 F.) are Government landholders, and the rest are farm day-labourers. The 357 persons in the Industrial class include 15 (13 M. and 2 F.) persons engaged with mixed materials; 296 (226 M. and 70 F.) work in textile fabrics and dress, of whom 165 (119 M. and 46 F.) are calico printers, and 97 (83 M. and 14 F.) are dyers; 21 (19 M. and 2 F.) work and deal in foods and drinks, 19 males in vegetable substances, and 6 in minerals. Of the 45 falling under the indefinite class 36 (29 M. and 7 F.) are labourers, 2 grind corn, and 7 live on immovable property, annuities, and pensions.

Parbhus.

529. The Parbhus number 2,163. They are sub-divided into Pátáne and Káyastha, the latter being greatly numerous in this Territory. They are found in all the divisions. In the City, however, their number is the greatest, being 995. Some of the Darakdárs are Parbhus by caste. They are the descendants or relatives of those who were once in power in Baroda. In the Kadi Division their number is 459, in the Nowsari Division 286, in the Amreli Division 238, and in the Baroda Division 183. In the Cantonment there is but one family.

530. In intelligence and colour they are like the Nágar and Kokanastha Brahmans, and their influence in the early period of the British rule was so great as to give rise to the use of the word "Parvoe" or "Parbhu," as a synonym for *Ujali*, or intelligent class. At present, also, they exercise a large influence on society, though not to the same extent as before. Their main occupation is Government service.

Their occupations.

531. Out of the 683 occupied Parbhu males, 557 are Government employés, and 14 follow independent professions, leaving 112 to take to other callings. The 557 Government servants comprise 402 clerks, karkoons, &c., 36 officers, and the rest are ministerial servants. 10 Parbhus perform personal offices for man, 8 of whom are in-door servants, and 2 are cooks. 28 are commercial clerks, and 5 are bankers. Only 19 Parbhus are agriculturists. To the 6th or the Non-productive class belong 53 members of this caste, of whom 33 live on immovable property and annuities, 4 on pensions, 3 are contractors, and 8 are labourers; the rest not being further described. Like the Deccani Brahmans the Parbhu females, owing to the custom of the caste, do not work at all for livelihood. Out of 1,022 Parbhu females, only 21 have been returned as engaged, of whom 7 earn their livelihood by pensions and annuities.

Káyasths and Vidurs.

532. The Kayasths or Kayats, who are Guzerathis, number 190, and the Vidurs number 40, 32 of whom are in the Baroda City.

Occupations of Kayasths.

533. The Kayats belong to the writing castes. Of the 190 Kayasths, 87 (81 M. and 6 F.) earn bread by following 22 occupations; the rest 103 (25 M. and 78 F.) being dependent upon others. Government service forms the occupation of 39 persons, 1 is a *Vaidyá*, and 1 a schoolmaster. Domestic service is followed by 1 female, and commerce by 5 males,

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of whom 3 are commercial clerks and 2 bankers. 3 were returned as Railway employés. Agriculture is followed by 7, of whom 5 are occupants, and the rest are farm labourers. 8 persons (7 M. and 1 F.) were returned under the industrial class. 21 fall under the Non-productive class, of whom 15 males live on immovable property, 4 (2 M. and 2 F.) are labourers, and 2 females are shopkeepers.

Total of Class I.

534. Thus the total of persons who form Class I. or the *Pándharpeshe*, or in Guzerath the *Ujali* class, is 142,113, of whom 58,394 are in the Kadi Division, 33,847 in the Baroda Division, 18,465 in the Baroda City, 17,669 in the Nowsari Division, 13,601 in the Amreli Division, and 137 in the Baroda Camp.

535. The following table gives the number of males and females, with their percentages in each Division :—

Division.	Persons.	Males.	Females.	Percentages.		
				Persons.	Males.	Females.
Amreli	13,601	7,308	6,293	9·57	9·73	9·39
Kadi	58,394	29,628	28,766	41·09	39·44	42·94
Nowsari	17,669	9,604	8,065	12·43	12·79	12·04
Baroda	33,847	18,099	15,748	23·82	24·09	23·51
Do. City	18,465	10,376	8,089	12·99	13·81	12·07
Do. Cantonment	137	106	31	·10	·14	·05
Total	1,42,113	75,121	66,992	100	100	100

Class II.

Sub-divisions of Class II.

536. This class contains the following castes :—

Káthis.	Kshatri Hindustani.
Vádhels.	Maráthás.
Rajputs of all clans.	Sikhs.

Total number.

537. The total number in this class amounts to 104,747, or 5·65 per cent. of total Hindus. Of these 55,506 are males, and 49,241 are females. Thus the males are 5·72 per cent. of total Hindu males and the females are 5·58 per cent. of total Hindu females. The following table gives the numbers and percentages of each of the castes forming the class :—

Name of Caste.	Persons.	Males.	Females.	Percentages.		
				Persons.	Males.	Females.
Kathi	3,325	1,728	1,597	3·17	3·11	3·24
Vadhel	21	12	9	·02	·02	·02
Rajput	79,853	42,351	37,502	76·23	76·30	76·16
Kshatri (Hindustani)	2,116	1,362	754	2·02	2·45	1·53
Maratha	19,413	10,034	9,379	18·53	18·08	19·05
Sikh	19	19	.....	·03	·04	.....
Total	1,04,747	55,506	49,241	100	100	100

Proportion of each caste.

538. Taking the total population of this class to represent 100, we have the following figures for each caste :—

Kathis	3·17	Kshatri (Hindustani)	2·02
Vadhels	·02	Marathas	18·53
Rajputs	76·23	Sikhs	·03

Rajputs.

539. Thus the Rajputs form the greatest bulk of this class. Before this country fell under the sway of the Mahomedans, it was governed by the Rajputs. Their descendants are now scat-

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tered over the whole province of Guzerath and Kathiawar. So much has been written about the Rajputs and their clans, their peculiar customs and their warlike propensities that it is not now necessary to go over the same ground in this report.

540. The distribution of the Rajputs in each Division is as shown below. More than half of the total Rajput population is in the Kadi Division. Next to it comes the Baroda Division. Next comes the Amreli Division, and then the City. In the Camp their number is only 77.

Divisionwar distribution.

Division.	Both Sexes.	Males.	Females.
Amreli	6,703	3,537	3,166
Kadi	44,387	23,588	20,799
Nowsari	5,367	2,815	2,552
Baroda	21,395	11,333	10,062
Do. City	1,924	1,031	893
Do. Cantonment	77	47	30

541. It does not appear that the practice of infanticide now obtains among the Rajputs in this Territory. For, if we divide them into the three age-periods of below 6, between 6 and 14, and 15 and over, we have:—

Practice of infanticide appears to have ceased.

Under 6	Males	5,911	7·40
	Females	5,670	7·10
6—14	Males	9,543	11·95
	Females	8,062	10·10
15 and over	Males	26,897	33·68
	Females	23,770	29·77

542. The corresponding percentage among the Hindus in general in these three age-periods is:—

Under 6	Males	8·24
	Females	8·13
6—14	Males	12·02
	Females	10·31
15 and over	Males	32·09
	Females	29·21

543. Thus in the first age-period the proportion of males to females among the Hindus is 8·24 males to 8·13 females, in other words, for every 824 males below 6, there are 813 females. Whereas among the Rajputs the proportion is 7·40 to 7·10, or for 824 Rajput males there are 790 Rajput females. Hindu males and females below 6 are 50·34 to 49·66, whereas Rajput males and females in the same period are 51·34 to 48·96. But there are other castes among the Hindus, which show a smaller proportion of females to males below 6 than the Rajputs. Among the Vadnagara Brahmans, for instance, the proportion is 51·29 males to 48·71 females; among the Lád Vánjás the corresponding proportion is 52·43 males to 47·57 females; among the Chodharás also, the proportion is 52·64 males under 6 to 47·36 females of that age. Then, again, in Greece the proportion is 51·67 males under 6 to 48·33 females of that age. These proportions show that the proportion of boys to girls among the Rajputs is not so low as to excite any suspicion.

544. The different clans into which the Rajputs are sub-divided, were not tabulated separately. This plan was followed to avoid unnecessary details. The information, however interesting, is not now of so much practical utility as to necessitate tabulation per each clan.

Clans of Rajputs not separately tabulated.

545. The Rajputs in this *Ráj* follow one hundred professions. Of the total Rajput population, 27,850 males and 6,236 females were returned as occupied as shown in the margin,

Occupations of Rajputs.

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Of those returned in the professional class, 1,427 males and 13 females are Government employés, chiefly village headmen, menial servants, police peons, military sepoys, &c., and the rest 20 males and 2 females are engaged in the learned professions. Of those engaged in the domestic class, 175 males and 135 females are indoor servants, 57 males and 40 females are water-carriers, and 47 males and 2 females serve in stables, the remaining 3 males being cooks. Of those returned in the 3rd class, 246 males and 14 females come under Order 6 (persons engaged in mercantile transactions), and 145 males and 1 female, under Order 7 (persons engaged in transport and storage); of the 246 males and 14 females, 189 are commercial clerks, 45 males and 5 females are general dealers, and a few are bankers, money-lenders, and exchangers; of those coming under Order 7, 62 are Railway menial employés, 57 (56 M. and 1 F.) are drivers of public vehicles, 6 keep animals for hire, 18 are carriers on rivers and sea, and 3 are messengers. Agriculture forms the ordinary occupation of the Rajputs, 28,856, or 36·14, per cent. of the caste being returned as agriculturists. More than three-fourths of this number are holders of land direct from the Government, 478 males and 37 females are co-sharers, 4,678 males and 3,713 females are field labourers, 235 males and 44 females get living by tending cattle, 6 are engaged in horticulture, and 287 follow other occupations combined with agriculture. In the Industrial class, 101 males and 12 females are engaged in occupations falling under Order 10 (persons engaged with mixed materials), and 45 males and 279 females, in those falling under Order 11 (persons working in textile fabrics and dress), 226 males and 102 females, in those falling under Order 12 (persons working and dealing in drinks and foods), 25 males and 9 females fall under Order 14 (persons working and dealing in vegetable substances), and 62 males and 6 females, under Order 16 (persons working in mineral substances). Of those in Order 10, 29 males and 11 females are sword-makers and polishers, 46 males and 1 female are masons, 12 males are carpenters, and a few are gin-fitters, tile-turners, &c. Of the 45 males and 279 females in Order 11, there are 16 males and 230 females returned as cotton spinners, 16 males and 6 females, as weavers, and 4 males and 37 females, as stick sellers. The rest are too few in number to be noticed. The 12th Order includes 50 males and 14 females grain dealers, 41 males and 2 females provision dealers, 3 males and 14 females ghee sellers, and 1 male and 14 females vegetable sellers. The rest deserve no mention in details. The 25 males and 2 females of the 14th Order include 16 males and 6 females dealing in grass and forage, and 9 males and 3 females firewood sellers. Of those coming under Order 15, 17 are stone-cutters, 26 males and 2 females are lime-makers, 11 males and 1 female are grind-stone polishers. There are 884 males and 600 females returned as general labourers, 126 females earn bread by grinding corn, 245 males and 33 females live on the proceeds of immovable property, 8 males and 1 female live on annuities, and 11 males and 2 females on pensions. Of the rest, 121 males and 45 females are beggars, 3 are factory labourers, 4 males and 3 females, contractors, and 2 go under the denomination "Others."

Class		Males.	Females.
I.	Professional	1,447	15
II.	Domestic	282	177
III.	Commercial	391	15
IV.	Agricultural	24,094	4,762
V.	Industrial	358	359
VI.	Indefinite	1,278	908
	Total	27,850	6,236

546. The Kathees, a strong and robust race peculiar to Kathiawar, properly belong to the feudal class. Their predatory and warlike propensities are well known. *Bahárwatism*, or outlawry, is not in Kathiawar yet a thing of the past, and among the classes that go into outlawry the Kathees are prominent. According to Mr. Kinloch Forbes they are the descendants of those who were banished from Sindh by the Soomrea king, and who took shelter in the dominions of a Raja of the Walo race, who then ruled at Dhank, near Dhoraji, in Soreth.*

Kathees.

* Forbes' Rasmala, page 228.

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547. With reference to the Kathees, Dr. Wilson remarks:—"The *Kathees*,—from whom, in consequence of the terror which they inspired in the predatory Marathas when they first visited the Province, the whole peninsula has in late times been denominated,—are undoubtedly of Scythian origin, as indicated both by their name and physiognomy. They entered the country from the banks of the Indus, but at what time cannot be definitely ascertained." In a footnote the learned Doctor adds, "The Kathee horse is exactly the type of what we see on the Indo-Scythic coins. The Kathees are mentioned in connection with the force of Silah-ed-Din, who seized Tatta in 1520."* Their habitat.

548. The Indo-Scythic origin of the Kathees is also referred to by Colonel Tod, both in his Travels in Western India and in his Annals of Rajasthan. At page 154 of the former work the Colonel remarks, "All these dates and events," (referring to the era of the foundation of Unhilwar, A.D. 746, and the change of several dynasties in other parts of India), "correspond with the first appearance of Islam, bringing in its train myriads of Indo-Scythic tribes, whose only objects of worship were the sun, their horse, and the sword, and who were ready to adopt any faith or sect; and authorize us to conclude it was at this time that the Kathees crossed the Runn, in their passage from Mooltan, and established themselves in the region of the Sauras, where their influence became so predominant that the name of Kathiawar superseded the ancient appellation of Sourashtra." In his Annals of Rajasthan, the Colonel at page 101 of Vol. I. says, "Of all its (Sourashtra) inhabitants the Kathee retains most originality: his religion, his manners, and his looks, all are decidedly Scythic." He occupied, in the time of Alexander, that nook of the Punjab near the confluent five streams. It was against these Alexander marched in person, when he nearly lost his life, and where he left such a signal memorial of his vengeance. The Kathee can be traced from these scenes to his present haunts. In the earlier portion of the annals of Jesalmere mention is made of their conflicts with the Kathee; and their own traditions fix their settlement in the peninsula from the south-eastern part of the valley of the Indus, about the 8th century.

"In the 12th century the Kathees were conspicuous in the wars with Prithwi Rāj, there being several leaders of the tribe attached to his army, as well as to that of his rival, the monarch of Kanoj. Though on this occasion they acted in some degree of subservience to the monarch of Unhilwara, it would seem that this was more voluntary than forced.

"The Kathee still adores the sun, scorns the peaceful arts, and is much less contented with the tranquil subsistence of industry than the precarious earnings of his former predatory pursuits. The Kathee was never happy but on horseback, collecting his *black mail*, lance in hand, from friend and foe."

549. Colonel Tod† thus gives his impression about the Kathees:—"This morning I was gratified for the first time by the sight of a genuine Kathee, proceeding to the economy of his wheat fields, which were most industriously irrigated, and, like himself, a fine specimen of purely natural production. His manly form, open countenance, and independent gait, formed a striking contrast to the care-worn peasantry we had left behind, and those throughout Gangetic India. His look denoted that the field was his own, and that courtesy would be more efficacious than force in obtaining the tithe of its produce. Everything was substantial; the bullocks large and well fed; the ploughmen, all Kathees, in their peculiar garb, gave us a courteous salutation, and frank replies to whatever questions were put to them, and stood erect, as if they felt themselves of some importance in the scale of humanity.

"The Kathee, though embued with all the chivalrous pride of the Rajput, unlike him, 'venerates the plough,' yet even in putting his hand to this implement, it is with an air of conscious dignity, and he is equally ready to enact the part of Cincinnatus and grasp his lance, which, ere he commences his day's work,

* Suppression of Infanticide in Western India, p. 55; *vide* also Colonel LeGrand Jacob's Report on Kathiawar, p. 20.

† Tod's Travels in Western India, p. 306.

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he plants firmly in the furrow, as if to say '*gare qui touche,*' the field or its owner. To him the transition from eternal strife to monotonous tranquillity cannot but suggest conflicting reflections, and knowing them to be surrounded by ancient foemen and despotic masters, I should be sorry to see a wider disunion between their military and industrious habits: but while ever ready to resist aggression, I would have them learn to appreciate the blessings of peace, and so long as their rights are respected, we may hope that their lawless habits may be controlled without the destruction of that ennobling spirit, which has secured their mental independence from the days of Alexander."

550. The Kathee of the present day has not much deteriorated from the Kathee of Colonel Tod's time (1839); though he now thinks less about his lance and more about his plough, yet in spirit the Kathee is nearly all the same as before.

551. In the course of my inspection tour through the Amreli Division, I often came across Kathees, whose appearance answered to the description given above. I may particularly mention the instance of a Kathee whom I met at Dhari. He had just returned from *Bahárwatism*, and surrendered himself to the Police Nayab Subha of the Division. Though culprit in the eye of the law, and though he was virtually in the custody of the Police, his general demeanour and appearance excited my admiration and curiosity. He was calm and self-possessed, thoroughly alive to the position he was in, and yet having once trusted the Police, he seemed quite free from any apprehension or misgiving. His nature seemed frank, and he was always courteous in his replies. He described to me the hardships he had undergone during the period of his *Bahárwatism*, which period he generally spent in the *Gir*. He was by constitution strong and robust; though a little emaciated in consequence of the hardships attendant upon the life of *Bahárwatism*, from which he had just returned. In short, he was a fine specimen of manhood, or, to use Colonel Tod's words, "A fine specimen of purely natural production." Like the Rajputs, the Kathees are beginning to betake themselves to peaceful habits and to agriculture, though the spark of their old valour has not yet completely been extinguished. This change is, I learn, greatly due to the influence of the Swami Narayen sect. The Kathees in this Territory number in all 3,325, of whom 3,321 are in the Amreli Division, and the remaining 4 in the City. In the Amreli Division, also, it is not in every Mahal that they are found. But the Dhari and Amreli Mahals are their homes. In the Dhari Mahal they number 1,731, and in Amreli 1,427. In Dámnagar they number 154. There was one Kathee in Kodinar Mahal, and 8 in the Manekwara Camp. The forest tracts of Dhari and the celebrated tract known by the name of "*Gir*," offered a good shelter to them, and hence their settlement in the Dhari Mahal. They enjoy Giras lands, disputes regarding which frequently furnish a plea for going into *Bahárwatism*.

552. The Kathees are divided into two subdivisions, namely, the Ewartias or foreigners, and Gurdheras or Wala Kathees.

553. Among the Kathees one-third of the males and 8·57 per cent. of the females are returned as employed. Of those employed 143 (138 M. and 5 F.) belong to the order of Government service; 702 (567 M. and 135 F.) to that of Agriculture, of whom 466 (430 M. and 36 F.) are holders of Government lands, and 175 (82 M. and 93 F.) are farm day-labourers. Those returned under the domestic class number 64 (60 M. and 4 F.) who are all indoor servants. The number of Kathees engaged in the industrial orders is very small, viz., 2 males and 5 females; 93 Kathees (61 M. and 32 F.) earn their livelihood by general labour, and 447 (403 M. and 44 F.) live on immovable property, who, in other words, are leading an idle life.

Their occupations.

554. The Vadhels are also peculiar to the Amreli Division. They were originally Rathods from Marwar. Umedsing Rathod came from Marwar and slew the Choras, and took possession of Beyt, whence the tribe is called Vadhel or Badhel, from "Badha," or properly "Vadha," massacre.

Vádhels.

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555. The Vadhels though they originally* belonged to Okhamandel, are now found in the Dhari and Amreli Mahals.

556. Agriculture is followed by 6 members of the caste (4 M. and 2 F.) One is a Shikari, and 8 (4 M. and 4 F.) are general labourers, the remaining 6 (3 M. and 3 F.) follow no ocupation.

Their occupations.

557. The Hindustani Kshatris number in all 2,116, of whom 738 are in the Baroda City, 523 are in the Kadi Division, 349 in the Amreli Division, 328 in the Baroda Division, 128 in the Nowsari Division, and 50 in the Camp.

Hindustani Kshatris.

558. No inferences can be drawn from the fact of the number of females in this caste being very small as compared with that of the males, since they are not the permanent inhabitants of this Province, and many of the males are here merely for the sake of service or livelihood.

559. Among the Hindustani Kshatris 1,070 men and 189 women are returned as following occupations. The professional class engages 697 males and 5 females, *i.e.* nearly one-third of the occupied males, of whom 689 males and 5 females are Government employés, the inferior and menial service and soldiers contributing 612 persons. The learned professions, arts, &c., engage 8 men. In the domestic class there are 38 souls (28 M. and 10 F.), of whom 23 males and 6 females are indoor servants, and a few serve in stables and carry water. Commercial pursuits are resorted to by 59 Kshatris (49 M. and 10 F.), of whom 38 (31 M. and 7 F.) are engaged in mercantile transactions, and 21 (18 M. and 3 F.) are engaged in transport and storage. Agriculture is followed by 109 (94 M. and 15 F.), of whom 67 (58 M. and 9 F.) are *Khátedárs*, 3 *Petá Khatedárs*, 38 (32 M. and 6 F.) are field labourers, and one male is a cattle grazier. The remaining 4 tend cattle and birds of the Shikarkhana. The industrial class forms the occupation of 264 (159 M. and 105 F.) persons. Of these 184 (88 M. and 96 F.) work in mixed materials, 73 work or deal in food and drink, and a few in vegetable and mineral substances. Of the workers in mixed materials 8 (5 M. and 3 F.) work in silk, 33 (3 M. and 30 F.) in cotton, 123 (64 M. and 59 F.) in mixed materials, and 20 (16 M. and 4 F.) in dress, all being dyers. Of the 73 working in food and drink 39 (31 M. and 8 F.) are workers in vegetable food, and 34 (33 M. and 1 F.) in drinks and stimulants. The numbers under the remaining orders are very small, and need no mention. The number of Kshatris returned under the 6th Class amounts to 92 (49 M. and 43 F.) souls, of whom 56 (19 M. and 37 F.) go under Order 16; 10 (8 M. and 2 F.), under Order 17, and 16 (12 M. and 4 F.), under Order 18.

Their occupations.

560. The Marathas are an important caste in this Territory. His Highness the Maharaja belongs to this caste. There are several *Sirdárs* and *Mánkaries* who belong to this caste. Out of the total 19,413 Marathas in this Territory, 13,025 are in the City, 1,896 in the Amreli Division, 1,754 in the Nowsari Division, 1,180 in the Baroda Division, 934 in the Kadi Division, and 624 in the Camp.

Maráthás.

561. The Marathas claim to have originally been Rajputs, and are akin to them in their martial spirit. As a well-to-do *Pátidár* will disdain to call himself a Kanbi, so a Deccani Kunbi in pretty good circumstances will generally disdain to call himself a Kunbi, but must name himself a Maratha. So long as he cultivates land and conducts the agricultural operation himself, he is content to call himself a Kunbi, but when he rises above that level he styles himself a Maratha. There are, however, several families who bear surnames of historical celebrity, and who are, though reduced to poverty, regarded by all as genuine Marathas. Among the genuine Maratha families also, five families are regarded as very pure, and they are known by the term *Panch-kuli*.

562. Among the Marathas, 7,257 out of 10,034 males, were returned as occupied, of whom Government service forms the occupation of 4,626, of whom, again, 4,463 are ministerial servants, 90

Their occupations.

* Tod's Travels in Western India, p. 427.

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are clerks, karkoons, &c., and 67 are officers, civil, police, and military. There are 83 Maratha females returned as Government servants; they are all in menial employ, and are probably the *Poris* or maids in the Sirkar service. 39 Maratha males and 12 females were returned as practising in medicine, of whom 21 males are native drug sellers, 13 are physicians and surgeons, 4 are medical assistants, and one is a vaccinator; the 12 females are nurses and midwives. Domestic service employs 801 persons, viz., 623 males and 178 females, of whom 470 males and 141 females are in-door servants, 102 males and 3 females serve in stables, 35 males and 10 females carry water, and 16 males and 24 females are cooks. 374 Marathas (370 M. and 4 F.) are engaged in commerce, 240 males of whom are *gumástás* or agents in commercial transactions. A few are Railway employés, 62 are engaged in the carriage of men. goods, &c., on sea and rivers, and a few are engaged as drivers of public vehicles. The Marathas being mainly immigrants in this part of the country, but few are found following agriculture. Their number in this class amounts to 480 males and 82 females; the majority of whom (366 M. and 22 F.) hold Government lands, and 69 males and 53 females are labourers in the fields. A few are engaged about animals. The artisan class engages 244 male and 171 female members of this caste, but there are no prominent occupations worth noting followed by them. 812 members of the caste (345 M. and 467 F.) were returned as earning their bread by general labour and 502 females by grinding corn (not domestic). Of those falling in the Non-productive class, 12 males and 3 females live on immovable property, 295 males and 54 females, on annuities, and 45 males and 55 females, on pensions.

Sikhs and their occupation.

563. The Sikhs are rather Hindu dissenters than Hindus, and in the Bombay list they have been classed separately. Their number in this Territory is, however, very small, and they could be either shown under the head of "Others," or classed with the Hindus. In the enumeration schedules they were shown as Hindus, and hence they were so tabulated, and there is not, I think, much harm in classing them with Hindus, for, though dissenters from Brahmanism, and though they have foresworn caste, they are Hindus by race, and their religion is tinctured with Hinduism. Their numbers are very few in this part of India. In British Guzerath their number is 3, and in this Territory they are 19. Originally they were but a religious sect, but under their preceptor Guru Govind, they acquired a new character, and from mere religious disciples, they became "an armed confederacy, a military republic." * The 19 Sikhs in this Territory are thus distributed:—Amreli Division 4, Baroda City 1, and Baroda Camp 14, all males. Government service forms the occupation of all these 19 persons. They are all servants in the military employ.

Class III.

Sub-divisions of Class III.

564. This class contains the commercial and trading castes. The main sub-divisions of this class are:—

Vániás.	Bhátiás.	Lawánás.
Tambolis.	Komtis.	Moodeliers.

Number of persons in Class III.

565. The total number of persons in this class is 57,027. These are distributed in the following way:—

Name of Sub-division.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Vániás	46,077	23,687	22,390	80·80	80·69	80·92
Báhtiás	1,513	737	776	2·65	2·51	2·80
Lawánás	8,832	4,626	4,206	15·49	15·76	15·20
Tambolis	601	304	297	1·06	1·04	1·07
Komtis	3	1	2	.....	.....	·01
Moodeliers	1	.....	.....	.....	.....	.....
Total	57,027	29,356	27,671	100	100	100

* Bombay Census Report (1872), Part II., p. 84.

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Divisions of Vániás.

566. The Vanias are again sub-divided, as in the case of Brahmans, into Guzerathi, Deccani, Lingáyat, and Northern.

567. The Guzerathi Vanias number 45,969.

Sub-divisions of Guzerathi Vániás.

568. As among the Guzerathi Brahmans, so among the Vanias, there are said to be 84 castes. In fact, there are as many castes of Vanias as there are of Brahmans. Several Vania castes have derived their names from their *gors* or priests. The Nágar Vanias have Nágar Brahmans for their priests. The Modh Vanias have Modh Brahmans for their priests, and so on. In this Territory, however, Vanias of 28 castes only are found, and some go under the heading of unspecified. Some derive their names from the original places of their residence. Several castes of Vanias are also sub-divided into Dasá and Visá. Thus there are the Dasá Láds and Visá Láds, the Dasá Shrimális and Visá Shrimális. The Visás are considered higher than the Dasás, the family of the former being considered twenty *Vasás* or parts high, and of the latter ten *Vasás*, or parts high.

Status of Vániás in the society.

569. According to the fourfold sub-division of castes, the Vanias occupy the third rank. In modern times, however, they are classed above the Rajputs. They are included under what is termed the *Ujali Prajá* or *Pandharpeshe lok*, and in Guzerath the Vanias are classed next to the Brahmans. The desire to be classed higher impels them to trace their descent to the Kshatriyás, and the Bárots of Vanias will often tell them that they are so descended. The reason why the Vanias are now classed above the Rajputs, is by some attributed to their abstinence from animal food, and also to the connection of several Rajput families with Mahomedans. Whatever the reason, the Vanias are, as a fact, now classed above the Rajputs, and "Brahman Vania," is now a general term, synonymous with the population of a village.*

Meshri and Shrávak Vániás.

570. The Vanias are divided into Meshri and Shrávak. The Shrávaks are Jains, and have, therefore, not been classed among the Hindus. The number of Vanias abovementioned, and which is now being noticed, refers to Hindu or Meshri Vanias only.

Castes containing more than one thousand Hindu Vániás.

571. The following table shows the numbers forming such of the different castes of Hindu Vanias as contain more than one thousand souls :—

Name of Caste.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Nágar	4,686	2,327	2,359	10·19	9·85	10·56
Khadáyatá	3,421	1,848	1,573	7·44	7·82	7·04
Zárolá	2,649	1,313	1,336	5·76	5·56	5·98
Shrimáli	4,422	2,311	2,111	9·62	9·78	9·44
Porwál	1,462	745	717	3·18	3·16	3·21
Modh	3,697	1,918	1,779	8·04	8·12	7·96
Lád	10,306	5,356	4,950	22·42	22·67	22·15
Deccáwál	9,556	4,781	4,775	20·79	20·23	21·37
Kapol	2,072	1,081	991	4·51	4·58	4·44
Other castes containing less than 1,000 souls	3,698	1,945	1,753	8·05	82·3	7·85
Total	45,969	23,625	22,344	100	100	100

Lád Vániás.

572. The most numerous are the Lád Vanias, who number 10,306, or 22·42 per cent. of the total Vania population. Of these 3,023 are in the Baroda City, 5,181 in the Baroda Division, 1,773 in the Nowsari Division, 214 in the Kadi Division, 108 in the Amreli Division and 7 in the Baroda Camp. It will be seen, therefore, that in the Baroda Division, and in the Baroda City their numbers are the largest. In the Baroda Division, they

* Rásmála.

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are mostly found in the Dabhoi and Sankheda Mahals, where their numbers are 2,611 and 1,500 respectively.

Deesáwál Vániás.

573. Next to them in point of numbers are the Deesáwál Vanias, who number 9,556. Of these 6,543 are in the Kadi Division, 2,510 are in the Baroda Division, and 474 in the Baroda City. In the Nowsari Division, and in the Amreli Division, their numbers are very small, being 25 and 4 respectively. The bulk of the Deesáwál Vanias is thus in the Kadi Division, where they are found in large numbers in the Kalol, Kadi, Patan, and Sidhpore Mahals. The name Deesáwál shows that their original place of residence was the country about Deesá. As said above, many castes of Vanias derive their names from their original place of residence.

Nágar Vániás.

574. The Nágar Vanias come next, who number 4,686, being distributed in the following manner, viz., Kadi Division 4,110, Baroda Division 242, Baroda City 269, Nowsari Division 58, Amreli Division 5, and Baroda Camp 2. These, also, are thus numerous in the Kadi Division, which appears to be their home. The Mahals of the Kadi Division in which they are found in considerable numbers are Vadnagar, Visnagar, and Vijapore. In Vadnagar they number 846, in Visnagar 1,263, and in Vijapore 1,107. In the other Mahals of the Division they are found but in small numbers.

Shrimáli Vániás.

575. The Shrimáli Vanias are like the Shrimáli Brahmans, settlers from Marwar. They are sub-divided into Visá and Dasá. The Visá Shrimalis are invariably Jains, or Shrávaks. The Dasás are either Shrávaks or Vaishnavs, and the number in the table represents the Vaishnava Shrimali Vanias. They number 4,422, and are pretty equally distributed in the Kadi and Baroda Divisions, and in the City. Their numbers are comparatively small in the Nowsari and Amreli Divisions. In the Kadi Division they number 1,286, in the Baroda Division their number is 1,280, and in the City, 1,276. In Amreli they number 411, and in Nowsari, 150. In the Baroda Camp they number 19. In the Kadi Division except Vijapore, where they number 471, they are pretty equally distributed over the Mahals. In the Baroda Division, the Mahals of Baroda, Petlad, and Choranda show them in pretty large numbers. In the other Mahals they are but thinly scattered.

Modh Vániás.

576. The Modh Vanias, who probably derive their name from their Brahman priests or *gors*, are sub-divided into Mándaliá, Adáljá, and Goghwá. Their total number in this Territory is 3,697, of whom 1,192 are in the Baroda Division, 1,170 in the Amreli Division, 648 in the Baroda City, 463 in the Kadi Division, 208 in the Nowsari Division, and 16 in the Baroda Camp. In the Baroda Division, Petlad Mahal furnishes the largest number, there being 867 Modh Vanias in that Mahal. In the other Mahals their numbers are but few. In the Amreli Division, Kodinar furnishes 683, and Dhari and Amreli furnish 197 and 193 respectively.

Khadáyatá Vániás.

577. The Khadáyatá Vanias number 3,421, of whom 2,345 are in the Baroda Division, 725 in the Kadi Division, 196 in the Nowsari Division, 125 in the City, and 15 in the Amreli Division as well as in the Camp. The Khadáyata Vanias are numerous in the Jarode Máhal of the Baroda Division, where their number is 1,542. Out of the remaining 803, 186 are found in the Padra Mahal, and 377 in the Choranda Mahal, and the rest are distributed in small numbers over the other Mahals.

Zárolá Vániás.

578. The Zárola Vániás number 2,649, of whom 1,596 are in the Baroda Division, 869 in the Kadi Division, and 184 in the Baroda City. They are found in large numbers in the Dabhoi and Sankheda Mahals. In Dabhoi, their number is 989, and in Sankheda 567. In the other Mahals they are but thinly scattered. In the Kadi Division, they are found in the Kalol and Patan Mahals, and in the others they are but few.

Kapol Vániás.

579. The Kapol Vániás number 2,072, of whom 1,929 are in the Amreli Division, 128 in the Nowsari Division, 3 in the Kadi Division, 11 in the Baroda City, and 1 in the Baroda Division.

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In the Amreli Mahal alone they number 1,563, and in Dhari 222. In the other Mahals their numbers are but few.

Porwál Vániás.

580. The Porwál Vániás who derive their name from being originally the residents of the eastern portion of Shrimál or Bhinmál, number 1,462, distributed in the Divisions in the following manner, viz., 693 in the Kadi Division, 395 in the Baroda Division, 349 in the City, 23 in the Nowsari Division, and 2 in the Amreli Division.

Váyadá Vániás.

581. Of the other Vanias, the Váyadás come up nearly to 1,000, their total number being 956, of whom 458 are in the Baroda City, and 445 in the Kadi Division. In the Baroda Division they number only 52. and in the Camp there is but one Váyadá Vániá.

Divisional distribution of Vániás.

582. Thus the total number of Guzerathi Vániás is 45,969. Their distribution in each Division is as given in the following table:—

Name of Division.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Amreli	4,066	2,160	1,906	8·85	9·14	8·53
Kadi	16,320	8,212	8,108	35·50	34·76	36·29
Nowsari	2,886	1,541	1,345	6·28	6·52	6·02
Baroda	15,608	8,083	7,525	33·95	34·21	33·68
,, City	7,014	3,583	3,431	15·26	15·17	15·35
,, Camp	75	46	29	·16	·20	·13
Total	45,969	23,625	22,344	100	100	100

Thus about 1-3rd of the total Vania population is found in the Baroda Division. In the Kadi Division it is more than 1-3rd, in the Baroda City it is a little less than 1-6th, in the Amreli Division it is nearly 1-11th, and in the Nowsari Division it is 1-16th.

583. In the City the Hindu Vanias are between 1-13th and 1-14th of the total population.

Lingáyat Vániás.

584. The Lingáyats are but few in this part of the country. Their total number in this Territory is 50, of whom 35 are in the City, 5 in the Camp, and 7 in the Amreli Division, and the remaining three are equally distributed in the three remaining Divisions. They are Shivites by faith, and carry about the "*Ling*," or phallus, wherever they go.

Northern Vániás.

585. The Northern Vániás are also but few in number, their total number being 58 for the whole Territory, 38 of whom are in the City, 14 in the Camp, 5 in the Amreli Division, and 1 in the Kadi Division.

Occupations of Vániás.

586. Of the total number of Vániás in this Territory, there are 16,487 persons, (14,875 M. and 1,712 F.) occupied, and the rest, viz., 29,490 persons (8,812 M. and 20,678 F.), unoccupied. There are 4,532 male and 80 female Vániás dealing in grain, pulse and flour, 1,787 males are working as commercial clerks, 881 males and 3 females are cotton goods sellers, 655 males and 4 females grocers, 578 males and 3 females bankers, 563 males and 14 females, provision dealers and bazaar suppliers, and 1,096 males and 29 females are money-lenders. In fact the Vániás represent above 1-3rd of the occupations recorded in the Census. We have 23 Vániá contractors, 1,051 males and 1 female servants in the Government employ, 4 Vániás are stationery sellers, 14 Vániás are copper and brass smiths, 600 males and 60 females are cultivators. In this country the Vániá is said to possess the greatest genius or fitness for trade. The Vániá, it is said, is capable of making money out of dust.

Bhátiás.

587. The Bhátiás number 1,513 in this Territory; 609 of them are in the Kadi Division, 516 in the Amreli Division, 304 in the Baroda City, 60 in the Baroda Division, and 24 in the Now-

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sari Division. Colonel Tod* is of opinion that the Bhatias are Kshatrias changed into Vaishyas, or rather to use his words, "Bhatia is also one of the equestrian order converted into the commercial, and the exchange has been to his advantage. His habits are like those of the Arorah (shrewd, industrious, and intelligent)."

Bhátiás of Guzerath and Kathiawar differ from those of Kutch.

588. The Bhatias of Guzerath and Kathiawar have, however, I am told, nothing in common with the Bhatias of Kutch and Bombay, who are well known for their commercial enterprise.

Occupations of Bhátiás.

589. In the scale of professions, Bhatias rank in many respects with the Vanias. Of the Bhatias, 460 males and 94 females are occupied, leaving the rest without occupations. Tobacco selling forms the occupation of 80 males and 6 females; 42 males and 5 females are engaged in the sale of grain, pulse, and flour, 45 males deal in cotton goods, 28 males and 2 females are general dealers and shopkeepers, 21 males and 9 females are occupants and tenants of land and cultivators, and the rest are engaged in small numbers in other occupations.

Lawánás.

590. The Lawánás, or more properly Lobánás,† "a mercantile tribe, of Bhati Rajput origin, very common in the valley of the Indus," are greatly found in the Amreli Division where they number 6,153, the total number for the Territory being 8,832. The remaining 2,000 and odd are distributed over the other Divisions. The Baroda Division shows their number at 1,609 souls. There are 752 Lawánás in the Kadi Division, 172 in the City, 120 in the Nowsari Division, and 26 in the Camp.

591. The Lawánás of Guzerath and Kathiawar are the same as the Lohánás mentioned by Colonel Tod in his Annals of Rajasthan,‡ as being formerly Rajputs, but now fallen into the third class, because of their betaking themselves to commerce. "They are," says the Colonel, "scribes and shopkeepers, and object to no occupation that will bring a subsistence." The Lawánás of Guzerath and Kathiawar, however, do not use animal food, as they are Vaishnavas, while with regard to the Lawánás of Rajputana the Colonel remarks that, "as to food, to use the expressive idiom of this region, where hunger spurns at law, 'excepting their cats and their cows, they will eat anything.'" The Lawánás of Kutch use, I am told, animal food. The Lawánás of Guzerath and Kathiawar do not, therefore, regard those of Kutch and Rajputana as belonging to their caste. There is, however, every reason to suppose that originally they all belonged to one caste.

592. Colonel LeGrand Jacob in his report upon the general condition of the Province of Kathiawar in 1842, speaks of the Lawánás as a mixed Rajput race.

Occupations of Lawánás.

593. In the rural population, generally, the Lawánás serve the purpose of the Vanias. The former will be found to follow the same occupations in the country, as the latter in the cities and towns of Guzerath. Of the 2,928 occupied Lawaná males we have 890 grain, pulse, and flour sellers, 437 occupants and tenants of land and cultivators, 394 general dealers, 179 labourers, 147 field labourers, 161 vegetable sellers, 158 provision dealers and bazaar suppliers, 73 grocers, 51 cotton goods sellers and 55 tobacco sellers. The rest are distributed severally in different occupations, leaving 1,698 as unoccupied. The Lawáná females do not assist their husbands, or work independently in earning a livelihood. Out of 3,776 females of this caste there are only 430 occupied, and the rest are without any occupation.

594. Thus the total number of persons forming Class III. is 57,027, and it is distributed in the Districts in the following manner:—

* Tod's Annals of Rajasthan, Vol. II., page 292.

† Tod's Travels in Western India, page 359.

‡ Tod's Annals of Rajasthan, Vol. II., page 292.

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Name of Division.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Amreli	10,747	5,635	5,112	18·85	19·19	18·47
Kadi	17,726	8,950	8,776	31·08	30·49	31·72
Nowsari	3,058	1,618	1,440	5·36	5·51	5·20
Baroda	17,291	8,944	8,347	30·32	30·47	30·17
Do. City	8,084	4,139	3,945	14·18	14·10	14·26
Do. Camp	121	70	51	·21	·24	·18
Total.....	57,027	29,356	27,671	100	100	100

Class IV.

Class IV. includes agricultural and pastoral castes.

595. This class includes people of the agricultural and pastoral classes—those who, by their castes, are according to the generally recognized traditions of society delegated to agricultural and pastoral occupations. It is not to be understood that the members of these castes alone are now connected with agriculture or the breeding of cattle, or that no other castes follow the same occupations, for, as has been already seen, several other castes even from the *Ujali Prajá* follow the occupation of agriculture. By agricultural castes is, therefore, meant those who are born in the castes the greatest numbers of which follow agriculture, and who according to traditions are, as it were, born for agriculture.

Castes in Class IV.

596. This class contains 20 castes, of whom 4 are rather the sub-divisions of one caste. Of the twenty castes, 13 properly belong to Guzerath, and the rest belong to the other Provinces of India.

597. Again, 9 of them are connected with agriculture, 4 with horticulture, and the rest with pastoral occupations. Those connected with agriculture are Guzerathi, Deccani, Hindustani and Marwadi Kanbis, Sathawárás, and Sagariás, or Sagars.

Guzerathi Kanbis.

598. The Guzerathi Kanbis consider themselves as belonging to the Vaishya sub-division, and cite a passage* from the *Bhagwat Gita*, in support of their claims.

How descended.

599. Mr. Forbes in his Rasmala says,† "Vaishyas are still employed principally in agriculture and commerce. The most usual cultivators in Guzerath are the Kunbis, who are divided into the three great branches of Lewa, Kudwa, and Anjana. They assert themselves to be of Kshatriya descent, and many of them even use the surnames of Rajput clans." But the Kanbis or the Lewá *Pátidárs* whom I questioned on this subject claim to be Vaishyas rather than Kshatriyas. There is, indeed, a story current among them to the effect that they have descended from the sons of Ráma, which would mean a desire to indicate a Kshatriya, and therefore Rajput origin. But if further inquiry is made, it is generally found that they (the Kanbis) call themselves Vaishyas rather than Kshatriyas. The Rajput origin and Rajput connections are true in the case of the Anjanás only.

Their sub-divisions.

600. The Guzerathi Kanbis are sub-divided into Lewá, Kaidwá, Ánjaná, and Udá. How these sub-divisions first came into existence does not clearly appear, for, the explanation given me by some *Pátidárs* themselves is rather too fanciful to be given here.

* कृषि गोरक्ष्य वाणिज्यं वैश्य कर्म स्वभावजं ॥.

(Agriculture, tending of cattle, and trading are the natural duties of Vaishyas).—*Bhagvat Gita*, Ch. XVIII., *Slok* 44.

† Page 537, New Edition.

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Lewá and Kaidwá Kanbis.

601. The most feasible explanation of the origin of the terms Lewá and Kaidwá is that given by Dr. Wilson. He thinks that Lewá is a corruption of Rewá, which is another name for the Narbudá; so that the Kanbis residing on or about the banks of the river Rewá, were the Lewá Kanbis.* This explanation receives confirmation from the fact that in Berar there is a sub-division of Kanbis called Reve Kanbis, of whom Mr. Kitts says that "they arrived in Berar from Guzerath in the 11th century, 'forced to leave Guzerath by the encroachments of Rajput tribes, driven south before the early Mahomedan invaders of North India.'"† With regard to the Kaidwa Kanbis, Dr. Wilson says, "The Kaidwa Kanbis derive their designation from the town and district of Kadi, north of Ahmedabad." ‡

602. The Lewa Kanbis consider themselves higher than the Kaidwas. The Kaidwas regard *Umiá Máta* as their tutelary goddess; and their peculiar custom in regard to marriages is given in the Chapter on Civil Condition. §

Ánjaná Kanbis.

603. The Anjana Kanbis are not as numerous as the Lewas and Kaidwas. Their total number is 30,402, of whom 29,155 are in the Kadi Division, 918 in the Nowsari Division, and 301 in the Baroda Division. The Amreli Division, the City, and the Camp show but very small numbers. They are found in considerable numbers in Kheralu, Mehesana, Sidhpoor, Patan, Dehegaum, Vijapoor, Visnagar, and Harij Mahals of the Kadi Division. In the other Mahals their numbers are comparatively small.

Udá Kanbis.

604. The Udas are rather dissenters from Lewas. They are the followers of a *Bhagat* named Udo. They are peculiarly exclusive in their habits, and would not drink from a brass or copper pot touched even by a Brahman. They are generally Kabir Panthis.

605. Their total number in this Territory is 954, of whom 754 are in the Nowsari Division, and the rest are distributed over other Divisions.

Distribution of Kanbis by sub-divisions.

606. The following table shows the numbers in each of these sub-divisions:—

Name of Sub-division.	Persons.	Males.	Females.
Kanbi Lewá	1,85,364	1,02,403	82,961
,, Kaidwá	1,75,264	91,273	83,991
,, Anjaná	30,402	15,701	14,701
,, Udá	954	491	463

Divisionwar distribution of Lewá Kanbis.

607. The Lewa Kanbis, or as they are called the Lewa *Pátidárs*, are the most numerous. They are called *Pátidárs* from their owning or holding the *Páti*, or a piece of land. They are found in large numbers in every Division of this Territory. Their distribution in each Division is given below:—

Division.	Persons.	Males.	Females.
Amreli	22,264	11,502	10,762
Kadi	25,138	13,111	12,027
Nowsari	8,142	4,379	3,763
Baroda	1,26,388	71,521	54,867
,, City	3,425	1,884	1,541
,, Camp	7	6	1

* Suppression of Infanticide in Western India, page 421.
† Report on the Census of Berar, 1881, page 111.
‡ Suppression of Infanticide in Western India, p. 424.
§ *Vide* para. 332, p. 116, *ante*.

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608. Thus they are most numerous in the Baroda Division, the *Charotar*, *Kánam*, and *Váhal* forming their three principal centres. In the Mahals of the Baroda Division they are distributed as under:—

Mahalwar distribution of Lewá Kanbis in Baroda Division.

Mahal.	Persons.	Males.	Females.
Sinore	8,653	4,802	3,851
Petlad	47,221	27,208	20,013
Shiswa	12,980	7,511	5,469
Jarode	5,249	2,992	2,257
Baroda	16,004	8,897	7,107
Padra	13,985	7,872	6,113
Choranda	8,296	4,492	3,804
Sankheda	2,319	1,275	1,044
Dabhoi	11,681	6,472	5,209
Total	1,26,388	71,521	54,867

609. In the Petlad Mahal, therefore, the Lewa *Pátidárs* are most numerous. This Mahal is situated in what is commonly known as the *Charotar*. The *Charotar Pátidárs* consider themselves superior to those in the other two centres. Several wealthy families of *Pátidárs* are found in this Taluka, where, also, the following villages are considered to be their principal seats, viz., Dharmaj, Bhadran, Vaso, Sojitra, Nar, and Pihej. The Lewa *Pátidárs* form 32·03 per cent. of the total population of the Mahal.

610. Just as the Lewa *Pátidárs* are numerous in the Baroda Division, so are the Kaidwas in the Kadi Division. The total number of Kaidwa *Pátidárs* is as given above 1,75,264, of whom 1,60,903 are in the Kadi Division alone, and the rest are distributed over the remaining Divisions. In the Kadi Division their Mahalwar distribution is as given in the following table:—

Kaidwá Kanbis numerous in Kadi Division.

Mahal.	Persons.	Males.	Females.
Kadi	19,450	10,110	9,340
Vadnagar	6,351	2,967	3,384
Attarsumba	2,139	1,134	1,005
Kheralu	6,535	3,364	3,171
Vadavli	20,294	10,611	9,683
Mehesana	15,421	8,190	7,231
Sidhpoor	21,664	11,273	10,391
Patan	6,788	3,488	3,300
Dehegaum	3,366	1,719	1,647
Vijapoor	30,636	16,171	14,465
Visnagar	15,946	8,214	7,732
Harij	7	7	.....
Kalol	12,306	6,394	5,912
Total	1,60,903	83,642	77,261

611. If all the Guzerathi Kanbis of the above four sub-divisions be taken together, their number amounts to 3,91,984 souls, or 21·15 per cent. of the total **Hindu** population. They are thus distributed in the Divisions:—

Total Kanbis and their Divisional distribution.

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Divisions.	Persons.	Males.	Females.	Percentage to total Hindu population.		
Amreli	23,491	12,159	11,332	16·47	18·29	18·68
Kadi	2,15,201	1,11,801	1,03,400	24·09	24·15	23·98
Nowsari	13,868	7,331	6,537	8·45	8·68	8·20
Baroda	1,33,848	75,574	58,274	22·89	24·19	21·40
,, City	5,547	2,985	2,562	6·87	6·98	6·75
,, Camp	29	18	11	·86	·89	·80
Total.....	3,91,984	2,09,868	1,82,116	21·15	21·63	20·62

Thus the total number of the Guzerathi Kanbi population is 21·15 per cent. of the total Hindu population. In the Kadi Division, however, it is 24·09 per cent., or nearly 1/4th of the total Hindu population. In the Baroda Division it is 22·89 per cent.

Occupations of Kanbis.

612. Originally the Kanbis were a part of the agricultural population in society. Now there are two social divisions among the Kanbis of Guzerath. Many of the town Kanbis resemble the Vanias and other trading classes in their habits and occupations. In towns several Kanbis are found engaged in almost all the occupations that are followed by the Vanias. In villages Kanbis invariably resort to cultivation and labour. The Kanbi population, as a rule, is found in large numbers in villages, and therefore the results must naturally give a very large number of Kanbi cultivators or Kanbis engaged in occupations connected with land. Thus at the present time Kanbis do not represent only a portion of the agricultural population, but also a considerable proportion of the commercial class. Of the total Kanbis, 1,40,519 males and 35,511 females are occupied, and 69,349 males and 1,46,605 females are unoccupied. Out of those occupied 1,09,391 males and 5,995 females go under the head of occupants and tenants of land and cultivators. Field and farm day labour forms the means of subsistence of 19,058 males and 25,377 females. General labour is followed as an occupation by 1,548 Kanbi males and 1,299 females. 3,937 males and 171 females are cultivating sub-occupants. 1,093 males and 17 females are occupants and Government servants. 14 males and 1,202 females are cotton spinners, 982 males and 10 females are officers in civil employ, 725 males and 231 females are cattle graziers, 126 males and 527 females are in-door servants, 483 males are commercial clerks, 618 males and 89 females are occupants and tenants of land but not cultivators, 240 males and 3 females are inferior and menial servants, 128 males and 17 females are grain, pulse, and flour dealers, 112 males are clerks, karkoons, &c., 48 males are schoolmasters, 131 males and 8 females are money-lenders, and 34 males are cotton goods sellers. The remainder are distributed among different occupations, such as police and military service, Government service, unspecified, &c.

Deccani Kanbis.

613. The Deccani Kanbis number 291. This is indeed a small number compared with the number of Marathas, but as mentioned above, the desire to be called a Maratha must have actuated many to return themselves as such, and it was hardly indeed in the power of the enumerators to prevent this. The number of Deccani Kanbis is highest in the Baroda City, where they number 183. These are probably the Konkanis, as they are called.

Hindustani Kanbis.

614. The number of Hindustani and Marwadi Kanbis is naturally small, being 188 and 179 respectively.

Sathwáras.

615. Of the remaining agricultural castes, the Sathwaras and the Sagarias may be mentioned. The Sathwaras, who are a little lower than the Kanbis in the social scale, number 5,633, of whom 5,368 are in the Kadi Division, 241 in the Amreli Division, 4 in the Baroda Division, and 20 in the Baroda City.

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Occupations of Sathwáris.

616. The members of this caste follow agricultural occupations in villages, but in towns they generally work as Kachhias; of the 5,633 Sathwaras males and females together, 1,325 males and 371 females are engaged in agricultural occupations, 108 males and 391 females sell vegetables, 155 males and 107 females are general labourers, 85 males and 5 females are masons, 8 males are commercial clerks, and 4 males are stone-cutters.

Sagariás.

617. As the Sathwaras are peculiar to Kadi, so are the Sagarias peculiar to Kattiawar. They are also called Sagars. Their total number is 1,124, of whom 1,108 are in the Amreli Division. Sagaria is not so important a caste in the scale of society as to require any special notice. Generally they are cultivators. There are 338 and 25 Sagaria males and females respectively engaged in agriculture and other similar occupations, such as selling grass and forage, cattle grazing and masonry.

Occupations of Sagariás.

618. In the horticultural class come the Kachhias (Guzerathi and Hindustani), Khamars and Malis.

Khamárs.

619. The Khamars, who seem to be peculiar to the Kadi Division, where they number 619 in the total of 632, are very nearly like the Kachhias. They have their *vádis* or gardens just as the Kachhias have.

Their occupations.

620. Of the total Khamars 304 (208 M. and 96 F.) are occupied, and the rest are unoccupied. The main occupation of this caste is selling vegetables, which occupies 216 persons (147 M. and 69 F.)

Guzerathi Kachhiás.

621. The Guzerathi Kachhias number 9,854, of whom 6,660 are in the Baroda Division, 1,562 in the Baroda City, 1,297 in the Nowsari Division, 296 in the Kadi Division, and only 34 in the Amreli Division. Of the 5,115 males and 4,739 females forming this caste, 3,601 males and 1,389 females are occupied, and 1,514 males and 3,350 females are unoccupied. The main occupation of the Kachhias, viz., vegetable selling, is followed by 1,378 males and 473 females. 1,213 males and 756 females follow agriculture and other cognate occupations, and 492 males and 6 females are masons. With vegetables, the Kachhias generally sell fruit, but there are 13 males and 3 females who were returned as fruit sellers.

Their occupations.

Hindustáni Káchhiás.

622. The number of Hindustani Kachhias is only 3 in this Territory, and they are all in the Baroda City.

Mális.

623. The Malis number 4,619, of whom 2,467 are in the Kadi Division, 1,629 in the Baroda Division, 195 in the Baroda City, 237 in the Nowsari Division, and 69 in the Amreli Division. This caste is generally engaged in horticulture or arboriculture. They also sell flowers.

Their occupations.

There are 4,619 Malis (2,358 M. and 2,261 F.), of whom 1,550 males and 693 females are occupied, and the rest, viz., 808 males and 1,563 females, are unoccupied. Flower-selling is the occupation of 941 persons (530 M. and 411 F.), 691 males and 153 females are engaged in occupations connected with agriculture. The rest are distributed in small numbers in different occupations.

Pastoral castes.

624. The remaining castes in this class belong to the pastoral sub-division. They are Bharwads, Rabaris, Gavlis, Ahirs (Guzerathi and Hindustani), Deccani Dhangars, and Vanjaras.

Bharwáds.

625. The total number of Bharwads is 7,401, of whom 2,808 are in the Amreli Division, 2,498 in the Nowsari Division, 1,141 in the Kadi Division, and 945 in the Baroda Division. In the City of Baroda there were 9 Bharwads on the night of the final Census. As among the Kaidwa Kanbis, so among the Bharwads, marriages, I learn, take place at an interval of twelve years.

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626. Of the total Bharwads, 2,674 males and 949 females are occupied, of whom 2,134 males and 115 females graze cattle, or, in other words, follow the main occupation of their caste, 75 males and 173 females are labourers, 30 males and 132 females sell milk, ghee, &c., 103 males and 6 females are cattle breeders and sellers, 100 males and 12 females are occupants and tenants of land and cultivators, 95 males and 315 females are engaged in field and farm day labour, and 3 males and 71 females are cowdung-cake sellers. In the villages of Guzerath cowdung-cakes are more freely used as fuel than wood, and generally the Bharwad and Rabari women are engaged in supplying cowdung cake fuel to the people. 15 males and 8 females are wood dealers, 1 male sells cotton goods, 2 males and 27 females sell grass and forage, 1 female is a pensioner, 1 male is a money-lender, 2 males are sword-makers and polishers, 1 male is a military sepoy, 4 males are officers in civil employ, exclusive of police, 7 males and 5 females live on immovable property, 7 males spin cotton, &c.

Their occupations.

627. The Rabaris are a very numerous class, numbering 54,505 in the whole Territory. They are found in large numbers in the Kadi Division, where their number is 44,318. In the Baroda Division they number 6,420, and in the Amreli Division 3,162. In the Nowsari Division they number only 453, in the City 113, and in the Camp 39.

Rabáris.

628. Speaking of the Rabaris in Kattiawar, Lieutenant-Colonel Tod says:—"The herdsmen, dwelling in these rich and extensive plains, are called Rabaris, by which, in Northern India, we generally understand the rearers of, or attendants on, camels. Here the term is restricted to their avocation of graziers, and they form a numerous community, I might even say, tribe, for as such, they are classed by some of the genealogists, who likewise state that Hoons, or Huns, are intermingled with them." Colonel Tod then describes the herds of cattle he saw luxuriating in those fine pastures, and refers to the honest simplicity of the Rabari race. He then cites some instances of their simplicity, and thus concludes his remarks:—"These facts, and the contented physiognomy (I have always been a disciple of Lavater) of the inhabitants of these plains, have made me jump to the conclusion, that their manners are in accordance with their pursuits."*.

629. Rabaris are professionally on the same level with the Bharwads, and they bear a close relation with the latter in caste customs. Of the total number of Rabaris in this Territory, 18,113 males and 4,942 females are occupied, and 9,949 males and 21,501 females are unoccupied; of those occupied, 12,248 males and 1,294 females graze cattle, or, in other words, follow the occupation of their caste. The Rabaris make curd, butter, and ghee from the milk of their cattle, the selling of which also forms one of their main occupations. The dung of their cattle is made into cakes and sold as fuel. 69 males and 75 females are engaged in selling milk, ghee, &c. This number, I may observe, does not represent the total of Rabaris engaged in the sale of milk, ghee, &c. Those who were entered as grazing cattle must be regarded as selling milk, ghee, and cowdung cakes. 3,732 male and 179 female Rabaris are occupants and tenants of land and cultivators, 964 males and 2,158 females are field and farm day labourers, 342 males and 556 females are general labourers. 258 males and 28 females breed and sell cattle, 20 males and 184 females grind corn, 164 females spin cotton, 4 males and 149 females are in-door servants, 120 males and 3 females are cultivators and cattle graziers, 1 male is a contractor, 9 males and 1 female deal in wool, 13 females spin wool, 1 male keeps camels for hire, 3 males are masons, and 1 male is a *kalal*, or a brewer.

Their occupations.

630. The Guzerathi Ahirs number 4,658, of whom 4,377 are in the Amreli Division, and the rest are distributed over the other Divisions.

Guzerathi Ahirs.

631. The Ahirs are a pastoral tribe. They are in Hindustan or Northern India, what the Gavlis are in the Deccan. The term 'Ahir' appears to be a corruption from the Sanskrit "अभीर," a term often used to denote the caste

* Tod's Travels in Western India, pages 323-24.

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of Krishna and the Gopies. Dr. Wilson says that "the Ahirs of the pensinsula (of Kattiawar) are a pastoral tribe, the Abhirs of the ancient Hindu writings, originally inhabitants of the country about the mouths of the Indus, denominated in Ptolemy's Geography, Abiria."*

632. Colonel Tod† thus speaks about them :—"They (Ahirs) claim to be of the Yadu Vansha, and to have followed in the train of the shepherd-king, Kanhaya, from the pastoral Soorsein, on the Jamná. At all events, their pretensions have a classical foundation; to the nomadic character their claim is indisputable. Take them altogether, the Ahirs are not surpassed in personal qualifications by any class in the peninsula, and the *materiel* of agriculture, as ploughs, carts, and cattle, is unequalled throughout India; yet are the villages mean, averaging about 30 huts, and there is more of personal than domestic comfort." In another place ‡ the Colonel thus remarks :—"In appearance and occupation they (Hathis) resemble the Ahirs, who form, perhaps, the most numerous part of the population of Central Saurashtra. I have elsewhere described this singular and inoffensive community, who were in ancient times of some importance, and have every appearance of being the remains of the Palli race. In Central India, there is a large tract, designated after them 'Ahirwara,' which is in the very heart of a region where everything terminates in *Pal*, as names of towns," &c

633. Colonel Tod is of opinion that the Ahirs were originally Buddhists.§

634. Ahirs are a caste cognate with the Bharwads. There are 4,658 Ahirs in this Territory, of whom 2,452 are males and 2,206 females. Of these 1,770 males and 516 females are occupied, and the rest are unoccupied. 1,064 males and 62 females are occupants and tenants of land and cultivators, 276 males and 245 females are field and farm day labourers, 106 males and 157 females are general labourers. Inferior and menial service is the occupation of 58 males and 3 females. Cattle-grazing is owned as an occupation by 53 males and 9 females. The rest of the Ahirs are distributed among different occupations in almost the same way as the Bharwads and Rabaris.

Their occupations.

635. The Hindustani Ahirs are but few in number, being only 56 in this Territory, 15 of whom are in the Kadi Division, 20 in the Baroda Division, 13 in the Camp, 5 in the Nowsari Division, 2 in the City, and one in the Amreli Division. Although pastoral by caste, they are here found engaged as sepoys in the civil or military employ, and in grain-parching, &c.

Hindustani Ahirs.

636. The Deccani Dhangars number 979, of whom 491 are in the Nowsari Division. It is but natural that the number of Deccani Dhangars should be largest in the Nowsari Division, the Thana and the Nassick Districts being on its borders. In the Amreli Division there are 308 Deccani Dhangars, and in the City 177. This number is composed of 463 males and 516 females, of whom 337 males and 124 females are occupied. They follow occupations similar to those followed by the Bharwads and Ahirs of Guzerath. The occupations generally followed by these people are cattle-grazing (132 M. and 12 F.), Government menial service (149 M. and 10 F.), living on annuities, &c. (38 M. and 1 F.) occupancy, &c., of land, (9 M. and 33 F.), wool-spinning (8 M. and 15 F.), in-door service (19 M.), grass selling (1 M.), midwifery (1 F.), weaving (18 M. and 2 F.), military service (12 M.), and State service (unspecified) (12 M.) The family of the Raje Pandhres, first-class Sirdars in this *Raj*, belongs to this caste.

Deccani Dhangars.

637. The number of Deccani Gavlis in this Territory is very small, being only 60, 35 of whom are in the Nowsari Division, 22 in the Camp, 1 in the City, 1 in the Baroda Division, and 1 in the Amreli Division. Only 23 males and 1 female of this caste were returned as occupied. In Deccan the Gavlis follow the same occupation generally as the Rabaris and Bharwads do in Guzerath. But as the Gavlis here are generally

Deccani Gavlis.

* Suppression of Infanticide in Western India, page 54.
† Travels in Western India, page 421.
‡ Do. do. do. page 358.
§ Annals of Rajasthan, Vol. II., page 409.

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immigrants, they do not follow the profession of their caste, their principal occupations in this Territory being menial service (8 M.), and cultivation (6 M. and 1 F.)

Divisional distribution of Class IV.

638. The total number forming the agricultural, horticultural, and pastoral castes in each Division, is as follows:—

Division.	Agricultural.			Horticultural.			Pastoral.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli	24,945	12,957	11,988	103	60	43	10,688	5,560	5,128
Kadi	2,20,699	1,14,631	1,06,068	3,382	1,660	1,722	45,641	23,492	22,149
Nowsari	13,919	7,359	6,560	1,546	788	758	3,958	2,037	1,921
Baroda	1,33,920	75,624	58,296	8,290	4,424	3,866	7,528	3,933	3,595
,, City	5,835	3,128	2,707	1,760	844	916	524	266	258
,, Camp	81	49	32	27	14	13	82	48	34
Total	3,99,399	2,13,748	1,85,651	15,108	7,790	7,318	68,421	35,336	33,085

Class V.

Class V. contains fishing and navigating castes.

639. This class contains the fishing and navigating castes, and they are only three in this Territory, viz., the Kháwás, Bhois, and Máchhis.

Kháwás: their number and occupations.

640. The total number of Kharwas in this Territory is 1,456, of whom 894 are in the Baroda City, 404 in the Amreli Division, 131 in the Baroda Division, and the rest are distributed over the other Divisions. Of the 1,456 Kharwas, 875 (443 M. and 432 F.) are returned as occupied; of these, again, 304 males are tile turners, 299 (7 M. and 292 F.) are coir rope sellers, 132 (47 M. and 85 F.) are labourers, 67 (66 M. and 1 F.) are boatmen, seamen, &c., 4 are cultivators, 11 (2 M. and 9 F.) are field day labourers, 14 females are corn grinders, 14 females are mat sellers, 9 females are broom sellers, 3 females are fishmongers, and the rest are distributed over ten other minor occupations.

641. The Kharwas, as has been observed in the Chapter on Religion, are Kolis by descent, and they originally belonged to the aborigual class, but are now Hindus.

Bhois.

642. The Bhois number 4,070, of whom 2,337 are in the Baroda Division, 1,070 in the City, 444 in the Kadi Division, and the rest are found in the other Divisions.

Their occupations.

643. Though a fishing class, the Bhois are found engaged in various occupations. Of the total number of 4,070 Bhois, 2,031 are occupied, and of these 280 (172 M. and 108 F.) are fishermen and fish salesmen, 170 males are palanquin bearers, 228 (126 M. and 102 F.) are labourers, 145 (74 M. and 71 F.) are water carriers, and 107 (98 M. and 9 F.) are cattle graziers, and breeders and sellers; 535 (386 M. and 149 F.) are connected with agriculture, 219 (80 M. and 139 F.) of whom are field day labourers; 140 males are connected with Government service, (police, military, and menial service); 76 (60 M. and 16 F.) are liquor brewers and sellers, and the rest are distributed over several other occupations in small numbers.

Máchhis.

644. The Machhis number 9,309, of whom 5,164 are in the Baroda Division, 3,747 in the Nowsari Division, 383 in the Baroda City, and the rest are found in the other Divisions. In the Camp, their number is 3. The Machhis are either boatsmen or fishermen. In the Sinore and Choranda Mahals, which are on the banks, or in the proximity of the Narbuda, their numbers are 938 and 1,527 respectively. In Padra, also, wherein Dabka on the river Mahi is situated, the number of Machhis is 1,386.

Their occupations.

645. Of the total number of Machhis found in this *Ráj*, 2,808 males and 2,217 females were returned as occupied. Of these 75 males and 1 female are Government ministerial servants, 841

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males and 199 females are agriculturists, of whom 791 males and 152 females hold lands direct from Government. The occupation of the caste is followed by 812 males and 335 females, of whom 309 males were returned as seamen, 83 males and 5 females as boatsmen, 233 males and 102 females as fishermen, and 187 males and 228 females as fish salesmen. 127 Machhis (112 M. and 15 F.) were found engaged in distilling country liquor, and 116 males, employed in stables. In the commercial class 769 persons (317 M. and 452 F.) were returned as general dealers and shopkeepers. From the fact that so large a number of this caste were returned in this occupation, it seems probable, that at the enumeration these persons mentioned "વ્યાપાર ધંધાવાળા" as their occupation, instead of that of selling fish, &c. Weaving is the occupation of 65 males and 259 females, and cotton spinning has engaged 28 males and 236 females. General labour is followed by 225 males and 627 females.

Divisional figures of Class V.

646. The total number of persons forming the fishing and navigating castes is thus distributed in each Division :—

Division.	Persons.	Males.	Females.
Amreli	465	206	259
Kadi	461	259	202
Nowsari	3,839	1,817	2,022
Baroda	7,632	3,781	3,851
„ City	2,347	1,297	1,050
„ Camp	91	55	36
Total	14,835	7,415	7,420

Class VI.

Artizan castes.

647. This class comprises the artisan castes, which are 51 in number, and form 8·65 per cent. of the total Hindu population. They may be classified according to the original *habitat* of those castes into Guzerathi artisan castes, Deccani artisan castes, Hindustani artizan castes, and Marwadi artizan castes. Their numbers and their percentages to the total population of the class are :—

Caste.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Guzerathi artisan castes	1,58,649	81,183	77,466	99·02	98·98	99·07
Deccani „ „	1,025	510	515	·64	·62	·66
Hindustani „ „	188	126	62	·12	·15	·08
Marwadi „ „	355	202	153	·22	·25	·19
Total	1,60,217	82,021	78,196	100	100	100

Guzerathi artisan castes.

648. Of the Guzerathi artisan castes those that number above 1,000 are :—

Guzerathi Sonis.

649. The Sonis, whose total number for the Territory is 11,630, of whom there are 4,411 in the Kadi Division, 3,050 in the Baroda Division, 1,729 in the Baroda City, 985 in the Nowsari Division, and 1,433 in the Amreli Division. Their number in the Camp is but 22. In the Kadi Division, they are found in large numbers in the Patan, Visnagar, Vijapore, Sidhpore, Vadavali, and Kadi Mahals. In the Dabhoi and Petlad Mahals of the Baroda Division their numbers are 755 and 683 respectively. Their numbers are lowest in Jarode and Tilakwada. In the Nowsari Division they are more numerous in the Nowsari and Ghandevi Mahals than in others, there being very few in the Songarh and Vyara Mahals. In the forest tracts of Vajpore and Vakal they are not found at all. In the Amreli Division they are more numerous

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in the Amreli Mahal than in others. Then come Dhari and Kodinar. These results are quite consistent with the general condition of the Mahals. The work of the Sonis is connected with the surplus capital of a people. So long as they earn but sufficient to live upon, and do not lay by anything, there is no occasion for the exercise of the Sonis' occupation. It is only when some savings are effected out of the earnings that the desire to show themselves well off in society prompts people to invoke the aid of the Sonis' professional skill. The love for ornaments is peculiar to Oriental minds, and especially the Hindus. The first savings, however small, of a Hindu will generally go to the expenditure in ornaments for decorating his wife, the Hindu woman being of all others most desirous to show herself to the best advantage in that respect. The caste-customs often supply the Soni with good work, for, in many castes, especially among the Brahmans and other people of higher status in society, the customs regarding marriage require the intending bridegroom or his supporters to purchase ornaments, whether or not they have actually the power of doing so. In these instances, and they are unfortunately many, the Sonis' work does not indicate a surplus capital—capital which has been transformed into gold and silver instead of lying idle in the hands of its owners or being directed towards any enterprise. In the generality of cases, however, the Sonis are an indication of the wealth of a community.

Their occupations.

650. Out of the total number of 11,630 Sonis, 4,214 (3,907 M. and 307 F.) are returned as occupied, and of these 3,763 (3,718 M. and 45 F.) are returned as engaged in the profession peculiar to the caste, 58 are lapidaries or jewel setters, 8 are *javeris* or jewellers, 3 are money exchangers, 5 are bankers, 3 are money lenders, 4 are makers of silver vessels, &c., 19 are engaged in Government service, 38 are engaged in private service, 110 females are returned as engaged in spinning and embroidery work, 27 (5 M. and 22 F.) are engaged in cultivation or field labour, 36 females are grinders of corn, 72 (14 M. and 58 F.) are returned as general labourers, 7 as general traders, and 4 are provision dealers. The rest are distributed over minor occupations.

Deccani Sonis.

651. The Deccani Sonis, or Sonars, are naturally fewer in this Territory than the Guzerathi Sonis. As the work of the Sonis depends upon the tastes and fashions of their customers, the smallness of the Deccani element in the population accounts for the smallness of the Deccani Sonis. This remark is true with regard to all artisan classes, more especially the Sonis and the Darjis. The number of Deccani Sonis is 600, of whom 338 are in the City, 241 in the Nowsari Division, 4 in the Kadi Division, 1 in the Amreli Division, 1 in the Baroda Division, and 15 in the Camp. Since the Deccani element is pretty large in the City, the number of Sonars is also large. In the Nowsari Division, in consequence of the vicinity of the Deccan, the tastes of the people with regard to ornaments must also have a Deccan tinge, hence the number of the Deccani Sonars is as large as 241.

Their occupations.

652. Of the six hundred Sonars 208 are returned as occupied, and of these 162 follow the profession of their caste, 8 are Government servants, 1 is a vakil, 4 are allowance holders, 6 (1 M. and 5 F.) are domestic servants, 4 (3 M. and 1 F.) are field labourers, 13 (5 M. and 8 F.) are general labourers, and 1 is a money exchanger, 4 are brass and copper vessel sellers, 3 males are actors, and 1 is a salt seller.

Marwadi and Hindustani Sonis.

653. What has been stated regarding the Deccani Sonars also applies to the Marwadi and Hindustani Sonis, who number 84 and 18 respectively. 50 out of the 84 Marwadi Sonis are in the Kadi Division, and they, too, are in the Sidhpore and Patan Mahals, which border upon Palhanpore, where an admixture of Marwadi and Guzerathi tastes and customs is greatly observed. The 18 Hindustani Sonis are all in the Baroda City.

Their occupations.

654. Out of the 84 Marwadi Sonis, 37 (34 M. and 3 F.) are occupied, 31 males of whom follow the profession of their caste, 3 are lapidaries, and 2 out of the three females spin, and 1 is a labourer. Out of the 18 Hindustani Sonis, 10 follow the profession of their caste.

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Guzerathi Kansárás.

655. The Guzerathi Kansárás number 2,819, of whom 1,490 are in the Kadi Division, 481 in the Baroda City, 243 in the Baroda Division, 395 in the Nowsari Division, and 209 in the Amreli Division. The Visnagar Mahal of the Kadi Division is celebrated for its brass and copper work, and our results show that out of the total 1,490 Kansárás in the Division, 1,330 are in that Mahal alone. The Kansárá of Guzerath is, however, different from the Kásár of the Deccan. The Deccan Kásár does not work in brass and copper, though he often sells brass and copper pots. Many Deccan Kásárs deal in bangles, an occupation rarely followed by the Guzerathi Kansárá. The Tambat of the Deccan properly corresponds with the Kansárá of Guzerath.

Their occupations.

656. Of the 2,819 Kansárás, 1,026 (966 M. and 60 F.) are returned as occupied. Of these 550 (547 M. and 3 F.) are sellers of copper and brass pots, 42 are copper-smiths, 12 are workers in bell-metal, 45 (39 M. and 6 F.) are workers in tin, 2 are silver-smiths, 5 are Government servants, 9 (4 M. and 5 F.) are domestic servants, 13 females are corn-grinders, 36 (16 M. and 20 F.) are labourers, 2 are watch repairers, 3 are school-masters, 2 are provision sellers, 2 are bead, &c., sellers, and the rest are distributed in a few other occupations.

Támbats.

657. There are 42 Tambats in this Territory, of whom 11 are in the City, and 31 in the Nowsari Division.

Their occupations.

658. Of the 42 Tambats 22 (16 M. and 6 F.), are occupied, 7 males of whom are sellers of brass and copper vessels, 1 is a tinman, 4 are engaged as commercial clerks and 4 are keepers of hotels. All the 6 females returned as occupied are engaged in making brass and copper vessels.

Kásárs and their occupations.

659. There are in this Territory 85 Deccani Kásárs, of whom 84 are in the City, and 1 in the Nowsari Division, 42 (28 M. and 14 F.) of these are returned as occupied. Of these, again, 36 (24 M. and 12 F.) are bangle sellers, 2 are Government ministerial servants, 2 females are labourers, 1 is a miscellaneous trader, and 1 is a painter.

Guzerathi Lavhárs.

660. There are in this Territory 21,980 Guzerathi Lohárs or Lavhárs, of whom 14,928 are in the Kadi Division, 4,088 in the Baroda Division, 1,341 in the Amreli Division, 794 in the Nowsari Division, 824 in the Baroda City, and 5 in the Baroda Cantonment. The Lavhars are, properly speaking, those who work in iron, but in Guzerath the Lavhars work in silver also, and are called *Rupá Ghadá Lavhars*. The village Lavhars are frequently carpenters also. In the Deccan the Lavhars' work is generally confined to iron. The number of Lavhars is largest in the Kadi Division, in almost every Mahal of which they are found in large numbers.

Their occupations.

661. Of the 21,980 Lavhars, 8,246 are occupied; of these 4,277 (4,095 M. and 182 F.) are blacksmiths, 83 males are silver-smiths, 408 males are carpenters, 349 (342 M. and 7 F.) are cultivators and iron smiths, 26 are carpenters and cultivators, 1,208 (1,106 M. and 102 F.) are holders and cultivators of Government land, 1,109 (360 M. and 749 F.) are field day labourers, 243 (49 M. and 194 F.) are general labourers, 62 females are corn-grinders, 32 (22 M. and 10 F.) are sword makers and polishers (*shikligar*), 35 males are Government servants, 8 are stone-cutters, 101 (2 M. and 99 F.) are engaged in spinning cotton, 18 males are workers in gold, 7 are fitters in gins, 8 are provision sellers, 9 are returned as artisans unspecified, 5 sell brass and copper vessels, 19 (14 M. and 5 F.) are grindstone polishers, 16 (9 M. and 7 F.) are beggars, and the rest are distributed in small numbers over a few other occupations.

Guzerathi Kadiás and their occupations.

662. The Guzerathi Kadias, or brick masons, number 1,268, of whom 817 are in the Kadi Division, 107 in the Baroda City, 205 in the Amreli Division, and 124 in the Baroda Division. The rest are distributed in the other Divisions. These figures show merely the castes and not the number of persons who follow the occupation, for the total number of persons following that occupation is almost double the above number. In the City of Baroda, while there are only 107 persons belonging to

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the Kadia caste, the number of persons following that occupation is 544. The Guzerathi Kadia is equivalent to the Gowndi of the Deccan. Of the 1,268 Kadias, 570 are occupied, of whom 295 (290 M. and 5 F.) are engaged in the profession of their caste, 44 (42 M. and 2 F.) are Government landholders, 44 (14 M. and 30 F.) are field day labourers, 93 (40 M. and 53 F.) are labourers, 22 males are stone-cutters, 11 (4 M. and 7 F.) are domestic or private servants, 9 are painters, 15 females are corn-grinders, 15 females are engaged in spinning, 2 males are carpenters, 5 (1 M. and 4 F.) are vegetable sellers, and the rest are engaged in small numbers in a few other occupations.

Guzerathi Saláts.

663. The Guzerathi Saláts, or stone-cutters, number 1,295, of whom 677 are in the Kadi Division, 366 in the Baroda Division, 220 in the Baroda City, and the rest are found in the other Divisions.

Their occupations.

664. Of the 1,295 Salats, 489 are occupied. Of these 143 males follow the profession of their caste, 83 are masons, 64 (36 M. and 28 F.) are grindstone polishers, 14 (12 M. and 2 F.) are stone quarrymen, 14 make stone images, 4 are grindstone sellers, 15 are cultivators, 54 (25 M. and 29 F.) are field day labourers, 14 females are corn-grinders, 12 (10 M. and 2 F.) are labourers, 16 (4 M. and 12 F.) are beggars, 6 (5 M. and 1 F.) are betel leaf sellers, and 4 others are general traders or contractors.

Guzerathi Kumbhárs.

665. The Guzerathi Kumbhárs number 43,513, of whom 25,685 are in the Kadi Division, 7,022 in the Baroda Division, 6,058 in the Amreli Division, 3,573 in the Nowsari Division, 1,167 in the Baroda City, and 8 in the Camp. The Kumbhár is a necessary member of the village community. The village Kumbhár has not only to make earthen pots, but to fetch water for visitors also. In villages the Kumbhárs are the water carriers, and their services are greatly utilized by persons visiting the village, if they do not belong to castes who do not use water fetched by Kumbhárs.

Their occupations.

666. Of the 43,513 Kumbhárs, 20,022 are occupied. Of these 13,326 (9,823 M. and 3,503 F.) follow the profession of their caste, viz., of making earthen pots, 327 (203 M. and 124 F.) are brick makers, 95 (84 M. and 11 F.) are masons, 2,260 (2,155 M. and 105 F.) are Government landholders, 538 (479 M. and 59 F.) are cultivators and bricklayers, 1,779 (699 M. and 1,080 F.) are field day labourers, 979 (470 M. and 509 F.) are general labourers, 77 (68 M. and 9 F.) are cattle graziers, 120 do carpentry work, 83 (2 M. and 81 F.) are engaged in spinning, 25 (14 M. and 11 F.) are water carriers, 11 let asses on hire, 57 females are corn-grinders, and the rest are engaged in various other occupations.

667. The Kumbhárs of the Patan Mahal of the Kadi Division, or rather those in the town of Patan, are known for their skill in pottery. There are 2,368 Kumbhárs in that Mahal alone.

Deccani Kumbhárs.

668. The number of Deccani Kumbhárs is only 47, and they are all in the Kadi Division, and of those 25 were returned as occupied.

Sutárs.

669. The Guzerathi Sutárs number 23,904, of whom 13,526 are in the Kadi Division, 5,293 in the Baroda Division, 2,131 in the Amreli Division, 1,875 in the Nowsari Division, 1,068 in the Baroda City, and 11 in the Camp. As in the Rutnagiri District of the Deccan, so in this Territory also, several Sutárs are found, who follow the profession of a Lohar. This is, however, true with regard to Sutárs residing in large towns. The village Sutár is but a man of poor skill, and his work is generally limited to constructing and repairing village carts, and the village *Kolus* and ploughs. The number of Deccani Sutárs is only 13, and they are all in the City. There are 44 Marwadi Sutárs in the Kadi Division, and 67 in the Baroda Division.

Their occupations.

670. Of the 23,904 Guzerathi Sutárs, or carpenters, 9,120 (8,064 M. and 1,056 F.) were returned as occupied. Of these 6,653 (6,585 M. and 68 F.) follow the profession of their caste. The females properly do not work as carpenters, but they go as wooden bead makers. They

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make beads of Tulsi sticks and other wood. 30 males work as blacksmiths, 65 as wood sawyers, 700 (639 M. and 61 F.) are Government landholders, 199 (195 M. and 4 F.) work as carpenters and also as cultivators, 578 (192 M. and 386 F.) are field day labourers, 329 (170 M. and 159 F.) are general labourers, 40 are Government servants, and 205 (9 M. and 196 F.) are engaged in spinning. The rest follow other occupations in small numbers.

Khatris or Wánzás.

671. The Khatri or Wanza is a caste of weavers. They are distinct from Sálvis, and regard themselves superior to the latter. They wear the sacred thread. Among the Hindus in Guzerath, the occupation of weaving is generally followed by three or four castes, the Khatris, Sálvis, Dheds, and Rávaliás. Of the 3,870 Khatris in the Territory, 1,594 are in the Amreli Division, 1,035 in the Nowsari Division, 541 in the Baroda City, 395 in the Kadi Division, 299 in the Baroda Division, and 6 in the Camp.

Their occupations.

672. Out of the 3,870 Khatris, 2,024 (1,381 M. and 643 F.) were returned as occupied. Of these 1,345 (842 M. and 503 F.) are weavers, and 201 (169 M. and 32 F.) are calico printers.

Sálvis.

673. The Salvis number 1,026, of whom 884 are in the Kadi Division, 112 in the Baroda Division, and 30 in the Nowsari Division.

Their occupations.

674. Of the 1,026 Salvis 641 (340 M. and 301 F.) follow occupations. Of these 296 (252 M. and 44 F.) are silk weavers, 202 (6 M. and 196 F.) are silk loom turners, and 93 (61 M. and 32 F.) are weavers. The rest are distributed in small numbers in minor occupations.

Bhowsárs or Chhipás.

675. The Bhowsárs or Chhipás number 7,911, of whom 5,534 are in the Kadi Division, 1,313 in the Baroda Division, 840 in the Nowsari Division, and 219 in the Baroda City. In the Kadi Division, there are 1,433 Chhipás or Bhowsárs in the Vijapore Mahal, 529 in Visnagar, 507 in Kalol, 562 in Vadnagar, and 467 in Patan. These Mahals are well known for calico printing done by the Bhowsárs.

Their occupations.

676. Of the Bhowsárs, 1,812 (1,173 M. and 639 F.) souls are engaged in the occupation of calico printing, 890 (610 M. and 280 F.) are returned as dyers, 227 (156 M. and 71 F.), as weavers, 165 (160 M. and 5 F.), as cotton goods sellers, 75 (49 M. and 26 F.) follow agriculture, and 300 (193 M. and 107 F.) are general labourers.

Guzerathi Darjis.

677. Next we come to the Guzerathi Darjis, whose number in this Territory amounts to 14,761. This is distributed as follows, viz., 8,163 in the Kadi Division, 2,249 in the Baroda Division, 1,777 in the Amreli Division, 1,698 in the Nowsari Division, 811 in the Baroda City, and 63 in the Camp. The Darji is an essential factor in society, and it is therefore natural that his caste should be found in large numbers in every Mahal of the Territory.

Their occupations.

678. Of the total Darjis 8,207 (4,995 M. and 3,212 F.) persons earn their livelihood by work, and the rest are dependent upon others. Of the total occupied, 7,992 persons (4,895 M. and 3,097 F.) follow the occupation of the caste, viz. sewing clothes, the remaining 215 being left to other employments. Agriculture is followed by 137 persons (60 M. and 77 F.), and 8 are Government servants. 17 females grind corn, and 6 (2 M. and 4 F.) are labourers.

Shimpis.

679. The Shimpi of the Deccan is equivalent to the Darji of Guzerath. The remarks made above regarding Deccani Sonars apply to Shimpis also. Their number in this Territory is 75, of whom 43 are in the City, 11 in the Nowsari Division, 11 in the Camp, and 10 in the Kadi Division.

Their occupations.

680. Only 34 Shimpis, (31 M. and 3 F.) follow occupations, of whom 15 (13 M. and 2 F.) are tailors, 4 men are Government servants, and the rest are engaged in small numbers in other occupations.

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681. Similarly there are 124 Marwadi Darjis, and all of them are in the City. Of these 92 (59 M. and 33 F.) are occupied, and the rest are unoccupied. Of those occupied 70 (40 M. and 30 F.) sew clothes, 11 (9 M. and 2 F.) are darners, and 3 males are Government servants.

Marwadi Darjis and their occupations.

682. The Ghanchis number 11,425, of whom 7,090 are in the Kadi Division, 1,466 in the Nowsari Division, 1,649 in the Baroda City, 1,062 in the Baroda Division, 126 in the Cantonment and 32 in the Amreli Division. The number of Hindu Ghanchis in the Amreli Division being very small, is accounted for by the fact that there are no less than 925 Mahomedan Ghanchis in that Division. The Ghanchi of Guzerath is equivalent to the Teli of the Deccan. There are 126 Telis in this Territory, of whom 69 are in the Nowsari Division, 49 in the Baroda Division, 6 in the Camp, and 2 in the Amreli Division.

Ghánchis.

683. Of the Ghanchis, 4,919 (3,808 M. and 1,111 F.) were returned as occupied, of whom 3,652 (2,949 M. and 703 F.) press oil, 205 (129 M. and 66 F.) are agriculturists, 154 (85 M. and 69 F.) sell milk, ghee, &c., 126 (113 M. and 13 F.) are grain, pulse, &c., dealers, 28 (25 M. and 3 F.) deal in provisions and bazaar supplies, and 385 Ghanchis (218 M. and 167 F.) are labourers (general). Besides these a few follow cotton spinning, carpentry and vegetable selling. A few are grocers, ghee sellers, masons, &c.

Their occupations.

684. The number of Kaláls in this Territory is 1,521, of whom 845 are in the Kadi Division, 613 in the Baroda Division, 11 in the City, 19 in the Camp, 31 in the Amreli Division, and 2 in the Nowsari Division, where the brewers' work is generally in the hands of the Parsees, and hence the small number of Hindu Kaláls.

Kaláls.

685. There are 279 Kaláls (232 M. and 47 F.) returned as brewers, 292 (266 M. and 26 F.) as distillers of country liquor, 36 (27 M. and 9 F.) as agriculturists, 16 (9 M. and 7 F.) as general labourers, and 13 as Government servants.

Their occupations.

686. Then come the Mochis, who number 9,008, of whom 3,407 are in the Kadi Division, 1,857 in the Baroda Division, 1,803 in the Amreli Division, 1,220 in the Nowsari Division, 443 in the City, and 278 in the Camp.

Mochis.

687. Of these 3,178 (2,700 M. and 478 F.) follow the occupation of the caste, 337 (211 M. and 126 F.) follow agriculture, 160 (1 M. and 159 F.) spin cotton; 271 (92 M. and 179 F.) are labourers, and 55 are in Government employ, generally as ministerial servants. The total number of persons occupied is 4,189 (3,167 M. and 1,022 F.)

Their occupations.

688. The other castes of artisans number less than 1,000, and need not therefore be noticed.

Other artisan castes below 1,000.

689. The following table shows the Divisionwar figures of the class :—

Divisionwar figures of the artisan class.

Division.	Persons.	Males.	Females.	Percentages of		
				Persons.	Males.	Females.
Amreli	16,749	8,639	8,110	10·45	10·53	10·37
Kadi	88,996	45,005	43,991	55·55	54·87	56·26
Nowsari	14,483	7,526	6,957	9·04	9·18	8·90
Baroda	28,786	15,090	13,696	17·97	18·40	17·52
,, City	10,614	5,418	5,196	6·62	6·60	6·64
,, Camp	589	343	246	·37	·42	·31
Total.....	1,60,217	82,021	78,196	100	100	100

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Class VII.

Castes contained in Class VII.

690. This class includes Dhobis, Hajáms, Khavás, and Pakhális, all who render domestic service. The Dhobis are either Guzerathi or Deccani. The Deccani Dhobis are called Pareets. The Hajams are either Guzerathi, Deccani, Hindustani, or Marwadi.

Other castes fall under this class.

691. It is not the castes coming under this class alone that can be regarded to fall under the heading of domestic service, for, there are other persons who equally fall under that heading, but they belong to castes which have been or will be noticed under other headings. This classification, therefore, cannot be said to be either exhaustive or thoroughly logical.

Guzerathi Dhobis.

692. The Guzerathi Dhobis number 2,872, of whom 1,033 are in the Baroda Division, 561 in the Kadi Division, 503 in the Nowsari Division, 457 in the Amreli Division, 193 in the Baroda City, and 125 in the Baroda Camp.

Their occupations.

693. Of the 2,872 Dhobis found in this Territory, 1,691 (980 M. and 711 F.) are occupied, of whom 1,615 (935 M. and 680 F.) follow the occupation of the caste, 5 are returned as calenderers, and 10 (9 M. and 1 F.), as Government servants, who are probably washermen in the Government service, thus leaving 61 to be accounted for. Of these 29 (21 M. and 8 F.) follow agriculture, and 13 (2 M. and 11 F.) are labourers.

Pareets and their occupations.

694. The Pareets number 76, of whom 46 are in the City, 25 in the Nowsari Division, and 5 in the Amreli Division. Besides the Hindu Dhobis and Pareets there are Mahomedan Dhobis also. Of the Deccani Pareets 17 males and 23 females are occupied, of whom 13 males and 16 females are engaged in the calling of their caste.

Guzerathi Hajáms.

695. The number of Guzerathi Hajams is 29,071. They are known in the villages generally by the term Gáyanzá. The Hajam is an important and useful factor in the village community. Besides being the village barber, he is often the village surgeon also. He is proverbially known for his skill, sagacity, and loquacious habits. Just as the Kumbhár has, in the community of *Vasvaiyás*, the duty of fetching water, so the Hajam has the duty of cleansing the pots. There are 15,545 Hajams in the Kadi Division, 9,180 in the Baroda Division, 2,129 in the Amreli Division, 1,261 in the Nowsari Division, 916 in the Baroda City, and 40 in the Camp.

Two sub-divisions of the Hajáms.

696. In Guzerath they are sub-divided into two castes, Limachiá and Bhátiá. The majority of the Guzerathi Hajams are Limachias and are from the neighbourhood of Ahmedabad, and the Bhatia Hajams are from Edar and its neighbourhood. The two sub-divisions do not intermarry, nor do they eat in each other's company.

Their occupations.

697. Of the total Hajams 8,272 males and 68 females follow the occupation of the caste, 2,211 (1,422 M. and 789 F.) are engaged in agriculture, of whom 795 males and 57 females hold Government lands, 224 males and 726 females are field labourers, and 360 males and 1 female follow both the occupation of the caste and have interest in land, 114 males and 8 females are Government servants in the capacity of menials, especially as torch bearers, 44 males and 205 females are returned as indoor servants, 483 Hajams (72 M. and 411 F.) are general labourers, 23 Hajams (22 M. and 1 F.) are, it seems, village surgeons, they being returned as *vaids*, *hakims*, &c., and 15 females profess midwifery. Of the rest 68 females grind corn, and 81 spin cotton.

Deccani Hajams.

698. The Deccani Hajams number 247, of whom 228 are in the City, 12 in the Nowsari Division, and 7 in the Baroda Division. Of the 247 Deccani Hajams, 65 males follow the profession of their caste. The other occupations followed by them are not so important as to be noticed. In all 82 males and 14 females of this caste are occupied.

Their occupations.

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699. The Hindustani Hajams number 61, of whom 30 are in the City, 20 in the Nowsari Division, 8 in the Amreli Division, 2 in the Baroda Division, and 1 in the Kadi Division. The Marwadi Hajams are only 9 in number. 33 males and 2 females of the Hindustani Hajams were returned as occupied, of whom 26 males are Government ministerial servants, mainly as military sepoys, 4 are agriculturists, and only 3 follow the occupation of the caste.

Hindustani and Marwadi Hajams.

Their occupations.

700. The number of Khavás' is 215, of whom 195 are in the Amreli Division, 17 in the City, and 3 in the Kadi Division. Speaking of the Khavás', Mr. Kinloch Forbes says:—"At the residence of every Rajput Chief are to be found a number of female servants, either themselves purchased as slaves when young or the descendants of women thus purchased. They are of all castes and are frequently even Abyssinians. * * * The children (of such women) bear the name of *golá*, or if they have been employed in high situations by the Chief, that of Khavás."

Khavás'.

701. Whether the Khavas' returned at the Census of 1881 belong to the class referred to by Mr. Forbes, or whether they are the descendants of those who were so born, it is not easy to ascertain. The probability is, however, on the side of the latter supposition. The practice of engaging *Chhokries* or *Pors* in the harems or *Zenanás* of high class ladies is still in vogue, but the *Chhokries* or *Pors* cannot be considered as slaves. They are paid their wages either in money or in kind, and are often allowed to leave service.

702. The fact of there being several Girasia or Rajput families in Kathiawar, accounts for the large number of Khavás in that Division.

703. Of the total Khavás population, 40 males were returned as agriculturists, and 20 (14 M. and 6 F.) as in-door servants, and the rest are distributed in small numbers in other callings. Only 81 (69 M. and 12 F.) members of the caste are occupied.

Their occupations.

704. The Pakhális, as a rule, are Mahomedans, and I was not aware of the existence of this caste among the Hindus, nor is the caste mentioned in the Bombay list, but since 120 men were returned as belonging to this caste, and no other caste was mentioned for them, we had no alternative but to show it as a separate caste. Their numbers are 105 in the Kadi Division, and 15 in the City.

Pakhális.

705. Thus the total number of persons forming this class is 32,671, distributed in the Divisions in the following manner:—

Divisionwar distribution of Class VII.

Division.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Amreli Division	2,794	1,492	1,302	8·55	8·88	8·20
Kadi ,,	16,217	8,104	8,113	49·64	48·24	51·12
Nowsari ,,	1,822	946	876	5·58	5·63	5·52
Baroda ,,	10,227	5,301	4,926	31·30	31·55	31·04
,, City	1,446	856	590	4·43	5·10	3·72
,, Cantonment	165	101	64	·50	·60	·40
Total	32,671	16,800	15,871	100	100	100

Class VIII.

706. This is termed the "Minor Professions Class." It contains 12 castes, most of whom follow the profession of entertaining the community with their performances. Foremost among these are the Bhavaiyas. They derive their name from ભવ, which is a name of the god Shiva, and they are so called from personating that deity in acting. They are said to be originally Audichya Tolakias, and from the village Unjha, in the Kadi Division. They are also called Targálás. Their

Bhavaiyas.

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performances are of the nature of dramas, and are equivalent to what are known in the Deccan by the name *Lalit* or *Tamáshá*. Their total number in this Territory is 6,228 (2,757 M. and 3,471 F.), of whom 5,850 are in the Kadi Division, 301 in the Baroda Division, 37 in the Amreli Division, 23 in the Nowsari Division, and 17 in the City.

Their occupations.

707. Of the 6,228 Bhavaiyas, 2,399 are occupied, of whom 577 (471 M. and 106 F.) are holders and cultivators of Government land, 128 follow the occupation of singing, 413 (409 M. and 4 F.) are dancers, 238 (237 M. and 1 F.) are actors or performers of *tamashas*, 195 (163 M. and 32 F.) are beggars, 294 (47 M. and 247 F.) are field day labourers, 156 (24 M. and 132 F.) are general labourers, and 107 females are engaged in spinning.

Bháts or Bárots.

708. The Bháts or Bárots are the bards of Guzerath. When the Rajputs were in power, the Bhats wielded a deal of influence. In all treaties, engagements, and agreements the Bhats or Barots were usually consulted. They were the securities for the due performance of the contract or agreement, and in order to enforce the performance of agreements they had recourse to what is called the "*Trágá*," which generally consisted of shedding the blood of the security or of some member of his family, or even killing a relative of his at the door of the prince or person from whom enforcement of the agreement was sought or by whom the agreement had been broken. Another way of enforcing the performance of the agreements was by the "*Dharna*," when the security and his castemen formed a cordon round the house of the principal, and fasted there day and night until compliance with the demands was obtained. The Barots sang the exploits of the Rajput Chiefs, and recorded their genealogy. Even now the profession of *Vahivanchas*, or genealogists, pays well. The Rajput and Koli Girassias have their *Vahivanchas*, who visit them regularly at an interval of a few years. The *Vahivanchas* read to their *Yajmans* or patrons, the account of their ancestors. New births, marriages, and deaths, new acquisitions and any other event that may have occurred in the family since the Barot's last visit, are then recorded, and the Barot is liberally remunerated for his labour. The books of the *Vahivanchas* generally contain interesting and useful information. They are often useful pieces of evidence in settlement claims and judicial proceedings. The fair season is generally a travelling season with the *Vahivanchas*. The Bhats wear the sacred thread. Those who are known as Brahma Bhats consider themselves superior to other Bhats.

Their distribution.

709. There are 21,280 Bhats in this Territory, of whom 13,755 are in the Kadi Division, 6,535 are in the Baroda Division, 385 are in the City, 306 in the Amreli Division, 298 in the Nowsari Division, and 1 in the Baroda Camp.

Their occupations.

710. Like their patrons, the Rajputs, the Bhats have now lost their former prestige and power. They are now in comparatively poor circumstances, and agriculture is their main occupation. Out of the 21,280 Bhats, 8,957 were returned as occupied, of whom 4,557 are engaged in cultivating Government lands. Only 87 have returned themselves as *Vahivanchas*. But there are others, who, though returned under different headings of occupation, follow virtually the same occupation as the 87 abovementioned. 177 have returned themselves as following the profession of *Yajman Vritti*, or as maintaining themselves with the gifts received from their *Yajmans* or supporters. 633 (552 M. and 81 F.) more have returned themselves as following the occupation of begging which in its limited sense is equivalent to *Yajman Vritti*. 98 are money lenders, 34 still follow their old occupation of security, 420 are *Pasaita* or alienated landholders, 17 are *Narva* landholders, 606 cultivate other people's lands, 71 cultivate lands, and also follow their ordinary profession. I believe, however, that the large number returned as *Khatedars* or Government landholders, also follow their ordinary occupation besides that of cultivation, and that they have only returned their main occupation, which is now that of agriculture. 1,451 (854 M. and 597 F.) work as labourers in the fields, and 312 (199 M. and 113

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F.) are general labourers. 4 are vakils, 175 are Government servants, 179 females spin cotton, and the rest are distributed over various other occupations.

Chárans, their numbers and occupations.

711. The Chárans are almost similar to Bháts. They were originally singers in the service of kings and princes, and seem to have derived their name in imitation of the heavenly singers of that name. The Bhats wear the sacred thread, while the Chárans do not; but the Chárans are by the Káthis more respected than the Bhats, and though at one time their main occupations were singing and security, now they are generally cultivators or carriers on pack animals. There are 2,580 Chárans in this territory, of whom 1,211 are in the Kadi Division, 734 in the Amreli Division, 632 in the Baroda Division, and 3 in the Nowsari Division. Out of the total number of Chárans, 1,135 were returned as occupied. Of these 253 (238 M. and 15 F.) are cultivators, 122 (94 M. and 28 F.) are field labourers, 54 (23 M. and 31 F.) are general labourers, 166 (157 M. and 9 F.) are cattle graziers, 31 males are cattle breeders, 108 (63 M. and 45 F.) sell ghee, which occupation is rather a part of cattle breeding and grazing, and 74 males live on income from immovable property.

Bhánds.

712. The Bhánds are generally Mahomedans. Only 8 persons were returned as Hindu Bhands. Their main occupation is dancing, acting, and singing. They derive their name from the Sanscrit word भंड, or jester, from भड् to jest.

Gondhalis and their occupations.

713. The Gondhalis are Deccanies. There are 93 Gondhalis in this Territory, of whom 84 are in the City, 7 in the Nowsari Division, and 2 in the Amreli Division. The Gondhalis perform what is called the *Gondhal*, a performance which consists in singing songs or ballads in honour of some goddess. In several Hindu families in the Deccan it is customary to perform *Gondhal* after every marriage or *Munj* ceremony in the family. The corresponding performance in Guzerath is the *Bhavai*, or performance by the Bhavaiyas. Out of the 93 Gondhalis, 39 (27 M. and 12 F.) are occupied, and of these 29 follow the profession of their caste, 3 females sell betel leaves, 5 females work as labourers, 1 female is a nurse, and 1 male is a private servant.

Other castes insignificant.

714. The other castes in this class are either singing or begging castes, and they are numerically too few to be noticed.

Class IX.

Labouring and wandering castes.

715. This class consists of the labouring and wandering castes; the majority of the castes, however, are labouring. Of these the foremost are the Golás, Rávaliás, and Wághrees.

Golás.

716. The Golás are supposed to be the descendants of the children of the *Chhokries, Wadharuns*, or *Pors*, or female slaves in the families of Rajputs. Grinding and pounding corn and such other menial work was exacted from them, and when they became a separate caste they retained their original occupation.

Their distribution.

717. There are 5,223 Golás in this Territory, of whom 1,913 are in the Baroda Division, 1,711 are in the City, 1,240 are in the Nowsari Division, 317 are in the Kadi Division, 33 are in the Camp, and 9 in the Amreli Division.

Their occupations.

718. Of the five thousand and odd Golás, 3,117 were returned as occupied, and of these 2,050 (1,018 M. and 1,032 F.) are engaged in the occupation of husking, grinding, and pounding corn, 495 (254 M. and 241 F.) were returned as labourers, which term, however, in their case, means the same occupation as the above. Among the Golás the females work as much as the males do; 196 (148 M. and 48 F.) Golás are provision suppliers, 90 (83 M. and 7 F.) are grain, pulse, &c. dealers, 99 (46 M. and 53 F.) are cultivators and provision suppliers, 38 are holders of Government

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lands, 33 (27 M. and 6 F.) are farm day labourers, 33 work as masons, and the rest are distributed in small numbers over other occupations.

Rávaliás.

719. The Rávalias are said to be originally Atits, Gosais, &c., who returned to secular life, and formed a caste. Many of them, especially the old ones, wear *bhagra*, or brownish yellow head-cloth, and begging and tom-tom playing are their main occupations. There are 25,894 Ravalias in this Territory, of whom 20,431 are in the Kadi Division, 4,136 are in the Baroda Division, 647 are in the City, 585 are in the Amreli Division, 82 are in the Nowsari Division, and 13 are in the Baroda Cantonment. Out of the total number of Ravalias, 12,034 (8,136 M. and 3,898 F.) were returned as occupied. Of these, 3,983 (2,657 M. and 1,326 F.) are beggars, 2,686 (1,677 M. and 1,009 F.) are vegetable sellers, 464 (455 M. and 9 F.) play on the tom-tom, 423 (337 M. and 86 F.) are engaged in weaving, 1,750 (1,022 M. and 728 F.) are labourers, 460 (434 M. and 26 F.) are cultivators of Government lands, 795 (399 M. and 396 F.) are field day labourers, 503 (486 M. and 17 F.) let asses on hire, 260 (241 M. and 19 F.) are cattle graziers, and 77 males are Government servants. The rest are engaged in small numbers in various other occupations.

Their occupations.

Baochas.

720. The Baochas are a labouring caste. Their total number in this Territory is 1,808, of whom 866 are in the City, 425 are in the Kadi Division, 403 are in the Amreli Division, 97 in the Baroda Division, 9 in the Nowsari Division, and 8 in the Camp. Of the total number, 999 (586 M. and 413 F.) were returned as occupied, and of these 318 (292 M. and 26 F.) work in the stables, 344 (96 M. and 248 F.) are labourers, 69 (62 M. and 7 F.) are Government ministerial servants, by which is probably meant service in the *Pagas* or stables or menial service, 75 (37 M. and 38 F.) sell grass, 44 (10 M. and 34 F.) are engaged in miscellaneous trades, and 32 are bricklayers; the rest need hardly be mentioned.

Their occupations.

Wághris.

721. The Wághris is a caste cognate with the Aborigines. They were probably the *Nisáds* of old times. Their name signifies net-spreaders; Waghri being a corruption of the Sanskrit वागुरिक, or one who catches by means of वागुरा, or net. The term may also mean maker of nets—a weaver of nets. There are 29,785 Waghris in this Territory, 19,147 of whom are in the Kadi Division, 7,802 in the Baroda Division, 2,038 in the City, 759 in the Amreli Division, and 39 in the Nowsari Division. The number returned as occupied is 14,408, (8,956 M. and 5,452 F.) Of these 2,178 (1,114 M. and 1,064 F.) are field day labourers, 3,050 (1,757 M. and 1,293 F.) are general labourers, 3,424 (1,979 M. and 1,445 F.) are beggars, 1,496 (1,331 M. and 165 F.) are cultivators of Government lands, 1,098 (694 M. and 404 F.) are vegetable sellers, 288 (237 M. and 51 F.) are cattle graziers, 111 (96 M. and 15 F.) are cattle breeders, 1,221 (643 M. and 578 F.) are tooth stick sellers, 298 (266 M. and 32 F.) are Government menial servants, 384 (237 M. and 147 F.) sell fuel, and the rest are distributed over other occupations. There is one Waghri officer in the Military Department.

Their distribution.

Their occupations.

Bajánias.

722. The Bajánias are a wandering and labouring tribe. They derive their name from Bajana in Kattiawar. The story goes that a Nat told a king of Patan or Anhilpur, that he would fly in the air with wings of shields. The king answered that he would give in *Inam* to him the village to which he would thus go. Whereupon he flew, and went to the village of Bajana, which was thus given in *Inam* to him. There are 2,896 Bajanias in this Territory, of whom 1,654 are in the Kadi Division, 1,182 are in the Baroda Division, and the rest are found in small numbers in the other Divisions. Of the 2,896 Bajanias, 1,604 were returned as occupied, of whom 686 (363 M. and 323 F.) were returned as beggars, 105 (95 M. and 10 F.) as Government land cultivators, 124 (53 M. and 71 F.) as field day labourers. 115 (57 M. and 58 F.) are basket makers, 105 (57 M. and 48 F.) are general labourers, 175 males are

Their distribution.

Their occupations.

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music players, 18 (14 M. and 4 F.) are actors, 19 males are dancers, 9 are grindstone sellers, 34 (21 M. and 13 F.) are jute sellers, and the rest were returned under other occupations.

Ôds.

723. The Ôds, it is said, were originally brought from Malwa by Sidhraj Jeysing to dig a tank of the name of Sahasralinga. There was an Ôdan, or female Ôd, of the name of Jasmá, whose beauty attracted the king's attention, and a quarrel ensued. Songs in honour of Jasmá are sung to this day. There are 1,732 Ôds in this Territory, of whom 976 are in the Baroda Division, 545 in the Kadi Division, 110 in the Amreli Division, 58 in the Nowsari Division, and 43 in the City. Labour is the main occupation of the Ôds; digging wells and tanks and pounding grain is the sort of labour which they generally undertake. In all 956 Ôds were returned as occupied, of whom 210 (124 M. and 86 F.) are labourers, 470 (323 M. and 147 F.) are returned as Kadias or brick-masons, but I believe they are rather labourers, 92 (27 M. and 65 F.) are field day labourers, 40 (38 M. and 2 F.) are Government land cultivators, 61 (57 M. and 4 F.) are grindstone sellers, 13 males are beggars, 3 Ôds were returned as schoolmasters, 19 are menial servants, 1 is a military sepoy, and 10 are lime makers.

Their distribution.

Their occupations.

Pomlás.

724. The next caste worth notice in this class is that of the Pomlás. They are said to have come from the south of India, and their dialect which I caused some Pomlas to speak in my presence, resembles the Telugu, and the men whom I examined, told me that the Telangas understood their language. The Pomlas are a labouring caste. One peculiar custom which is said to prevail in this caste is that after delivery the female stirs out of the house and is not allowed to enter it for a few days, during which period the male lies confined, and undergoes the treatment which is usually given to females on such occasions. There is a saying in Guzerath which refers to this custom, and to ascertain the truth of the saying, I examined some old Pomlas who assured me of the prevalence among them of the custom abovementioned. The female Pomla is made to drink the juice of the bark of the Nimb tree, and a quantity of oil. She then stirs out of the house and is not allowed to enter it for five days, during which time the male lies confined, and takes the usual medicines. The Pomlas who were questioned by me say that they do not lie confined merely to observe a custom, but they are indisposed during that period, and the indisposition is but a mark of favour of the Mátá or goddess; the immoral ones among them being outside the Mátá's protection are not allowed by the Mátá to lie confined.* At every twelve years a gathering of this caste takes place at Dumaral, near Nariad, in honour of the Mátá, when those who are specially favoured of the goddess are said to perform various miraculous feats, such as walking on the fire, &c.

725. A similar custom prevails, I learn, among the Warlis in the North Konkan, and among the Koravars in Southern India, where also a proverb prevails similar to the one prevailing here.

726. The same custom is found in an aboriginal tribe in China also. Mr. Colquhoun speaking of the customs of the aborigines in Canton, † says :—

" Another custom was that after a child was born, the wife went into the fields to work, and the husband lay in bed for 30 or 40 days."

727. Remarriage is not common among the Pomlas, the belief being that their tutelary goddess, the Luxmi Mátá, does not favour those who perform *nátrás*. The fear of the goddess' wrath keeps their morals also in good order.

Their distribution.

728. There are 123 Pomlas in this Territory, most of whom have their homes in the City. The fair season is a travelling season with them, and hence their numbers in the Divisions. They are generally bamboo mat and basket makers, and rope makers. They make toys,

* Thus the male must feign indisposition for fear of being called immoral! It is not possible to glean the truth in such cases.

† *Times of India*, 15th September 1882.

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brooms and baskets of palm leaves. In Southern India the Koravars also follow, I am told, the same occupations as are followed by the Pomlas here.

Their occupations.

729. Out of the 123 Pomlas, 84 were returned as occupied, of whom 45 (22 M. and 23 F.) are occupied as mentioned above, 35 (13 M. and 22 F.) were returned as beggars, which, however, is rather a secondary occupation concurrently followed with the proper occupation, and 4 males are field day labourers.

Vádis and their occupations.

730. The Vádis are equivalent to Gárudis, or jugglers. They are a wandering caste. They number 706 in this Territory, of whom 466 are in the Kadi Division, 227 in the Baroda Division, 9 in the City, and 4 in the Amreli Division. Of the 706 Vadis, 344 were returned as occupied, of whom 168 (94 M. and 74 F.) are beggars. But the term *Bhikh* is very general, and was probably used by the people to denote their usual avocation of going about from place to place, performing in the streets and receiving alms and gifts in return. 53 (28 M. and 25 F.) are bamboo stick sellers, 26 (24 M. and 2 F.) were returned as *Garudis* or jugglers or snake-charmers and actors. 33 (24 M. and 9 F.) are engaged as cultivators, and 55 (51 M. and 4 F.) as field day labourers; 8 are menial servants, and 1 is a jute seller.

Bhandaries and their occupations.

731. The Bhandaries are not the inhabitants of Guzerath. They are mostly found in the Konkan. In this Territory they are found in the Nowsari and Amreli Divisions, and in the City and the Camp. But their total number is only 177 (103 M. and 74 F.) The main occupation of the caste is toddy drawing. Out of the 177 Bhandaries, 111 are occupied, of whom 24 males are toddy drawers and liquor sellers, 36 (16 M. and 20 F.) are field day labourers, 20 (19 M. and 1 F.) cultivate land, 5 males sell fuel, 12 males are Government servants, 9 females are domestic servants, 4 females are labourers, and 1 female maintains herself by grinding corn.

Divisionwar numbers of the class.

732. The total number of persons in this class is 69,192 souls. These are distributed in the following way :—

Division.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Amreli Division	1,908	978	930	2·76	2·74	2·77
Kadi ,,	43,635	22,394	21,241	63·06	62·76	63·39
Nowsari ,,	1,692	914	778	2·45	2·56	2·33
Baroda ,,	16,428	8,610	7,818	23·74	24·12	23·32
Do. City	5,435	2,729	2,706	7·85	7·65	8·08
Do. Cantonment	94	60	34	·14	·17	·10
Total	69,192	35,685	33,507	100	100	100

Class X.

Mendicant class.

733. This class is known by the name of the Mendicant Class, and contains the mendicant castes from the common Gosavi or Atit to the solitary Digambar.

Gosais or Atits.

734. Of these the Gosais or Atits are found in large numbers in this Territory. They are sub-divided into four main sub-divisions, viz., *Giri*, *Puri*, *Bhárathi*, and *Sannyási*. The first three use these terms as affixes to their names. They are generally worshippers or followers of Shiva, and the *Guru shishya sampradáya*, or succession from preceptor to disciple, obtains among them. The recognition or appointment of a *Chela*, or disciple, is made by tonsure (*Mundan*), and by covering him with *Chádar*, or cloth, which ceremony is generally followed by a feast to the members of the sect, and the feast is termed *Bhandárá*. There are 10,014 Gosais in this Territory.

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Of these 5,364 are in the Kadi Division, 2,524 are in the Baroda Division, 1,122 are in the Amreli Division, 707 are in the Baroda City, 294 in the Nowsari Division, and there were 3 Gosais in the Baroda Camp on the night of the Census. Though a mendicant caste, the Gosais are as secular as any other caste. There are 5,228 Gosais (4,336 M. and 892 F.) returned as occupied. Of these 995 (959 M. and 36 F.) hold Government lands, 477 (237 M. and 240 F.) are field day labourers, 89 others are also cultivators, 22 (19 M. and 3 F.) are cattle graziers, 87 (86 M. and 1 F.) are money lenders, 15 are either officers or clerks, 155 are Government ministerial servants, 78 live upon the income of their lands, 2,023 (1,642 M. and 386 F.) are mendicants or beggars, 630 are worshippers, 367 (307 M. and 60 F.) maintain themselves with gifts from their patrons, and 118 (52 M. and 66 F.) are labourers. The rest follow other occupations in small numbers.

Their distribution.

Their occupations.

735. The Verágis or Bairágis are followers of Vishnu. They number 2,270, of whom 1,002 are in the Baroda Division, 471 are in the City, 326 are in the Amreli Division, 260 in the Nowsari Division, and 211 in the Kadi Division. Though the word Veragi means a recluse, a person who has experienced *vairag* or *ennui* of worldly affairs, the term now denotes a caste which is nearly as worldly as any other caste. Of the total number of Bairagis, 1,426 (1,180 M. and 246 F.) were returned as occupied. Of these 89 (87 M. and 2 F.) sell cloth, 66 (64 M. and 2 F.) are Government landholders, 40 (18 M. and 22 F.) are farm day labourers, 13 (8 M. and 5 F.) others are general labourers, 11 are cattle graziers, 33 (16 M. and 17 F.) are garland makers, 35 are military sepoys, 15 are Government ministerial servants. A large majority of the members of this caste are either mendicants or beggars or worshippers in temples or priests; 487 (354 M. and 133 F.) are beggars, 298 (285 M. and 13 F.) are worshippers in temples, and 266 (225 M. and 41 F.) are priests.

Verágis or Bairágis.

Their occupations.

736. The Jogis number 1,822, of whom 1,465 are in the Kadi Division, and the rest are distributed in the other Divisions. Out of the one thousand eight hundred and odd Jogis, 853 were returned as occupied, of whom 342 (241 M. and 101 F.) are beggars, 52 (46 M. and 6 F.) are priests, 4 males are worshippers in temples, 231 (147 M. and 84 F.) are vegetable sellers, 28 (21 M. and 7 F.) are cattle graziers, 22 are landholders, 87 (55 M. and 32 F.) are labourers, 21 are field day labourers, 6 are Government servants, 10 are domestic servants, 6 sell fuel, and 4 are general dealers.

Jogis.

Their occupations.

737. The Khákhis are so called from their applying *khákha*, or ashes, to their bodies. They number only 76, of whom 67 are occupied as religious mendicants or beggars.

Khákhis.

738. Sádhu is a general term applied to the mendicant class.

Sádhus.

739. Thus the total number of persons forming this class is distributed in the Divisions in the following manner :—

Divisionwar numbers in the class.

Division.	Persons.	Males.	Females.	Percentage of		
				Persons.	Males.	Females.
Amreli	3,663	2,086	1,577	17·63	16·54	19·86
Kadi	9,367	5,706	3,661	45·58	45·25	46·10
Nowsari	1,055	651	404	5·13	5·17	5·09
Baroda	4,973	3,173	1,800	24·20	25·17	22·66
„ City	1,484	985	499	7·22	7·81	6·28
„ Cantonment	9	8	1	·04	·06	·01
Total	20,551	12,609	7,942	100	100	100

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Class XI.

Depressed and unclean class.

740. This class is termed the depressed and unclean class, and it is so called because the higher castes consider themselves defiled if they are touched by a member of any one of the castes in this class. There are in this Territory 12 castes falling under this class.

Garodas.

741. The Garodas are the *gurus* or priests of the Dheds. Their name is a diminutive of Guru, converted into Garu in Guzerath. They are said to have been originally Brahmans thrown out of the caste, because of their acting as priests of the Dheds. They wear the sacred thread and mark the *teela*, and are to the Dheds what the Brahmans are to other castes.

Their distribution.

There are 7,719 Garodas in this Territory, of whom 5,314 are in the Kadi Division, 2,016 in the Baroda Division, 254 in the Nowsari Division, 87 in the Amreli Division, and 48 in the Baroda City.

Their occupations.

Of the total Garodas, 3,531 were returned as occupied, of whom 2,247 (1,760 M. and 487 F.) are beggars, which term is to be understood in the sense of subsisting on alms, 255 (211 M. and 44 F.) have returned themselves as priests, 269 (188 M. and 81 F.) are engaged in weaving—an occupation common among the Dheds, 44 (7 M. and 37 F.) sell fuel, 331 (115 M. and 216 F.) are labourers (general), 212 (67 M. and 145 F.) are field labourers, 65 (63 M. and 2 F.) are Government land cultivators, and the rest are distributed over other occupations.

Dheds.

742. The Dheds number 1,10,040, of whom 46,647 are in the Kadi Division, 38,340 in the Baroda Division, 15,472 in the Nowsari Division, 7,636 in the Amreli Division, 1,569 in the City, and 376 in the Cantonment.

743. The Dheds consider themselves as being originally Rajputs, and they have such surnames as Solankis, Chavdas, Waghelas, &c., and they have their *Vahivanchas* also. The Dheds form a distinct community by themselves; they have their priests, their Sadhus, their tom-tom and music players, their Bhavaiyas and Bhands. The music players of the Dheds are called Turis. In the Kadi Division a caste of the Dheds is known by the name of Shinwas, another caste found in the Amreli Division is known by that of Meghwars.

Their occupations.

744. Weaving cloth, and working as labourers, are the main occupations of the Dheds. Out of the total number of Dheds, 54,411 were returned as occupied, of whom 18,313 (14,414 M. and 3,899 F.) are engaged in weaving cloth. 10,316 (5,126 M. and 5,190 F.) are general labourers, and 12,070 (5,131 M. and 6,939 F.) are farm day labourers, 3,589 (3,179 M. and 409 F.) go under the head of service, by which is probably meant village service, 983 (459 M. and 524 F.) are engaged in spinning, 657 (292 M. and 365 F.) sell fuel, 167 (163 M. and 4 F.) are performing railway service, 1,137 (883 M. and 254 F.) are beggars, 368 (28 M. and 340 F.) are warp-pasters, 422 (402 M. and 20 F.) are cattle graziers, 1,366 (1,140 M. and 226 F.) are leather dyers and leather tanners, 433 (77 M. and 356 F.) sell grass, 2,435 (2,180 M. and 255 F.) are holders of Government lands, 655 (518 M. and 137 F.) are Government servants, and also cultivators, 153 (143 M. and 10 F.) are other cultivators, 346 (336 M. and 10 F.) are cultivators and tanners or weavers, and 171 (167 M. and 4 F.) go under the heading of service in stables; the rest are engaged in various other minor occupations.

Shinwas and Meghwars.

745. The Shinwas number 6,718, of whom only 246 are in the Baroda Division, 17 in the City, and the rest in the Kadi Division. Of the Meghwars who number 567, there are 516 in the Amreli Division, and 51 in the Kadi Division. Both the Shinwas and Meghwars are but Dheds. The Shinwas are also generally labourers.

Their occupations.

Out of the three thousand Shinwas returned as occupied, 1,758 (988 M. and 770 F.) are field day labourers and general labourers, 446 (421 M. and 25 F.) are cultivators, 394 (336 M. and 58 F.) are Government village servants, 100 (59 M. and 41 F.) are beggars, 35 (20 M. and 15 F.) are cattle graziers, 43 (10 M. and 33 F.) are cow-dung cake sellers, and 90 (44 M. and 86 F.) are engaged in weaving.

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Khálpás.

746. The Khálpás prepare hides. They generally pare the skins off the bodies of animals and tan them, the paring process being called "*Utaradavu*." The Khalpas number 30,286, of whom 18,906 are in the Kadi Division, 9,580 in the Baroda Division, 1,016 in the Nowsari Division, 706 in the Amreli Division, and 78 in the City. Of the thirty thousand and odd Khalpas, 13,164 were returned as occupied.

Their occupations.

5,838 (5,019 M. and 819 F.) are engaged in preparing or dyeing leather, 188 (170 M. and 18 F.) others cultivate land and work in hides, 1,240 (1,165 M. and 75 F.) hold Government lands, 2,387 (1,058 M. and 1,329 F.) are field day labourers, 2,324 (957 M. and 1,367 F.) are general labourers, 84 (6 M. and 78 F.) sell grass, 95 (73 M. and 22 F.) are cattle-graziers, 443 (417 M. and 26 F.) do Mochis' work, and the rest are distributed over other occupations.

Chámbhárs and their occupations.

747. The Chámbhárs or Chamárs resemble the Khalpas. They also work in leather. Their total number in this Territory is 1,627, of whom 1,203 are in the Kadi Division, 299 are in the Nowsari Division, and 108 are in the City. Of the 1,627 Chámbhárs, 779 are occupied, of whom 211 work in leather, 132 are general labourers, 136 are field day labourers, 167 are holders of Government lands, 82 work as Mochis, 25 are Government servants, 14 are cattle graziers, and the rest are engaged in other occupations.

Bhangias.

748. The Bhangias number 30,881, of whom 14,987 are in the Baroda Division, 11,822 are in the Kadi Division, 1,630 are in the City, 1,426 are in the Amreli Division, 814 are in the Nowsari Division, and 202 are in the Camp. Sweeping is the main occupation of the Bhangias.

Their occupations.

Out of the total number of Bhangias, 14,944 were returned as occupied, and of these 4,180 (2,684 M. and 1,496 F.) are engaged as sweepers, 2,205 (2,006 M. and 199 F.) are Government servants, by which is to be understood service as sweepers in the several Municipalities or service in villages, 128 (83 M. and 45 F.) are domestic servants, 2,499 (1,243 M. and 1,254 F.) are general labourers, 1,724 (722 M. and 1,002 F.) are farm day labourers, 424 (387 M. and 37 F.) hold Government lands, 43 (11 M. and 32 F.) sell grass, 47 males work in leather, 162 (129 M. and 33 F.) are cattle-graziers, 1,925 (1,228 M. and 697 F.) are beggars, 71 are broom makers, 46 are fuel sellers, and 103 are music players.

Mahárs and Mángs.

749. The Mahars and Mangs are not inhabitants of Guzerath. There are, however, 1,440 Mahars and 206 Mangs in this Territory; 719 Mahars and 165 Mangs are in the City, and 330 Mahars and 13 Mangs are in the Cantonment.

Class XII.

The Aboriginal class.

750. The twelfth or Aboriginal class contains 18 castes, most of whom are also found among the non-Hindu Aborigines. The reasons for allowing one caste to be shown both under Hindus and non-Hindus have been already mentioned in the Chapter on Religion,* where also some of the customs prevailing among the Aborigines have been noticed. It is sufficient, therefore, to note here the general distribution and occupations of these castes.

Bhils.

751. Of the Bhils, 24,913 were returned as Hindus, and 31,777 as non-Hindus; thus in all there are 56,690 Bhils in this Territory, of whom 31,582 are in the Baroda Division, 22,513 are in the Nowsari Division, 2,273 in the Kadi Division, 168 in the Amreli Division, 129 in the Baroda City, and 25 in the Cantonment. Of the Hindu Bhils who number 12,963 males and 11,950 females, 7,747 males and 4,672 females follow occupations. 1,225 Bhils (1,205 M. and 20 F.) are returned as Government servants, of whom 1,131 persons (1,116 M. and 15 F.) are in the menial service. Agriculture forms the occupation of 5,541 Bhils (4,194 M. and 2,547 F.). Of these 1,179 males and 77 females hold lands direct from

Their occupations.

* *Vide* paras. 212 to 224, pages 91 to 94, *ante*.

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Government, 2,762 males and 2,440 females labour in the fields, and 220 persons (198 M. and 22 F.) tend cattle. 3,409 (1,734 M. and 1,675 F.) members of this caste get a living by general labour, and 261 (143 M. and 118 F.) by selling fuel. Domestic service also forms the occupation of a few members of this caste. Very few are found in the artisan class, and although there are some, they are all dealers or sellers, but not makers.

Kolis.

752. The Kolis were originally Aborigines, but in this Territory they have all been returned as Hindus. Their total number is 4,29,688, of whom 2,24,899 are from the Kadi Division, 1,65,523 are from the Baroda Division, 21,445 are from the Nowsari Division, 13,680 are from the Amreli Division, 3,877 are in the City, and 264 are in the Cantonment. The Kolis are engaged in various occupations. Out of the total number of Kolis, 2,00,115 or 46·56 per cent. were returned as occupied, of whom 80,525 (74,869 M. and 5,656 F.) hold lands from the Government, 6,984 others (6,600 M. and 384 F.) are also cultivators, and 76,663 (35,315 M. and 41,348 F.) are laborers in the fields. Thus 1,63,470 out of the two lacs and odd persons returned as occupied are engaged in cultivation, and only 36,607 are engaged in other occupations. Of these also, 23,100 (12,231 M. and 10,869 F.) are general labourers, and 3,711 (3,641 M. and 70 F.) are Government servants. 1,959 (1,233 M. and 726 F.) are domestic or private servants, 2,963 are cattle graziers, 114 are sailors, 576 are corn-grinders, 145 are fishmongers, 662 are grass sellers, 201 are fuel sellers, 187 are engaged as Railway servants, 147 are water bearers, 506 are beggars, and the rest follow other occupations in small numbers.

Their occupations.

Wághérs.

753. The Wághérs are found in Okhamandal or Dwarka. They are a well-built race, and tall in stature. They are said to have come to Dwarka from Kutch. "They are a spurious branch of the Jadeja family of Bhuj, one of whom, called Abra, with the cognomen of *Muchhâwal*, or "the whiskered," from a tremendous pair of these adjuncts to the face, came from Kutch in the time of Rinna Sowah (the Vadhel Chief of Aramda and Beyt), in whose family he intermarried, and from whom he held in charge the thana or garrison of the castle of Gomtee or Dwarka. His son had offspring by a woman of impure caste, and they assumed the name of Wagher, with the distinctive affix of *manik* or 'gem.'" * Colonel LeGrand Jacob, however, doubts the correctness of this story regarding the Kutch origin of the Waghers. He says that the origin of these tribes is lost in obscurity. By some they are supposed to be aborigines of the soil.† According to Captain McMurdo, Abra's son, Jehoji, came from Kutch to Dwarka, and Jehoji's son, Hamirji, married a Herol Rajput girl, who had been brought up in a Wagher family, and it was he who assumed the title of Manik, as distinguished from the other Waghers.‡ So, then, although the Waghers with the affix Manik might be traced to Kutch, all the Waghers generally can hardly be so traced. They are more correctly the aborigines of the soil.

754. Piracy was at one time the main occupation of the Waghers, but with the establishment of order their occupation is gone. They are now mostly cultivators. But their original spirit is hardly extinct. The instance of a Wagher, who, to escape from being arrested, jumped down from the terrace on the fourth storey of the palace here, and immediately jumped on horseback in Maharajah Khunderao's time, is fresh in the minds of many people here. They are a naturally turbulent tribe, but have been kept within bounds by the strong arm of the law.

755. There are in all 3,360 Waghers in this Territory, of whom only 2 are in the City, and they are in the Central Jail, and the rest are in Okhamandal.

Their occupations.

756. Of the three thousand three hundred and odd Waghers, 1,325 (1,172 M. and 153 F.) were returned as occupied, of whom 971 (969 M. and 2 F.) hold lands from the Government, 182 work in the

* Tod's Travels in Western India, page 40.
† Memoir on Okhamandal, Kathiawar Selection, page 446.
‡ District of Okhamandal, 1812, page 446.

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fields as labourers, 7 others are also connected with agriculture, 66 go under the heading of labour, which in a barren tract like Okhamandal is hardly any but field labour, 21 are Government servants, and the rest are engaged in other occupations.

Mehers.

757. The Mehers, like Waghers, were also at one time a turbulent caste, but now they are engaged in agriculture. Their number in this Territory is only 36, of whom 12 were returned as occupied, and of these 9 were engaged in agriculture.

Kháts.

758. The Khats are but Kolis, Khat or Khant being their surname. They are found only in the Amreli Division, where they number 346.

Jains.

759. The castes which go under the heading of Jains are mostly Vanias. Some Kanbis, Bhavsars, and Malis have, however, taken to Jainism, and their numbers are but small. There is hardly any difference except that of religion between the Shravak or Jain Vanias, and the Hindu Vanias. As the Hindu Vania castes and their occupations have been already noticed there is no necessity of going over the same ground again with regard to the Shravak Vanias.

Aborigines.

760. The distinctive customs, &c., prevailing among the Aborigines have been noticed elsewhere,* and as there is nothing special with their occupations, for, they are mainly cultivators and labourers, no notice regarding them is necessary.

Mahomedans.

Mahomedans sub-divided into Tribes and not Castes.

761. There are no castes, as such, among the Mahomedans, but they are sub-divided into tribes or classes, which for the sake of convenience may be called castes, and they are as distinct as castes, the sub-divisions being based mainly upon occupations and also upon the original provinces of residence, and in some cases upon the difference in the sects. Thus they are sub-divided into nine classes, distributed in the following way :—

Class.	Males.	Females.	Persons.	Percentage of		
				Males.	Females.	Persons.
I. Foreign Origin	36,399	34,192	70,591	40·51	40·17	40·34
II. Hindu Converts	7,117	6,812	13,929	7·92	8·00	7·96
III. Agricultural Class ...	24,970	24,086	49,056	27·79	28·30	28·04
IV. Artisan Class	14,377	13,555	27,932	16·00	15·93	15·96
V. Domestic Class	2,351	2,214	4,565	2·62	2·60	2·61
VI. Minor Professions ...	1,092	1,354	2,446	1·21	1·59	1·40
VII. Labouring Class	275	216	491	·30	·25	·28
VIII. Devotees, &c.	3,273	2,684	5,957	3·64	3·15	3·40
IX. Others	6	7	13	·01	·01	·01
Total.....	89,860	85,120	1,74,980	100	100	100

Mahomedans of foreign origin.

762. Thus forty per cent. of the total Mahomedans are of foreign origin. To these may be added the numbers given under the class of devotees, for they, too, are probably of foreign origin. In fact, the nobility and the military and the religious classes may be said to be of foreign origin. The Mahomedans came to this country as invaders, and established their sway. This new influence pervaded the lower strata of society, and the trading, artisan, agricultural and labouring classes gradually embraced, or were obliged to embrace, the religion of the invaders. Thus it is that the percentage of the Hindu converts, as they may be called, is higher than that

* Chapter IV., paras. 212 to 224 pages 93 and 94, *ante*.

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of those of foreign extraction. The proselytizing tendencies of the conquerors, the rewards which a change of faith generally secured, the penalties which a persistent refusal entailed, and the influence which a constant contact naturally engendered, induced or obliged many Hindus to turn Mahomedans.

Their distribution.

763. The members under this class (foreign origin) number in all 70,591 souls. Of these 6,749 are in the Amreli Division, 26,374 in the Kadi Division, 9,231 in the Nowsari Division, 14,736 in the Baroda Division, 12,924 in the Baroda City, and 577 in the Baroda Cantonment. Thus the highest proportion of Mahomedans of this class is in the Baroda City, where nearly 1-8th of the total population, and 2-3rd of the total Mahomedan population belongs to this class.

Castes in the first class.

764. The first class comprises 14 castes, or rather people of 14 castes falling under this class are found in this Territory. Of these the Shaikhs are the most numerous. Next to them in point of numbers are the Pathans, and next to them are the Sayads. In rank and lineage, however, the Sayads stand first. They claim to be the descendants of Hasan or Husein, the grandson of Mahomed. They are usually styled "Meers," and their females are styled "Begums." Mrs. Mir Husein Ali in her observations on the Mussulmans of India* says:—"The Sayads (Meers) are descendants from Mahomed, the acknowledged Prophet and Law-giver of the Mussulmans, and as might be expected, are peculiar objects of respect and favour amongst the true believers."

Hindu converts.

765. Of the Hindu converts, the Bohoras, Memons, and Khojas are equivalent to the Vanias in the Hindu community. Of the Bohoras, the Daudis are most numerous, as they number 3,928 in the whole Territory. They are mostly found in the Kadi Division and in the Baroda City. It is said that in the time of Sidhraj Jeysing two magicians, named Abdula and Yakub, came from Egypt, and by their miraculous feats performed with the aid of the magnet, persuaded many people to become converts, and these converts were termed Bohoras; such surnames as Davé, Travadi, and Rawal are found among them, thus showing that some Brahmans, too, were converted. Next to them in point of numbers are the Suleimani Bohoras, who are also found in pretty large numbers in the Kadi Division and in the City. The head priest of the Suleimani Bohoras resides, I am informed, in Yameen in Arabia, and has his deputies residing in India. The head deputy resides at Hyderabad, and one of his deputies is in the Baroda City. He is in possession of a large and valuable library, mostly consisting of religious works. The Nágoshi or Nágoshia Bohoras, so called from their abstaining from animal food, are not numerous in this Territory. They number 52, and are, I am told, mostly found in the City, their numbers in the Baroda Division being accounted for by their temporary absence on business. The Memons and Khojas are mostly found in the Amreli Division. Out of 5,462 Memons in this Territory 4,349 and out of 1,491 Khojas 1,435 are from the Amreli Division. The Khojas in Kathiawar are also called Bhatias, and they are said to have originally belonged to the community of the Hindu Bhatias.

Agricultural class.

766. In the agricultural class the Molesalams or the slaves of Islam, are converted Rajput Girassias. They were so converted in the time of Mahomed Begda (1459-1511†). They are not, however, full converts to Mahomedanism. They still observe several Hindu rites and customs, especially at their marriage ceremonies. They are numerous in the Baroda Division, especially in the Choranda Mahal, where there are whole villages inhabited by them. They have still retained their original surnames, such as Chavdas, Solankis, Rathods, Chubans, &c. They are with respect to Mahomedanism in the same position as the Portuguese converts in the Thana District are with respect to Christianity. The Makwanas are converted Kolis. The Shaikhdas and Matia Kanbis observe but a few Mussalman rites, and are virtually Hindus. The Mussulman Kachhias are but converted Hindu Kachhias.

* Page 6.

† Bombay Gazetteer, Kaira and Panch Mahals, page 37.

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They are known as Andharia Kachhias as distinguished from Ajwalia or the Hindu Kachhias. They are the followers of Imamshah of Peerana.

Artisan class.

767. In the artisan class, the Momins or Momnas are also Imamshais, or followers of Imamshah of Peerana. They are generally weavers.

Labouring class.

768. In the labouring class, the Banjaras are a wandering caste. They generally go from place to place and encamp in the *Seim* of a village or town. The word 'Banjara' seems to be a corruption of *Vanacher*, or wanderer in the jungle, and the habits of the caste lend support to this supposition.

"Guzerath Mussalmans" referred to.

769. The classes and their sub-divisions of the Mussalmans as given in Final Form VIII. (A) have been adopted from "The Guzerath Mussalmans," a paper contributed to the Bombay Gazetteer, and revised and corrected by Khan Bahadur Kazi Shahabudin, C.I.E. The paper well repays perusal.

Occupations of the Mahomedans.

770. Of the total number of 1,74,980 Mahomedans, 81,020, or 46·3 per cent., are occupied, and the rest are unoccupied. Of the 89,860 males, 57,952, or 64·49 per cent., and of the 85,120 females, 23,068, or 27·1 per cent., are occupied. The corresponding percentages for the Hindus are 45·71 for persons, 64·31 for males, and 25.28 for females. The occupied Mahomedans are thus distributed under the different classes of occupations:—

No. of Class.	Name of Class.	Persons.	Males.	Females.	Percentage of		
					Persons.	Males.	Females.
I.	Professional	11,031	10,732	299	13·62	18·51	1·29
II.	Domestic	2,336	1,556	780	2·88	2·34	3·38
III.	Commercial	2,558	2,353	205	3·16	4·42	·89
IV.	Agricultural	31,515	23,737	7,778	38·90	40·96	33·72
V.	Industrial	22,776	12,691	10,085	28·11	21·89	43·72
VI.	Indefinite	10,804	6,883	3,921	13·33	11·88	17·00
	Total.....	81,020	57,952	23,068	100	100	100

Thus the largest number of occupied Mahomedans is found in the agricultural class. 38·90, or nearly 39 per cent. of occupied Mahomedans, 40·96 or 41 per cent. of occupied males and 33·72 per cent. of occupied females, and 18·01 per cent. of total Mahomedans are found in this class. The village or rural Mahomedan is as much engaged in agriculture as his Hindu fellow-villager. Next in point of numbers are those engaged in the industrial class. The members of the artisan castes among the Mahomedans often derive their names from their occupations, and these occupations generally fall under the industrial class. There are hardly any occupations in this class which are not followed by the Mahomedans nearly to the same extent as they are followed by the Hindus. Thus 28·11 per cent. of the occupied Mahomedans are found in this class, 159 occupations falling under which are followed by the Mahomedans. Those followed largely, however, are weaving, (4,732 P., 2,177 M. and 2,555 F.), of whom again 535 P. are turban weavers and 136 P. are Mushroo weavers; cotton spinning (3,977 P., 115 M. and 3,862 F.), cotton cleaning (under which spinning was also often included), (3,600 P., 2,098 M. and 1,502 F.), oil pressing (1,790 P., 1,551 M. and 239 F.), grain, pulse, and flour selling (860 P., 790 M. and 70 F.), butchering (638 P., 500 M. and 138 F.), and cotton goods selling (505 P., 420 M. and 85 F.) Next in point of numbers is the professional class, wherein 13·62 per cent. of occupied persons, 18·51 per cent. of occupied males, and 1·29 per cent. of occupied females are engaged. Of the 11,031 Mahomedans in this class, 9,485 are public servants, either in this Territory or in the service of the British Government, and most of them are ministerial servants. 661 (530 M. and 131 F.) go under occupations

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connected with religion, and 593 are occupied as music players, dancers, jugglers, &c. The sixth or indefinite class contains 13·33 per cent. of occupied Mahomedans, (11·88 per cent. of occupied males and 17 per cent. of occupied females). The total number in this class, however, mainly consists of labourers (4,986 P.), and beggars (4,751 P.) There are also 331 persons, who live on annuities, pensions, &c., or on the income of immovable property. In the commercial class Mahomedans are found in pretty large numbers as drivers of public vehicles, boatmen, general dealers, Railway servants, and commercial clerks. The domestic class contains 2,336 Mahomedans, or 2·88 per cent. of occupied persons.

No castes among Parsis and Christians.

771. The Parsis and Christians are not given in Final Census Form VIII. (A), as there are no castes found among them.

CHAPTER VIII.

LANGUAGES.

Languages spoken in Baroda.

772. There are in all twenty-three languages returned as spoken in this Territory. They are :—

1. *Arabic.*
2. *Beluchi.*
3. *Bengali.*
4. *Chinese.*
5. *Dravidi or Tamil.*
6. *English.*
7. *Goanese.*
8. *Guzerathi.*
9. *Hindostani.*
10. *Kanarese.*
11. *Kutchi.*
12. *Makrani.*
13. *Malayalum.*
14. *Marathi.*
15. *Mussalmani.*
16. *Nepauli.*
17. *Persian.*
18. *Portuguese.*
19. *Punjabi.*
20. *Pashtu.*
21. *Sindhi.*
22. *Telugu.*
23. *Turki.*

Distribution according to language.

773. The marginal table shows the number of persons speaking the different languages with their percentages to the total population ; where the percentage is very insignificant it is not given in the table, but all such languages are grouped into the heading "Others," which heading also includes the unspecified. There are 86 persons whose mother-tongue was not specified, and they are the Railway passengers, for whom the Eight-Column-schedule was used.

Language.	Persons speaking the language.	Percentage to total population.
Guzerathi	20,33,466	93·06
Mussalmani	67,762	3·10
Marathi	42,962	1·97
Hindostani	25,230	1·15
Kutchi	11,715	·54
Makrani	611	·03
Sindhi	688	·03
English	445	·02
Punjabi	341	·02
Telugu	379	·02
Arabic	410	·02
Kanarese	316	·01
Others	680	·03
Total	21,85,005	100

Guzerathi.

774. Guzerathi—This language is spoken by 20,33,466 persons out of 21,85,005, thus leaving 1,51,539 persons for all other languages. In other words, 93·06 per cent. of the population speak the Guzerathi language. It is the language of the country, and is naturally the mother-tongue of the great bulk of the population.

775. In British Guzerath the percentage of Guzerathi-speaking to the total population is 94·26, or 1·20 per cent. higher than ours. In other words, there are in every ten thousand 120 Guzerathi-speaking persons more in British Guzerath than in this Territory. But this is owing to the greater admixture of the non-Guzerathi-speaking population in the City and the Cantonment, and also in the Amreli Division. The other Divisions show nearly the same percentages as the Districts of British Guzerath. For, as will be presently seen, the percentage of Guzerathi-speaking population is 96·38 in the Kadi Division, while it is 94·77 in the Ahmedabad District. In the Baroda Division the percentage is 95·4, while it is

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90·32 in Kaira and 92·51 in Broach. In Nowsari the percentage is 94·86, while in Surat it is 93·93. So then, but for the City and the Camp, where the percentages are 54·81 and 40·11 respectively, our percentage of the Guzerathi-speaking population would have been even higher than in British Guzerath. This shows that except in the City and in the Camp there is a less admixture of the non-Guzerathi-speaking people in the population than there is in the British Districts of Guzerath.

Bavchi and Bhil dialects of Guzerathi.

776. Bavchi and Bhil were returned as languages distinct from Guzerathi. But each of them is a *patois* of Guzerathi rather than a distinct language. The Bavchi dialect is but corrupt Guzerathi. I made two Bavchas speak it in my presence. The accent is a little peculiar and approaches the Marathi accent, but the words are generally Guzerathi. If, therefore, it is heard from a distance, the persons speaking it seem at first to be speaking Marathi, but the impression is removed if they are heard distinctly.

777. The Bhil dialect with its various sub-divisions, such as Konkani, Kotwali, &c., is not a language in itself, but a *patois* of the Guzerathi language interspersed with words from the Marathi. These dialects may be regarded as dialects of Guzerathi or Marathi according as the tracts, wherein they are spoken, lie nearer Guzerath or the Northern Konkan or the Deccan. In the Returns for the Bombay Presidency the Bhil language has been included in Marathi, but the dialect which the Bhils of Guzerath use, is more a dialect of Guzerathi than of Marathi. It is interesting to note the changes in the dialects as one proceeds southwards from Guzerath to Bombay. But the subject is beyond the scope of the present enquiry.

Marwadi.

778. Marwadi has hardly a separate entity as a language. It is rather an admixture of Guzerathi and Hindustani. The characters are essentially Guzerathi, but the language itself is more closely allied to Hindustani than to Guzerathi. Moreover, in the list prepared by the Deputy Superintendent of Census, Hyderabad Assigned Districts, and received from the Census Commissioner for India, Marwadi is given as a dialect of Hindustani. In our statements, therefore, it was not shown as a separate language. I find, however, that in the Final Census Forms for the Bombay Presidency, it has been separately shown. Though in our Final Census Forms Marwadi has not been separately shown, yet because even dialects were separately tabulated and registered, we know the number of the Marwadi-speaking population in this Territory. There are 3,768 persons speaking the Marwadi dialect, and their percentage to the total population is ·17.

Kutchi.

779. Kutchi is here shown as a distinct language, though it may properly be regarded as a dialect. In the Bombay Returns it is included under Guzerathi. It is, however, an admixture of Guzerathi and Sindhi. The majority of words are from Sindhi, and the literature of the language is, I am told, also in Sindhi. It is rather in the position of Marwadi; just as Marwadi is an admixture of Guzerathi and Hindustani, so is Kutchi an admixture of Guzerathi and Sindhi; and if Marwadi was shown as a separate language, there is no deviation from principle in showing Kutchi, too, as a separate language. Kutchi is spoken by 11,715 persons, and most of them are from the Amreli Division.

Makrani.

780. Makrani is a dialect of Beluchi, or rather both Makrani and Beluchi are dialects of the Persian. It is an admixture of Beluchi and Sindhi. The majority of words is from Beluchi. The difference between Beluchi and Makrani mainly lies in the use of the gender. Where the Beluchi uses the masculine gender, the Makrani, I am told, will use the feminine.

Musulmani.

781. Musulmani, also, is properly a *patois* of Hindustani or Urdu, and it has been so included in the Bombay Returns. We allowed it, however, a separate entry, both because the number of Musulmani-speaking population is as large as 67,762, or 3·10 per cent. of the total population, and also because it was deemed advisable to show separately the

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number of purely Hindustani-speaking people. The Musulmans of Guzerath generally speak either the Musulmani or the Guzerathi. It is only in the higher ranks of Musulman society, that Hindustani or the Urdu is used as a spoken language. The total Mahomedan population in this Territory is 1,74,980. Of these 67,762, or 38·73 per cent., speak the Musulmani, and 25,230, or 14·42 per cent. speak the Hindustani. The Arabic, Beluchi, and a few other languages together show 2,348 persons as using them. There thus remain 79,640 Mahomedans who speak Guzerathi.

Hindustani.

782. Hindustani, or Urdu, is, as above stated, the mother-tongue of 25,230 persons in this Territory. If Musulmani be regarded as included in Hindustani, we get 92,992 as the number of persons using Hindustani. The percentage, then, is 4·25 to the total population.

Hindi.

783. Hindi, also, which appears as a separate language in the Bombay Returns, was because it is very nearly allied to Hindustani and because the number of the Hindi-speaking people was small, included in Hindustani. In the list received from the Deputy Census Superintendent, Hyderabad Assigned Districts, referred to above, Hindustani is mentioned as a dialect, and Hindi the principal language. Hindustani was, however, shown as a principal language in our Census forms as being better known to the people. Malvi, Brijabhasha, Pardesi, or Purebi, Rangdi, and Bundelkhundi were all returned as dialects, and have been included in Hindustani. They are so many dialects of Hindi, which itself has been included under Hindustani. In fact, the term Hindustani has here been used in the sense in which Hindi has been used by the Deputy Superintendent of Census, Hyderabad Assigned Districts.

Marathi.

784. Marathi is the mother-tongue of 42,962 persons, in this Territory. It is the language used by His Highness the Maharajah and his family. The Marathi-speaking population is seen more at the Head-quarters of Districts and Mahals and in the Baroda City, than in the Districts. In the City of Baroda alone there are 26,152 Marathi-speaking people. In other words, more than half the Marathi-speaking population is found in the City, the remainder being distributed in the Districts. Khandeshi, Konkani, Baglani, which in the schedules were returned as languages, were in the Census Forms included in Marathi.

English.

785. Only 445 people speak English as their mother-tongue. But this does not mean that it is not the spoken language of other persons also. We have no means of ascertaining the numbers of English-knowing persons in the *Raj*; otherwise we should have been able to see how far the language has penetrated into the interior. Irish and Scotch were returned as spoken languages, but have been included in the English language.

Sindhi.

786. The number of persons speaking Sindhi as their mother-tongue is 683. This language owns ·03 per cent. of the population. In other words, there are three persons in every ten thousand of the population, who speak Sindhi.

Punjabi.

787. Punjabi is spoken by 341 persons. Punjabi-speaking persons were mostly returned in the Amreli Division, where the Dhari Regiment and the Okha Battalion are located.

Arabic.

788. Arabic is the mother-tongue of 410 people. The number of Arabs is indeed 655, as is seen from the statement of castes, but it appears that out of these only 410 regard this language as their mother-tongue. The rest, it must be presumed, use the Musulmani, Hindustani, or Guzerathi.

Telugu.

789. Telugu is the mother-tongue of 379 persons, most of whom are found in the Baroda City.

Kanarese

790. Similarly, Kanarese is the language of 316 persons, of whom 295 are in the City of Baroda.

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Others.

791. Under the heading "Others," come the following languages:—

Beluchi.	Chinese.
Bengali.	Nepali.
Portuguese.	Malayalam.
Turki.	Persian.
Dravidi or Tamil.	Pashtu.
Goanese.	

Beluchi.

792. Beluchi is spoken by 89 persons only, while the number of Beluchis is 1,319. This appears rather strange. The inference is that though Beluchis by race they have now taken to the Musulmani language, and that the contact with the Musulmans here has loosened their hold upon their own language.

Bengali.

793. The number of Bengali-speaking people is 16. Of these 5 are from Amreli, 8 from Kadi, and 3 from the Baroda City.

Chinese

794. There are only 2 persons who own the Chinese language as their mother-tongue, and one of them is in the Baroda City, and the other in the Cantonment.

Nepali.

795. The number of persons who speak the Nepali dialect is 13, 12 of whom are from the Amreli Division, and 1 from the Baroda Division.

Portuguese.

796. Portuguese was returned as the speaking language of 113 persons, and Goanese that of 93 persons. Probably the Portuguese language referred to here is the Portuguese Konkani, which is the same as Goanese. In that case the number of Goanese-speaking persons is 206. In the City of Bombay 4,003 persons seem to have entered the Portuguese as their language, and on this Mr. Baines remarks:—"Probably much of that recorded in Bombay under this head is really the Indian dialect only." The same remark holds good with regard to 113 persons returned in this Territory, as owning the Portuguese as their language. It was the Goanese language or the Portuguese Konkani, as it is termed in the Bombay Census Form IX., that was meant.

Turki.

797. Turki is the mother-tongue of 19 persons, 14 of whom are from the Baroda City and 5 from the Kadi Division.

Tamil.

798. Dravidi or Tamil is the mother-tongue of 46 persons. Tamil is the language of Madras. Most of the athletes known by the term of *Vajramustis*, are, I understand, from Madras, and own Tamil as their language.

Persian.

799. There are ten persons who speak the Persian language. Of these 5 are from the Baroda City, 4 from the Nowsari Division, and 1 from the Amreli Division.

Pashtu.

800. The Pashtu language is used by 190 persons, of whom 151 are from the Amreli Division, 26 from the Kadi Division, 5 from the Baroda Division, 6 from the Baroda City, and 2 from the Baroda Cantonment. The comparatively large number of Pashtu-speaking persons in Amreli is probably from the ranks of the regiments stationed at Dwarka and Dhari.

Malayalam.

801. There are three persons who speak the Malayalam language, and one of them is from the Baroda City, and two from the Baroda Camp.

Divisional percentages.

802. We shall next see how the percentages given above vary in the Divisions:—

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Language.	Amreli.		Kadi.		Nowsari.		Baroda.		Baroda City.		Baroda Cantonment.	
	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.
Guzerathi	1,25,451	85·07	9,52,701	96·38	2,72,751	94·86	6,24,878	95·40	55,802	54·81	1,883	40·11
Musalmani	1,978	1·34	25,780	2·61	5,270	1·83	22,334	3·41	11,955	11·74	445	9·48
Marathi	3,409	2·31	2,452	·25	6,818	2·37	2,791	·43	26,152	25·69	1,340	28·55
Hindustani	4,308	2·93	6,721	·68	2,636	·92	4,158	·64	6,834	6·71	573	12·21
Kutchi	11,545	7·83	129	·01	27	·01	.....	...	14	·01	.....	...
Makrani	70	·05	15	...	.....	..	525	·08	1	...	.....	...
Sindhi	127	·09	388	·04	.....	...	150	02	23	·02	.....	...
English	12	·01	32	...	9	...	15	...	125	·12	252	5·37
Punjabi	216	·15	29	...	.....	...	18	...	61	·06	17	·36
Telugu	4	...	4	...	4	...	49	·01	260	·26	58	1·24
Arabic	139	·09	102	·01	2	...	28	...	139	·14	.....	...
Kanarese	.....	...	.....	...	18	·01	2	...	295	·29	1	02
Others	209	·14	134	·02	14		41	·01	157	·15	125	2·66
Total	1,47,468	100	9,88,487	100	2,87,549	100	6,54,989	100	1,01,818	100	4,694	100

803. The average percentage of the Guzerathi-speaking population is 93·06, but it varies in the different Divisions. It is greatest in the Kadi Division, being 96·38. Next comes the Baroda Division, where it is 95·4. In Nowsari it is 94·86. In the Amreli Division it is 85·07. In the City it is 54·81, and in the Camp it is 40·11. Thus proportionately the greatest number of Guzerathi-speaking persons is found in the Kadi, Baroda, and Nowsari Divisions. In the Baroda City, a little more than half the entire population is Guzerathi-speaking, and in the Camp, it is even less than 50 per cent.

804. Taking Musulmani and Hindustani together, the general percentage is 4·25. In the City of Baroda, however, the percentage of Musulmani and Hindustani-speaking population is 18·45, or between 1-5th and 1-6th of the population. In the Camp it is 21·69. In the other Divisions the proportions are more or less equal, being 4·26 in Amreli, 4·05 in Baroda, 3·29 in Kadi, and 2·75 in Nowsari.

805. The percentages of the Marathi-speaking population vary in the different Divisions. The average percentage is 1·97. In the Amreli Division the percentage is 2·31. In the Kadi Division the percentage is greatly below the average, being ·25 only. So, also, in the Baroda Division it is only ·43. In the Nowsari Division it is 2·37. In the City of Baroda, it is 25·69. In other words, a little more than 1-4th of the entire population of the City owns Marathi as their mother-tongue. In the Camp, where the population is but small, the percentage is 28·55.

806. The average percentage of the Kutchi-speaking population is ·54. In other words, 54 persons in every ten thousand own Kutchi as their mother-tongue. But in the Kadi and Nowsari Divisions and in the City only one person in every ten thousand is Kutchi-speaking; whereas the bulk of the Kutchi-speaking people is found in the Amreli Division, where 783 persons in every ten thousand, or 78 persons in every one thousand, or 7·83 persons in every one hundred, regard the Kutchi dialect as their mother-tongue.

807. The average percentage of the Makrani language is ·03. In other words, 3 persons out of every ten thousand of the population speak Makrani. But in the Amreli Division 5 persons in every ten thousand, and in the Baroda Division 8 persons in every ten thousand, speak Makrani.

808. With regard to Sindhi, also, the average percentage is ·03, that is, 3 persons per every ten thousand. However, 9 persons per ten thousand in Amreli, 4 per ten thousand in Kadi, and 2 per ten thousand in Baroda and in the Baroda City are found owning Sindhi as their language.

809. As regards the English language, the average percentage is ·02, or 2 persons per ten thousand. But the number in the Kadi, Nowsari, and Baroda Divisions of persons who regard the English as their mother-tongue is so small, compared with the other population, that there is hardly any use in finding out the percentage. In the Amreli Division, where the population is comparatively small,

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there is found 1 person in every ten thousand who speaks English as his mother-tongue.

810. Punjabi-speaking persons are found in Amreli and other Divisions, except Nowsari. But their greatest number is in the Amreli Division.

811. The number of Telugu-speaking people is 379, the average percentage being ·02, or two persons in every ten thousand. They are mostly found in the City of Baroda, where they number 260. It is a well known fact, that the *Dharma Raj*, or the realm of charity, by which term the Baroda *Raj* is known to *Bhikshuks* and other alms-seeking classes, attracts many Telanga Brahmans to this City. They subsist on Sirkar charities and on the bounty of other charitably-disposed persons, and they find Baroda a convenient place of resort. They are found in all parts of the Deccan, and are well known for their dunning propensities as alms-seekers.

812. The Arabic-speaking persons are found in large numbers in Amreli, Kadi, and in the Baroda City. They are probably the descendants of those Arabs, whose turbulent nature obliged the Minister, Raoji Appaji, to invoke the aid of the British Government. They are now reduced to a peaceful condition, and generally serve in the *Shibandi*, where there still is an Arab *Beheda* or body.

813. The Kanarese-speaking population is mostly found in the Baroda City, where their number is 295 out of a total of 316. In other words, only 21 out of 316 are found in the Division, and of these, too, one belongs to the Camp.

CHAPTER IX.

Birth-place.

814. Column 9 of the Enumeration Schedule contained information about the birth-place of the persons enumerated.

Distribution according to birth-place.

815. Compiling all the entries together, we find that in this Territory there are found people from almost all the parts of the world. Asia, Europe, Africa, and America are all represented. Of course, the bulk of the population was born either in this Territory or in the neighbouring British provinces. But, besides that portion of the population, there are others who hail, not only from the neighbouring Presidencies, but also from the neighbouring countries, and from the distant continents.

816. The following table illustrates the above remark :—

Birth-place.	No. of Persons.	Percentage to total population.
Baroda Territory	18,81,405	86·11
Bombay Presidency	1,60,319	7·34
„ Native States	1,18,267	5·41
Other Presidencies	23,014	1·05
Asia	744	·03
Europe	282	·02
Other Continents	27	·04
Unspecified	947	
Total.....	21,85,005	100

817. Thus 86 per cent. of the population own this Territory as the land of their birth, and nearly 14 per cent. were born outside. Of these, too, 1,36,534, or 6·25 per cent. are from the neighbouring British provinces of Guzerath, and only 23,785 were born in the other districts of the Bombay Presidency. Out of the 1,18,267 returned as born in the Native States of the Bombay Presidency, 1,16,641, or 5·34 per cent. are from the Guzerath and Kathiawar States and from Kutch, and only 1,626 are from the other States in the Presidency. Thus out of the total population of 21,85,005 persons, 21,34,580, or 97·69 per cent., were born in Guzerath, either in this Territory or in the neighbouring *Khálsá* provinces or in the neighbouring

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States, and only 50,425 persons, or 2·31 per cent., were born outside Guzerath. Of these, the other Presidencies, including their Native States, furnish 23,014, or 1·05 per cent., and the Asiatic countries and other Continents furnish 1,053, and 947 go as unspecified.

Europe.

818. There are 282 persons returned as born in Europe. Of these 267 are from the United Kingdom, and 15 from the other countries in Europe. It will be seen that this corresponds with Final Census Form III. (A.), which gives the number of European British-born subjects or persons born in the United Kingdom as 267.

Africa and America.

819. Of the 27 persons returned as born in the other Continents, 25 are from Africa, and 2 from America.

Divisional percentages.

820. We shall now view the variations in the percentages in each Division :—

AMRELI DIVISION.

Birth-place.	Persons.	Percentage to total Population.
Baroda Territory	1,00,903	68·43
Bombay Presidency	2,069	1·40
„ Native States	41,265	27·98
Other Presidencies	2,613	1·77
Asia	409	·28
Europe	4	·14
Other Continents	1	
Unspecified	204	
Total	1,47,468	100

KADI DIVISION.

Birth-place.	Persons.	Percentage to total Population.
Baroda Territory	9,04,399	91·49
Bombay Presidency	32,542	3·29
„ Native States	42,712	4·32
Other Presidencies	8,450	·86
Asia	69	·01
Europe	15	·03
Other Continents	9	
Unspecified	291	
Total	9,88,487	100

NOWSARI DIVISION.

Birth-place.	Persons.	Percentage to total Population.
Baroda Territory	2,36,384	82·21
Bombay Presidency	44,616	15·52
„ Native States	4,972	1·73
Other Presidencies	1,446	·50
Asia	119	·04
Europe	2	
Other Continents	6	
Unspecified	4	
Total	2,87,549	100

BARODA DIVISION.

Birth-place.	Persons.	Percentage to total Population.
Baroda Territory	5,66,088	86·43
Bombay Presidency	60,289	9·21
„ Native States	24,724	3·77
Other Presidencies	3,545	·54
Asia	20	·05
Europe	9	
Other Continents	3	
Unspecified	311	
Total	6,54,969	100

BARODA CITY.

Birth-place.	Persons.	Percentage to total Population.
Baroda Territory	71,723	70·44
Bombay Presidency	19,050	18·71
„ Native States	4,254	4·18
Other Presidencies	6,504	6·39
Asia	123	·12
Europe	24	·02
Other Continents	7	·01
Unspecified	133	·13
Total	1,01,818	100

BARODA CANTONMENT.

Birth-place.	Persons.	Percentage to total Population.
Baroda Territory	1,908	40·65
Bombay Presidency	1,753	37·34
„ Natives States	340	7·24
Other Presidencies	456	9·71
Asia	4	·09
Europe	228	4·86
Other Continents	1	·02
Unspecified	4	·09
Total	4,694	100

Kadi Division.

822. Thus, though the average percentage of persons born in this Territory is 86·11, it varies in the different Divisions. It is highest in the Kadi Division, being 91·49. In other words, out of the

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number of persons censused in that Division, 91¼ per cent. were born in this Territory, of whom 8,80,178 or 89·04 per cent. were born in the Kadi Division itself, and the remaining 2·46 are from other Divisions. There are, moreover, 29,566 people born in British Guzerath, and 41,967 persons born in Kathiawar and other Guzerath States. Thus 71,533 persons or 7·24 per cent. are from the neighbouring Districts. In other words, 98·73 per cent. of the population of the Division are from this Territory or the neighbouring Guzerath Districts or Native States, and only 1·27 per cent. are from outside. But this small percentage includes people not only from the other parts of the Bombay Presidency, but from other Presidencies, other countries in this Continent, and other Continents also.

Baroda Division.

822. In the Baroda Division, 86·43 per cent. of the population were born in this Territory, and of this, 86·32 per cent. were born in the Baroda Division itself, and only ·11 are from the other Divisions in this Territory.

823. The neighbouring British provinces and the States of Guzerath and Kathiawar furnish 12·68 per cent. Thus 99·11 per cent. are from this Territory and the surrounding Districts, and only ·89 per cent. are from outside. These last include persons not only from the other Districts and States in the Bombay Presidency, but also people from other Presidencies, other countries in the Continent of Asia, and also from other Continents. But their numbers are very small.

Nowsari Division.

824. In the Nowsari Division, the percentage of persons born in the Division is 80·9, and that of persons born in the Territory including the Division is 82·21; that is, 1·31 per cent. are from the other Divisions in the Territory. Besides these, there are 15·43 per cent. from the neighbouring Guzerath Provinces and the Guzerath States, and also from the Thana District and the Bombay City. The remainder are from the other parts of the Bombay Presidency and outside.

Amreli Division.

825. In the Amreli Division, the percentage of persons born in this Territory is 68·43, of whom 67·66 per cent. were born in the Amreli Division itself. But the Kathiawar States border on, or are rather intermixed with the Amreli Division, and Kutch is very near Dwarka, and the Portuguese settlement of Diu is near Kodinar. These and the British Provinces of Guzerath and other States in Guzerath furnish 28·32 per cent. Then, again, the Deccan Districts, such as Khandesh, Poona, Ratnagherry, Sattara, &c., and the Deccan States together, furnish 1 per cent. The regiments at Dhari and Dwarka make the percentage of persons from other Presidencies higher in Amreli than in any other Division. The percentage is higher, though the numbers are not actually more than in other Divisions except Nowsari.

Baroda City.

826. In the Baroda City, the percentage of persons born in this Territory is 70·44, of whom 68·1 were born in the Baroda Division. We have no means of ascertaining how many of these were born in the Baroda City itself; for, the enumerators were instructed to write down the name of the District (if in the Bombay Presidency) in which a person was born, rather than the town or village of his birth. But we may safely assume that a very great portion of the 68·1 per cent. was born in the City itself. In the City there are persons from all parts of the Bombay Presidency, British Guzerath and Kathiawar. Guzerath and Kutch States furnish 11·95 per cent; the Deccan and the Deccan States furnish 10·56 per cent.; Sindh furnishes ·30; and the Kanarese Districts furnish ·08; thus making a total of 22·89 for the Bombay Presidency and the Native States in the Presidency. The other Presidencies in India are also well represented in the City, there being 6·39 per cent. returned as born in the other Presidencies. Asia, Europe, other Continents, and the unspecified together, furnish ·28 per cent. The number of persons born in the other Presidencies is proportionately highest in the City as compared with the other Divisions, excepting the Baroda Cantonment, where the percentage is higher still. Not only the percentage, but the number itself of persons born in other Presidencies is higher in the City than in any other Division except Kadi.

Baroda Cantonment.

827. In the Cantonment, the percentage of persons born in the Baroda Territory is 40·65, of whom 39·41 per cent. are from the Baroda Division. British Guzerath and Kathiawar States

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and Kutch furnish 18 per cent.; the Deccan and the Deccan States furnish 25·16 per cent.; Sindh, ·38 per cent., and the Kanarese Districts 1·05 per cent. Other Presidencies furnish 9·71 per cent. and Europe 4·86 per cent.

General.

828. Thus in the Amreli Division, Baroda City, and the Cantonment, the percentage of persons born in this Territory is comparatively much lower than in the other Divisions. In Amreli the smaller percentage is owing to the immediate vicinity of Kathiawar and Kutch. In the Baroda City and the Cantonment, it is owing to local circumstances. People from various parts of the country resort to the City to try their fortunes or earn their livelihood. Heterogeneity is a common and natural feature of an essentially urban population. The town population is not, as in the Districts, composed of persons, most of whom were born in the Districts in which they are censused, and who live and die in those Districts also. In other words, in the Districts, there is as it were a quieter process going on. Generation after generation, wave after wave, comes into existence, lives its time and passes away. From father to son and from son to grandson, there is but one abode, one mode of life. In the agricultural population especially, this evenness, this calmness, or rather, this monotony of life, is most observable. In an urban population the case is not so. There is a greater tumult, a greater ebullition, so to speak, going on continuously. Hundreds and thousands flock to the city, live there for a time, try their fortunes, and if they fail, or if they get better luck in another place, leave the town. In this way the process of immigration and emigration is always at work. In towns lying on, or, in the immediate vicinity of Railway lines, this process of ingress and egress is most at work; and one cannot with certainty say, how many are the permanent residents of a town, and how many are mere sojourners. This distinction which was made at the Census of 1881 between permanent inhabitants of a place and travellers and other temporary sojourners, cannot be useful in showing the number of permanent inhabitants proper; for, persons temporarily domiciled in a place count as permanent inhabitants. Even the number of temporary sojourners and travellers was in the Baroda City 4,508, or nearly 4·43 per cent. This process of ingress and egress, this tumult, or this ebullition in the mass of the population makes it heterogeneous; and hence it is that the percentage of persons born in Baroda and censused in Baroda on the night of the 17th February 1881, is smaller than the corresponding percentages in the Districts.

Internal and external movements of the population.

829. The statistics regarding birth-place are indicatory of the internal and external movements of the population. By internal movement, I mean the process of immigration and emigration which is going on into and from one Division of this Territory from and to another Division; and by external movement, I mean the same process as regards provinces outside this Territory carried on by persons going out of or coming into this Territory.

830. The following table shows the internal movement:—

Division.	Immigrants or Emigrants.	Kadi.			Nowsari.			Baroda.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli	Immigrants	432	206	226	106	50	56	582	325	257
	Emigrants	71	48	23	15	4	11	390	196	194
		Amreli.			Nowsari.			Baroda.		
Kadi	Immigrants	71	48	23	45	27	18	24,105	12,428	11,677
	Emigrants	432	206	226	184	146	38	2,249	1,377	872
		Amreli.			Kadi.			Baroda.		
Nowsari	Immigrants	15	4	11	184	146	38	3,541	1,833	1,708
	Emigrants	106	50	56	45	27	18	450	237	213
		Amreli.			Kadi.			Nowsari.		
Baroda	Immigrants	390	196	194	2,249	1,377	872	450	237	213
	Emigrants	582	325	257	24,105	12,428	11,677	3,541	1,933	1,708

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831. Thus the Amreli Division has received 432 persons from Kadi, while it has supplied only 71 to that Division. From Nowsari it has received 106 persons, while it has supplied only 15 to that Division, and from Baroda it has received 582 persons, and supplied only 390. It is thus a receiving Division, and it has received more males than females. This fact is also seen in the higher proportion of males to females noticed in the Chapter on the relative proportions between the sexes.*

Amreli Division.

832. The Kadi Division has received many more persons from the Baroda Division than it has received from the other Divisions, or supplied to them or to Baroda. A large number of those from the Baroda Division, are probably from the Baroda City. The organization of the Revenue, Judicial, and Police Departments has, no doubt, attracted many persons from Baroda to that Division. The Division has also received from the other Divisions and supplied to them more males than females.

Kadi Division.

833. The Nowsari Division has received more persons from Kadi and Baroda, than it has supplied to them, while it has supplied more to Amreli than it has received from it. It has also received and supplied more males than females.

Nowsari Division.

834. The Baroda Division has supplied a large number and received a large number also; but the number of persons supplied greatly exceeds that of received. People from other Divisions are attracted to the City, which is the capital of the *Raj*, and there is no wonder that people from all Divisions should be found in the City. But the services have drawn forth a much larger number from the City into the Divisions, and this is exactly what the above table shows.

Baroda Division.

835. The Deputy Superintendent of Census, Berar, lays down a general rule, viz. :—" † The shorter the distance from which the emigrants come, the larger their numbers and the greater the proportion of the women; while, the longer the distance, the smaller is the total number, and the greater is the predominance of the male element." This rule is of almost universal application. Emigrants will usually take their families with them if they have to go out a short distance; whereas, if they have to go a long distance, in nine cases out of ten, they will go alone. Then, again, parents will try to see their daughters married to men living in the same village, town, mahal, or district, in which they live, or at least in a province across the border. Marriages between persons living at great distances are rather rare. Many women thus migrate across the border from the parental roof to the husband's house, and this process of immigration and emigration is constantly going on.

Proportion of males and females among the emigrants.

836. The general rule above referred to is exemplified in connection with the bordering British Districts and Native States, more than as between the different Divisions. The Divisions are not contiguous to one another. They lie at a pretty great distance from each other. Nowsari and Amreli or Baroda and Amreli, or Kadi and Nowsari are separated from each other by several Districts of foreign jurisdiction. The distance between them is not short, and hence it is, that the immigration and emigration into and from those Divisions is smaller, and the male element preponderates therein. This process of immigration and emigration will be more clearly seen with reference to the surrounding Districts under British rule or the other Native States.

837. For instance, we shall take the Baroda Division. It has received from the neighbouring Kaira District 46,304 persons, of whom 17,179 are males and 29,125 are females. This number greatly exceeds the total of persons it has received from the other Divisions in this Territory. The number of female immigrants is greatly in excess over that of male immigrants. Similarly we find from the Bombay Census Forms, that Baroda (and although the Division

Exchange of population between Baroda Division and Broach and Kaira Districts.

* *Vide* Chapter III., para. 182, page 82, *ante*.

† Berar Census Report, 1881, para. 332, page 167.

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is not specified, it may safely be taken as the Baroda Division), has supplied 46,685 persons to Kaira, 15,422 males and 31,263 females, the number of females being just double that of males. So, then, Baroda has received from Kaira 46 thousand and odd persons, and it has supplied to Kaira an almost equal number, the difference being that it has received from Kaira more males than it has supplied to it, and has supplied more females than it has received from it. The Baroda Division has received and supplied persons from, and to, Kaira on one side, and Broach on the other. It has received 15,708 persons (6,477 males and 9,231 females) from Broach, and it has supplied 17,536 persons (6,658 males and 10,878 females) to Broach. Of course, it cannot be said that all these 17 thousand and odd persons are from the Baroda Division alone, for in the Form, Baroda Territory is mentioned, but since Broach borders on the Baroda Division, and the other Divisions are at some distance from Broach, almost the whole of the above number, at least the greatest portion thereof, may be considered to be from the Baroda Division. Here, again, more females are supplied than received.

838. The Kadi Division has received from Ahmedabad 24,775 persons, (11,064 males and 13,711 females), while Kadi and Baroda (as Petlad is not far from Ahmedabad) have supplied 47,196 persons, (18,268 males and 28,928 females) in their turn. Here, again, the number of females is in either case greatly in excess over that of males, and the number supplied is in excess of that received. The emigration and immigration of females is, of course, greatly due to marriage.

Exchange among Kadi and Ahmadabad.

839. Final Census Form X. for the Bombay Presidency shows that on the night of the 17th February, there were 1,49,870 persons, (59,836 males and 90,034 females) in the Presidency who were born in this Territory, and our Final Census Form X. shows that there were in this Territory 2,08,313 persons (96,057 males and 1,12,256 females) born in the Bombay Presidency, exclusive of Guzerath States. Thus Baroda has received more persons from the Bombay Presidency than it has supplied to it. The Bombay Forms make no mention of the Native States in the Presidency. Our returns, however, show that there are in this Territory no less than 70,273 persons, (32,029 males and 38,244 females) who are from the neighbouring Guzerath States. Of the total number of persons from the Bombay Presidency, 1,36,534 (58,992 males and 77,542 females) are from British Guzerath, whereas this Territory has furnished to British Guzerath 1,39,923 persons (53,872 males and 86,051 females). Thus, though the total number of persons supplied by this Territory to British Guzerath is greater than it has received from it, the number of males it has received is greater than the number it has supplied. This means that Baroda service or Baroda trade has attracted more males from the neighbouring Districts than have gone out to those Districts. In the case of females, however, the case is otherwise; more females have gone out than have come in. On the whole, however, more males and females have come in from the Bombay Presidency than have gone out to the Presidency. This shows that Baroda is by many considered a land of promise.

External movement, Bombay Presidency.

840. But, after all, the statistics regarding birth-place serve as mere indications of the movement. A person born in a place is not necessarily an inhabitant of that place. His or her parents may be but sojourners or mere travellers. The statistics, therefore, do not furnish a perfectly correct idea as to domicile.

CHAPTER X.

Occupations.

841. As complete and exhaustive lists of occupations were expected from the Deputy Superintendent of Census, Bombay, lists of special occupations only were called for from the Mahals. Eventually, however, a list prepared for the City of Bombay was only received. This list appeared to me rather too complex for the Mofussil. I was therefore obliged

Occupation list prepared here.

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to frame a new list from the information contained in the block-books themselves. Lists were, therefore, made of all occupations as they were found in the block-books. These were reduced to alphabetical order, after which the various headings were fixed. These headings were again classified with the light, and in the lines of Dr. Farr's occupation tables, and the different occupations mentioned in the lists were all shown in their proper class, order, and sub-order.

Six classes of occupations.

842. Occupations were grouped into the following six classes:—

I. Professional Class.
II. Domestic Class.
III. Commercial Class.
IV. Agricultural Class.
V. Industrial Class.
VI. Indefinite and Non-Productive Class.

Class 1.

843. Class I. includes three orders:—

(*a*) Persons engaged in the General or Local Government *of the country*.

(*b*) Persons engaged in the Defence *of the country*.

(*c*) Persons engaged in the Learned Professions or in Literature, Art, and Science (with their immediate subordinates).

Class 2.

844. According to Dr. Parr, Class II. contains two orders, viz., (*a*) wives, and (*b*) persons engaged in entertaining and performing personal offices for man.

In 1881 wives excluded from the column of occupation.

845. But under the arrangements of 1881, wives were excluded from the column of occupation, if they did not follow any occupation which directly contributed to the maintenance of the family, or if their occupation did not bring in a tangible return in money or kind. The word "*Ghar Dhandho*," which ordinarily means household work, was for Census purposes used in a restricted sense, viz., household work done for wages, and every endeavour was made to impress this restricted meaning upon the minds of all Census officers. Wives as such have, therefore, no place in our occupation tables. Class II. then comprises one order, namely, that of persons engaged in entertaining and performing personal offices for man or woman.

Class 3.

846. Class III. contains two orders:—

(*a*) Persons who buy or sell, keep or lend, money, houses, or goods of various kinds.

(*b*) Persons engaged in the conveyance of men, animals, goods, and messages.

Class 4.

847. Class IV. contains two orders:—

(*a*) Persons possessing or working the Land, and engaged in growing Grain, Fruits, Grasses, Animals, and other Products.

(*b*) Persons engaged about Animals.

Sub-divisions of order (*a*), Class 4.

848. With regard to order (*a*) of this class, some special distinctions were made. Dr. Farr has sub-divided this order into three sub-orders only, viz., Agriculturists, Arboriculturists, and Horticulturists. But in the arrangements of 1881, the agriculturists were also sub-divided, and each sub-division was separately shown.

849. Mr. Baines in his Memorandum on Tabulation III. (A) says:—

"Agriculturists and landholders should be shown under the following heads:—

(A) Persons having a direct interest in the land (owners, occupants, alienees, sub-occupants). — (1) Cultivating. (2) Not cultivating.

(B) Persons having a subordinate interest in the land as tenants, leaseholders, &c. — These are almost invariably cultivators.

(C) Cultivators having no interest in the land. — (1) Farm labourers in permanent or long employ. (2) Field day labourers (*majurs*)."

850. Para. 12 of the printed Instructions to Enumerators, gave them a general idea as to the nature of entries required in this connection, and of the information necessary to be elicited from the persons concerned. During my inspection tour in the Kadi Division, I took special care to see whether the entries had been properly made, and ordered amendments or further inquiry wherever I thought them

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necessary. The various entries found in the schedules were then grouped under the headings suggested by the Deputy Census Superintendent, Bombay. For instance, all Khátádárs, Narwádárs, Bhágdárs, and Pasáitá-holders were grouped under two headings, viz., those who cultivated the land themselves, and those who had it cultivated by others. Similarly, persons who had no land of their own, but who cultivated other people's land under a lease or contract, and had an interest in its produce, were separately shown. And persons having no direct interest in the produce of the land, but cultivated it for wages, in other words, those who were merely the servants of the landholders, or who worked in the fields as day labourers, were all classed under the third head. Under order (*a*) of this class, therefore, there were four headings, and all the entries mentioned in the statement in this connection are resolvable into any one of them.

Occupations combined with agriculture independently shown.

851. Moreover, all persons who followed any other occupation besides that of cultivation, were separately shown. A carpenter holding Pasáitá land was not shown as a mere Pasáitá-holder, nor as a mere carpenter, but as a Pasáitá-holder and carpenter. A Police Patel or a Matádár holding or owning a Kháta was not shown as a mere Police Patel or Matádár, but as a Khata-holder or owner, and a Police Patel or Matádár. In this way the headings were multiplied to a very great extent, for all persons following any other occupation besides agriculture or field day labour were separately shown under their proper headings.

Class 5.

852. Class V. contains six orders :—

(*a*) Persons engaged in Art and Mechanic Productions, in which matters of various kinds are employed in combination.

(*b*) Persons working and dealing in the Textile Fabrics and in Dress.

(*c*) Persons working and dealing in Food and Drinks.

(*d*) Persons working and dealing in Animal Substances.

(*e*) Persons working and dealing in Vegetable Substances.

(*f*) Persons working and dealing in Minerals.

Class 6.

853. Class VI. contains three orders :—

(*a*) Labourers and others—Branch of labour undefined.

(*b*) Persons of Rank or Property not returned under any office or occupation.

(*c*) Persons of no Specified Occupation.

Occupations grouped into 7 classes in 1872.

854. In 1872 occupations were grouped into seven classes, Classes I. and II. of which are equivalent to Class I. under the present classification, and Classes III., V., VI., and VII. of 1872 are now II., III., V., and VI. respectively. The number of the agricultural class remains unchanged.

Total occupied and unoccupied.

855. With these preliminary remarks let us proceed to the Occupation Statement. The number of persons following occupations is 10,06,567, and of persons following no occupation is 11,78,438, so that 46·05 per cent. follow some occupation, and 53·95 follow no occupation.

Males.

856. The total male population is 11,39,512. Of these 7,30,745 follow some occupation, and 4,08,767 follow no occupation. Thus 64·13 per cent. of males follow occupation and 35·87 per cent. follow no occupation.

Females.

857. The total female population is 10,45,493. Of these 2,75,822 were returned as engaged in some occupation, and 7,69,671 were returned as engaged in no occupation. Thus 26·38 per cent. of females follow occupation, and 73·62 follow no occupation.

Total occupied and unoccupied in 1872.

858. In 1872, the total population was 20,00,225, of whom 8,07,209 persons, or 40·35 per cent., followed some occupation, and the rest were unoccupied.

Males.

859. The total number of males was 10,57,640, of whom 6,88,688 were engaged in occupations, and the rest were unoccupied. In other words, 65·11 per cent. were occupied.

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Females.

860. The total females were 9,42,585, of whom 1,18,521 were occupied, and the rest were returned as unoccupied. Thus 12·57 per cent. of females were occupied.

Percentage of females higher in 1881.

861. The high percentage of occupied females in 1881, as compared with that in 1872, is mainly owing to a greater scrutiny into the occupations of females in the arrangements of 1881.

Explanation of higher percentage among females.

862. It is a well known fact that in this part of the country the females of many of the artisan, cultivating, and labouring classes work with their husbands or relatives, and their labour bringsin a tangible return. For instance, among the Darjis, the males and the females sit together and sew clothes, and receive wages or price for their labour. The females do nearly as much of the sewing work as the males do, and thus greatly contribute to the income of the family. In the same way, the females of Mochis and Kumbhars do nearly as much work as their husbands or relatives do, and their work also brings a return in the shape of money. They may, therefore, be said to contribute directly to the family earnings. Similarly, the females of the cultivating classes either work in the fields for wages or work in their husbands' or relatives' fields. They assist in all the agricultural operations which the cultivators have to go through. They tend cattle, bring home fodder. In other words, all that part of the agricultural operations which does not require the exercise of great strength, is done by the females. It is rather difficult to return all such females as unoccupied, and thus to class them with those females, who, for their subsistence, are entirely dependent upon their husbands or relatives. They actually do the work for which their husbands are returned as occupied, and it is difficult to regard them alone as unoccupied.

863. In 1872 the number of Darji females returned as engaged in the Darji occupation was 1,362, while the number of male Darjis was 4,677. The corresponding number in 1881 is 3,327 females and 5,042 males.

864. The number of female Mochis engaged in their professional work was only 67, while the number of males was 2,822. In 1881 the corresponding number is 548 females and 3,322 males.

865. The number of female Kumbhars engaged in the work of making earthen pots for sale was in 1872, 1,084, and the number of males similarly engaged was 8,029, while in 1881 the number was 3,663 females and 10,139 males.

866. The number of females engaged in cultivation and tending of cattle was in 1872 only 26,061, while in 1881 the corresponding number is 1,65,023.

867. The number of females engaged in the occupation of cotton spinning was 7,019 in 1872, while in 1881 it is 10,743.

868. The above instances will explain how it is that while the percentage of females engaged in occupations was 12·57 in 1872, it is 26·38 in 1881.

869. All females, however, belonging to the classes above mentioned were not returned as occupied, because of their belonging to the classes. The working hands alone were entered as occupied, as the marginal table shows:—

Name of Caste.	Total Females.	Females engaged in the profession of caste.
Darji	7,499	3,327
Mochi	4,445	548
Kumbhar	21,511	3,663
Agricultural and pastoral, labouring and wandering, Aboriginal, Hindu and non-Hindu	5,71,365	1,65,023

Divisional distribution of persons occupied.

870. The following table shows how many persons, males and females, were in 1881 engaged in occupations in each Division of this Territory :—

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Division.	Population.			Occupied population.			Percentage of occupied to total population.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli Division	1,47,468	77,048	70,420	67,361	53,356	14,005	45·68	69·26	19·89
Kadi "	9,88,497	5,09,954	4,78,533	4,27,765	3,12,989	1,14,776	43·27	61·38	23·98
Nowsari "	2,87,549	1,46,477	1,41,072	1,53,511	92,736	60,775	53·38	63·31	43·09
Baroda "	6,54,969	3,49,263	3,05,706	3,04,899	2,31,145	73,754	46·55	66·18	24·13
Baroda City	1,01,818	53,871	47,947	50,592	38,378	12,216	49·69	71·24	25·48
" Cantonment	4,694	2,879	1,815	2,439	2,143	296	51·96	74·43	16·31
Total	21,85,005	11,39,512	10,45,493	10,06,567	7,30,745	2,75,822	46·05	64·13	26·38

Relative strength of each class of occupations.

871. As mentioned above, the number of 10,06,567 persons returned as following occupations is distributed into six classes. The following table shows the figures under each class :—

No. of Class.	Designation of Class.	Persons.	Males.	Females.	Percentage of		
					Persons.	Males.	Females.
I.	Professional	68,556	65,166	3,390	3·14	5·72	·32
II.	Domestic	14,863	8,418	6,445	·68	·74	·62
III.	Commercial	22,872	21,744	1,128	1·04	1·91	·11
IV.	Agricultural	6,06,243	4,41,220	1,65,023	27·74	38·72	15·78
V.	Industrial	1,73,865	1,26,934	46,931	7·95	11·14	4·49
VI.	Indefinite and non-productive	1,20,168	67,263	52,905	5·50	5·90	5·06
	Total	10,06,567	7,30,745	2,75,822	46·05	64·13	26·38

Agriculture most important.

872. Thus nearly 28 per cent. of the total population are engaged in agriculture, and the remaining 18 per cent. are engaged in other occupations. Among males, out of the 64 per cent. engaged in occupations, nearly 39 per cent. follow agriculture, and the remaining 25 per cent. are engaged in other occupations. Among females out of the 26 and odd per cent. who are occupied, nearly 16 per cent. are engaged in agricultural pursuits, and the rest are engaged in other occupations.

Occupations by age.

873. Occupations were tabulated by two age-periods of under 15, and 15 and over; and also according as the occupied population was rural or urban. The following table shows the numbers and percentages in each class with reference to the above distinctions :—

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Class.	Males.					Females.					Percentage of Males.					Percentage of Females.				
	Towns.		Villages.		Total.	Towns.		Villages.		Total.	Towns.		Villages.		Total.	Towns.		Villages.		Total.
	Over 15.	Under 15.	Over 15.	Under 15.		Over 15.	Under 15.	Over 15.	Under 15.		Over 15.	Under 15.	Over 15.	Under 15.		Over 15.	Under 15.	Over 15.	Under 15.	
I.	27,713	970	34,302	2,182	65,166	1,214	78	1,888	210	3,390	13·87	·45	3·71	·24	5·72	·59	·04	·22	·02	·31
II.	4,947	344	2,903	224	8,418	2,225	221	3,595	404	6,445	2·30	·17	·31	·02	·74	1·06	·11	·43	·04	·62
III.	11,193	416	9,402	734	21,744	256	20	812	40	1,128	5·19	·20	1·02	·04	1·91	·13	·01	·09	.....	·11
IV.	33,842	3,690	3,54,148	49,540	4,41,220	10,588	1,025	1,36,453	16,957	1,65,023	15·72	1·71	38·32	5·37	38·72	5·14	·49	16·26	2·02	15·78
V.	40,785	3,579	75,145	7,425	1,26,934	20,364	1,715	22,798	2,054	46,931	18·94	1·65	8·13	·81	11·14	9·89	·83	2·72	·24	4·49
VI.	14,187	2,135	42,312	8,629	67,263	13,114	1,321	34,530	4,940	53,905	6·59	·99	4·55	·93	5·90	5·88	·64	4·11	·59	5·06
Total...	1,32,665	11,134	5,16,312	68,734	7,30,745	46,761	4,380	2,00,076	24,605	2,75,822	62·61	5·17	56·04	7·41	64·13	22·70	2·12	23·33	2·91	26·35

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874. Thus out of the total number of males engaged in occupations, 6,50,877 are of the age of 15 and over and 79,868 are below 15; which means that out of the total males engaged, 10·92, or nearly 11 per cent., are below 15 and 89·08, or 89 per cent., are aged 15 and over; or out of the 64·13 per cent. of the total male population, 7 per cent. are below 15 and 57·13 per cent. are aged 15 and over. Among the females, also, out of the total number returned as occupied, 28,985 are below 15 and 2,46,837 are aged 15 and over, or 10·50 per cent. of the occupied females are below 15 and 89·50 are aged 15 and over, or out of the 26·38 per cent. of total females 2·77 per cent. are below 15 and 23·61 are 15 and over. And out of the total number of 10,06,567 persons returned as occupied, 1,08,853 are below 15 and 8,97,714 are aged 15 and over. Thus 10·81 per cent. of the occupied persons are below 15 and 89·19 per cent. are 15 and over, or out of the 46·05 per cent. of the total population, 4·97 are below 15 and 41·08 are 15 and over. To state the same results in another way, in every ten thousand of the total population 4,605 are occupied, of whom 497 are below 15 and 4,108 are aged 15 and over. In every ten thousand occupied persons 1,081 are below 15 and 8,919 are 15 and over.

Occupations among the urban and rural population.

875. Similarly, out of the total of 10,06,567 returned as occupied, 1,94,940 are from towns and 8,11,627 are from villages, or 19·37 per cent. are from towns and 80·63 per cent. are from villages, or out of the 46·05 per cent. returned as occupied, 8·91 per cent. are from towns and 37·14 are from villages. Again, out of the total occupied males, 1,43,799, or 19·68 per cent., are from towns and 5,86,946 or 80·32 per cent. are from villages, or out of the 64·13 per cent. occupied males, 12·62 are from towns and 51·51 are from villages. As to females, out of the total number of 2,75,822 returned as occupied, 51,141, or 18·54 per cent., are from towns, and 2,24,681 or 81·46 per cent. are from villages, or out of the 26·38 per cent. returned as occupied, 4·89 per cent. are from towns and 21·49 per cent. are from villages.

876. The number of juvenile persons returned as occupied is, as will be presently seen, largest in the agricultural class. The artisan and the indefinite classes also have occupied a pretty large number, and naturally enough the other classes of occupations do not afford a similar scope for them. The bulk of the population being rural, the number of occupied persons is naturally greater from villages than from towns. But the percentage of occupied persons to the total population of towns is in the case of persons and males higher and in the case of females lower, than in villages. For, while out of the total population, 46·05 are occupied, the percentage of occupied persons in towns to the total town population is 46·28, and that of occupied persons in villages to the total rural population is 46·02; the percentage of occupied males to total males is 64·13, but that of occupied males in towns to total urban males is 67·78, and of occupied males in villages to total males in villages is 63·45. In the case of females and juveniles, however, the percentages of occupied are higher than in towns. For, while the percentage of occupied females to total females is 26·38, that of females in towns to total town female population is 24·82, and of females in villages to total rural female population is 26·74. Similarly, in the case of boys and girls, the percentages of occupied boys and girls are higher in villages than in towns. Out of the 46·28 per cent. of occupied persons in towns, 3·68 are juveniles below 15, while in 46·02 occupied persons in villages, the percentage of juveniles is 5·29. Similarly, out of 67·78 occupied males in towns, 5·17 are boys, while out of 63·45 occupied males in villages 7·41 are boys. In the case of females, also, out of 24·82 per cent. occupied females in towns 2·12 are girls below 15, while in villages out of 26·74 per cent. occupied females 2·91 are girls. And these results are quite consistent with experience. Boys in villages, at least those belonging to agricultural and pastoral, and laboring classes, are generally occupied in cattle-grazing and labouring in the fields. The girls of those classes also are similarly employed; while in towns a part of the juvenile portion of the population being under apprenticeship or pupilage, or having less scope to begin life at an early age, is returned unoccupied.

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877. The males in towns have greater varieties of occupation and greater chances of being engaged than their brethren of the districts; besides city or town life, where there is a greater bustle than in the villages, is more active than village life. Towns-people can ill afford to be idle unless they have funds or property to live upon. Persons living upon property, funds, annuities, or *nemnooks*, are more to be found in towns than in villages, and, since they go as occupied (Class VI., Order XVII.) they tend to increase the percentage of occupied persons in the urban population. Beggars, moreover, find it more convenient to ply their trade in towns than in villages, and they also go as occupied (Class VI., Order XVIII.). Hence it is that the percentage of occupied males is higher in towns than in villages. More females, however, are occupied in villages than in towns, the agricultural operations in all their sub-divisions giving them scope for work; whereas in towns the females of a portion at least of the population, viz., the well-to-do portion, do nothing but household work, which, under our arrangements, is no occupation.

Class I.

Sub-orders included under Class I.

878. It has been already shown above that 3·14 per cent. of the total population, or 314 in ten thousand, are included in this class, that 5·72 or nearly 6 per cent. of the males and ·32 per cent. of the females are so included. This class, as above stated, is sub-divided into three orders:—

1. Persons engaged in the general or local Government of the country; in other words, persons in Government, Civil, and Police employ.
2. Persons engaged in the defence of the country, *i.e.*, the military.
3. Persons engaged in the learned professions or in literature, art, and science, with their immediate subordinates.

Those coming under the first and second orders, are persons either employed in this State or under the British Government.

879. There are 37,908 males and 1,128 females in Order I., 3,060 males and 10 females in Order II., and 24,198 males and 2,252 females in Order III.

Large number of females in Order I. accounted for.

880. The number of females in Order I. appears rather large. This is owing to a large number of them being returned under the heading of "inferior and menial service.". Of the 1,128 females returned in this order, 926 are from villages and 202 from towns. The females of Vartaniyás, Rávaliás, Dheds, &c., are often employed in performing village service, and they probably returned themselves as *Sirkar* servants. The Municipalities in the City and in the Divisions have, I think, furnished several women in this order.

Order I.

881. Out of the 37,908 males in this order, 25,128 are occupied as inferior and menial servants, 5,173 are clerks, karkoons, &c., 3,001 have returned themselves simply as Sirkar servants, without specifying what kind of service theirs is. 2,035 are officers in civil employ. These include the village Patels, Mattádárs, &c., and hence this large number. In the same way, in the 377 males returned as police officers are included not only those who belong to the regular Police Department of this *Raj*, but the Police Patels also. The employés of the British Government, comprising 12 officers in civil employ, 61 clerks, karkoons, &c., 211 inferior and menial servants, and 3 police peons are all included in this order. They are, of course, not all of them found in the Baroda Camp. Some of them are in the Divisions and some in the City, and the rest in the Camp. There are likewise many people who live in the Camp, and are the servants of this *Sirkar*.

Distribution of Order I.

882. The Divisional distribution of the numbers forming this order is as given in the margin. Out of the total of 37,908 males in this order, 22,441 are in villages and 15,467

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are from towns, and of these 8,064 are in the Baroda City. Again, out of the 37,908 males in this order, 28,159 are Hindus, 8,914 are Mahomedans, 194 are Jains, 129 are Parsis, 71 are Christians, 438 are Aborigines, and 3 go under the heading of Others. Out of the total of 1,128 females, 926 are from villages and 202 from towns. 1,073 of them are Hindus, 39 are Mahomedans, 1 is a Jain, 1 a Parsi, 1 a Christian, and 13 Aborigines. Thus 2·90 per cent. of the total Hindu population, 9·97 per cent. of the total Mahomedan population, and 3·24 per cent. of the total Parsi population are found in this order.

Division.	Males.		Females.	
	Towns.	Villages.	Towns.	Villages.
Amreli	992	1,971	7	18
Kadi	3,598	5,501	22	204
Nowsari	772	4,247	12	276
Baroda	1,826	10,722	12	428
,, City	8,064	.....	149	.....
,, Cantonment	215	.....	.....	.....
Total	15,467	22,441	202	926

883. The following table shows the numbers in the various castes of the Hindus who were returned under the several occupations of this order. Many officers seem to have returned themselves as simply "Government servants," or "Government service:—writers." Similarly many clerks and ministerial servants returned themselves merely as "Government servants," without specifying the nature of the service. Hence all the six occupations in this order have to be viewed together, and this can best be done in a tabular form:—

Caste.	Officers in Civil employ.		Clerks, Karkoons, &c.		Inferior and Menial Servants.		Police Officers.		Police Peons.		State service (unspecified.)		Total.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Guserathi Brahman	132	...	1,119	1	405	2	26	...	38	...	287	3	2,007	6
Deccani ,,	37	...	2,114	...	220	2	67	...	33	...	184	...	2,655	35
Degraded ,,	5	...	35	...	93	...	2	...	4	...	24	...	163	...
Northern ,,	12	...	21	...	446	1	13	...	143	...	46	...	681	1
Marvadi ,,	...	...	...	...	5	...	...	...	...	...	...	...	5	...
Brahma Kshatri	5	...	14	...	50	...	2	...	7	...	4	...	82	...
Parbhoo	20	...	402	...	40	1	16	...	9	...	62	...	549	1
Kayasta	...	...	19	...	10	...	1	...	6	...	2	...	39	...
Vidoor	...	...	8	...	...	...	...	...	...	...	...	...	8	...
Kathi	6	...	1	...	82	2	14	2	14	...	21	...	138	5
Rajput	185	...	16	...	893	12	13	...	110	...	110	1	1,327	13
Kshatri Hindustani	2	...	6	...	299	2	9	...	58	...	43	2	417	5
Maratha	18	...	90	...	3,186	72	46	...	237	...	233	10	3,810	82
Sikh	...	...	...	...	2	...	...	...	...	...	...	...	2	...
Vania	23	...	709	...	81	1	10	...	14	...	155	...	992	1
Bhatia	...	...	6	...	1	...	...	...	...	...	1	...	8	...
Lavana	1	...	12	...	18	...	...	...	1	...	12	...	44	...
Kanbi	962	10	113	...	241	2	17	...	50	...	63	...	1,486	12
Kachhia	1	...	4	...	7	...	1	...	...	...	...	2	13	2
Khamar	...	...	...	...	5	...	...	...	...	...	...	...	5	...
Mali	...	...	1	...	41	...	2	...	...	...	2	...	46	...
Sagaria	1	...	...	...	2	...	...	...	...	...	...	...	2	...
Deccani Kanbi	...	...	1	...	17	...	...	...	2	...	7	...	28	...
Hindustani ,,	1	...	1	...	21	...	1	...	7	...	2	...	33	...
Vanzara	...	...	...	...	22	2	...	...	2	...	2	...	26	2
Bharvad	4	...	...	...	5	...	...	...	...	...	1	...	10	...
Rabari	34	1	2	...	35	1	...	...	4	...	6	...	81	2
Ahir Guserathi	9	...	5	...	58	2	4	...	13	...	20	...	109	3
,, Hindustani	...	...	...	...	11	...	...	...	1	...	...	...	12	...
Dhangar	...	...	...	...	49	10	...	...	...	...	12	...	61	10
Gowli	...	...	...	...	1	...	...	...	1	...	...	...	2	...
Tamboli	...	...	...	...	4	...	...	...	...	...	1	...	5	...
Khat	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Kharwa	...	...	...	...	2	...	...	...	...	...	2	...	4	...
Bhoi	...	...	...	...	92	...	...	...	11	...	1	...	104	...
Machhi	...	...	...	...	66	1	...	...	2	...	7	...	73	1
Soni Guserathi	1	...	5	...	2	...	...	...	1	...	8	...	12	...
,, Deccani	...	...	2	...	3	...	...	...	...	...	1	...	6	...
Kachhia Hindustani	...	...	...	...	1	...	...	...	1	...	...	...	2	...
Kansara Guserathi	...	...	3	...	1	...	...	...	...	...	1	...	5	...
,, Hindustani	...	...	...	...	1	...	...	...	...	...	...	...	1	...

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Caste.	Officers in Civil employ.		Clerks, Karkoons, &c.		Inferior and Menial Servants.		Police Officers.		Police Peons.		State service (unspecified.)		Total.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F
Kadia	...	...	...	...	...	...	...	...	...	...	1	...	1	...
Dalwadi	...	...	...	...	3	...	...	...	...	...	...	...	3	...
Koombhar Guzerathi	2	...	...	...	26	4	...	...	...	...	3	...	31	4
Sootar ,,	2	...	...	...	12	...	...	...	1	...	6	...	21	...
,, Marwadi	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Kandoi	...	...	...	...	2	...	...	...	...	...	...	...	2	...
Khatri, Wanzá	...	...	1	...	20	...	1	...	...	...	2	...	24	...
Salvi	...	...	1	...	...	...	...	...	...	...	1	...	2	...
Bhavsár, Chhipa	...	...	9	...	1	...	...	...	1	...	1	...	12	...
Darji, Guzerathi	...	...	3	...	3	...	...	...	1	...	...	...	7	...
Shimpi	...	...	1	...	2	...	...	...	...	...	...	...	3	...
Ghanchi	...	...	...	...	9	...	...	...	9	...	4	...	22	...
Darji, Marwadi	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Kalál	...	...	...	...	6	...	...	...	...	...	...	...	6	...
Bhadbhunja	...	...	...	...	4	...	...	...	...	...	...	...	4	...
Mochi	...	...	...	...	21	...	...	...	...	...	3	...	24	...
Jingar	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Shikalgar	...	...	...	...	...	...	...	...	...	...	1	...	1	...
Saiát, Deccani	...	...	...	...	2	...	...	...	...	...	...	...	2	...
Kásár (bangles sellers)	...	...	...	...	2	...	...	...	...	...	...	...	2	...
Dhobi	...	...	...	...	4	...	...	...	1	...	1	...	6	...
Hajam, Guzerathi	...	...	...	...	91	8	...	...	5	...	18	...	114	8
,, Deccani	...	...	...	...	4	...	...	...	...	...	...	...	4	...
,, Hindustani	...	...	...	...	5	...	...	...	...	...	1	...	6	...
Khavás	...	...	...	...	1	...	...	...	...	...	1	1	2	1
Bhavaiá	...	...	...	...	6	...	...	...	...	...	3	...	9	...
Bhat, Barota	13	...	33	...	65	1	3	...	15	...	14	...	143	1
Charan	2	...	...	...	9	...	...	...	...	...	...	...	11	...
Gondhali	...	...	...	...	3	...	...	...	...	...	...	...	3	...
Kamalia	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Dnadhi	...	...	...	...	3	...	...	...	...	...	...	...	3	...
Gola	...	...	...	...	1	...	...	...	1	...	1	...	3	...
Ravalia	...	...	...	...	72	...	...	...	3	...	2	...	77	...
Baocha	...	...	...	...	62	7	...	...	...	...	10	...	72	7
Burud	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Waghri	...	...	...	...	266	32	...	...	4	...	5	...	275	32
Odh	...	...	...	...	11	8	...	...	...	...	...	...	11	8
Bajania	...	...	...	...	9	...	...	...	...	...	...	...	9	...
Wadi	...	...	...	...	5	3	...	...	...	...	...	...	5	3
Bhandari	2	...	...	...	2	...	...	...	...	...	...	...	4	...
Gosai	4	...	8	...	139	1	3	...	5	...	10	...	169	1
Veragi	...	...	1	...	15	...	...	...	...	...	...	...	16	...
Jogi	...	...	...	...	2	...	...	...	...	...	4	...	6	...
Jungam	...	...	1	...	4	...	...	...	...	...	...	...	5	...
Sadhu	...	...	...	...	15	...	...	...	3	...	8	...	26	...
Garoda	...	...	...	...	17	1	...	...	...	...	4	...	21	1
Dhed	4	...	...	...	3,026	406	...	...	10	...	171	3	3,211	409
Mahar	...	...	...	...	50	2	...	...	1	...	4	...	55	2
Khalpa	...	...	...	...	80	25	...	...	...	...	5	...	85	25
Chambhar	...	...	...	...	17	8	...	...	...	...	...	...	17	8
Bhangia	1	...	...	...	1,870	194	...	...	...	...	136	5	2,007	199
Sinwa	...	...	...	...	284	45	...	...	...	...	52	13	336	58
Meghwar	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Mang	...	...	...	...	4	...	...	...	...	...	6	...	10	...
Bhil	2	1	...	...	1,116	15	...	...	48	3	37	1	1,203	20
Koli	271	...	32	...	3,073	67	13	...	110	...	119	3	3,618	70
Dhanká	2	...	...	...	196	10	...	...	...	...	2	...	200	10
Nayakdá	...	...	...	...	35	...	...	...	...	...	...	...	35	...
Chodherá	6	...	1	...	24	...	...	...	...	...	...	...	31	...
Valvi	...	...	...	...	1	...	...	...	...	...	...	...	1	...
Dubalá	2	...	37	...	79	8	...	...	1	...	8	1	127	9
Dhoondhia	...	...	...	...	21	...	...	...	...	...	1	...	22	...
Gamit	...	...	...	...	2	...	...	...	...	...	...	...	2	...
Wagher	11	...	...	...	3	...	...	...	...	...	6	...	20	...
Talavia	2	...	...	...	905	41	...	...	...	...	26	...	933	41
Mena	...	...	...	...	...	...	...	...	1	...	1	...	2	...
Kokana	1	...	...	...	...	...	...	...	...	...	...	...	1	...
Kathodi	...	...	...	...	3	...	...	...	...	...	...	...	3	...
Others	...	...	3	...	1	...	1	...	...	...	...	...	5	...

884. Order 2 comprises the military employés of this State and of the British Government found in the Camp and in the Divisions. The total number of persons in this order is 3,070, of whom

Order 2.

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10 are females, of whom, again, 9 are camp followers, and 1 a military pensioner in the Cantonment. Of the 3,060 males, 2,313 are Hindus, 532 are Mahomedans, 211 are Christians, and 4 go under the head of Others. Again, 2,129 belong to the military service of His Highness the Gaikwar, and 931 are members of the British Army. Of the 2,129 males, 82 are officers, 2,046 are soldiers, and 1 is a military pensioner; of the 931 males, 106 are officers, 763 are soldiers, 37 are camp followers, and 25 are military pensioners. The numbers in this order, also, can hardly be regarded as exhaustive, as it is more than probable that several men in the Military Department returned themselves under Government service unspecified.

885. The third order of this class relates to learned professions, and comprises 27 occupations, grouped into eight out of the 9 sub-orders which form this order, viz., (1) religion, (2) law, (3) medicine, (4) painting and sculpture, (5) music, (6) acting and gymnastics, (7) education, and (8) engineering. Under the heading of religion fall the professions, such as ministers of religion, *Bhikshuks*, devotees, *Fakirs*, &c., persons officiating in temples, mosques, churches, &c., Joshis or astrologers, genealogists, servants of religious institutions, and corpse-bearers. The total number of males under the heading of religion is 19,398. The heading of law comprises pleaders, Vakils, Mukhtiars, &c., and petition writers. Their total number is 248. Mukhtiars generally return themselves as Vakils, though their status is lower. The heading or sub-order of medicine comprises physicians and Surgeons, *Vaids*, *Hakims*, medical assistants, vaccinators, chemists, druggists, &c., and their total number is 630. Of these the physicians and surgeons, medical assistants and vaccinators are mostly servants of this *Sirkar*, and like educationist and engineers they have been separately shown in order to denote their distinctive professions. They could also have been shown in Order 1 as Officers in Government employ. Nurses, also, come under this sub-order. Painting and sculpture own only 80 males. Music owns 1,605 males and 86 females. These include players on all sorts of instruments, from the shrill horn or the ear-paining *Tâshâ* to the soft music of the *Satâr* or the *Sârangi*. Actors, dancers jugglers, &c., amount to 1,104 males. The term "actor" is here used in its general and wide sense. It includes the actors proper, the *Tamashâwallas* or showmen, the Gondhalis, Bhands and Bhavaiyas. The *Garudis* come under the head of jugglers. The athletes number 225, of whom 123 are in the City. Acrobats were included under athletes. The schoolmasters, who are mostly Government servants, number 864, and there are 42 engineers.

Sub-order of Order 3.

Sub-order 1 : religion.

Sub-order 2 : law.

Sub-order 3 : medicine.

Sub-orders 5 and 6 : painting, &c., and music, &c.

Sub-order 7 : actors, &c.

Sub-orders 8 and 9.

886. Of the total number of 24,198 males in this order, 22,305 are Hindus, 1,290 are Mahomedans, 139 are Jains, 347 are Parsis, 113 are Christians, 2 are Aborigines, and 2 go under the head of Others. The Divisional distribution of this order is as shown in the margin. Out of the 24,198 males, 10,322 are from towns and 13,876 are from villages. Though the occupations comprised in this order are generally those found in towns, some of them are greatly followed in villages also; of this kind are the *Bhikshuks*, devotees, *Fakirs*, &c., and players on instruments, village schoolmasters, and also the

Distribution by Religions and Divisions.

Division.	Males.		Females.	
	Towns.	Villages.	Towns.	Villages.
Amreli	1,122	1,691	114	163
Kadi	3,294	4,248	274	453
Nowsari	829	1,705	26	106
Baroda	1,802	6,232	232	450
„ City	3,238	.....	419	.....
„ Camp	37	.....	15	.....
Total	10,322	13,876	1,080	1,172

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Bhánds, Bhavaiyas, and the Turis of Dheds. Hence it is that the number in this order is larger for villages than for towns.

887. The distribution of the above figures according to the two age-periods above mentioned, is as follows:—

Division.	Males.		Females.	
	Over 15.	Under 15.	Over 15.	Under 15.
Amreli	2,458	355	243	34
Kadi	6,779	763	677	50
Nowsari	2,304	230	125	7
Baroda	7,500	534	648	34
„ City	3,081	157	398	21
„ Camp	36	1	15	.....
Total	22,158	2,040	2,106	146

Figures of 1881, compared with those of 1872.

888. Comparing the figures for 1881 with those for 1872 in this class, we find that in the case of servants of all grades, civil, police, or military, there is a total increase of 4,525 males and 908 females. The recent organization of the various departments has, of course, a great deal to do with this increase. There have thus been numerous accretions to the service. Then, again, the Mukhis, &c., returned now as Government officers had probably no place as officers in the list of 1872, and their number is nearly 1,500. In the first order of this class there is an increase. In the second order there appears a decrease, but that is owing to the military officers and men being returned under Government service unspecified. In the third order there is an increase in some occupations, and decrease in a few. For instance, in the number of priests, devotees, and other persons belonging to the religious order, there is an increase of 8,519 males and 1,762 females. Perhaps many of these were in 1872 returned as beggars, and as will be seen at the end of this Chapter, the beggars have decreased since 1872. So the present increase can hardly be deemed to be an actual one. The Vakils and law agents or Mukhtiars have increased a little, though not perceptibly. Vaccinators, physicians, surgeons, &c., have increased by 107, while the *Vaids*, *Hakims*, &c., have decreased by 74 males and 72 females. Similarly, the *Chitaras* or painters and stone image-makers have decreased by 93 and 102 respectively, while the musicians and music masters have increased by 585 males and 13 females. The actors have also increased, but not perceptibly, the increase being only by about 14 males and 39 females. The schoolmasters have, of course, increased. The increased spread of education is evidenced by the increase in the number of teachers, by about 518 males and 13 females.

Comparison with British Guzerath.

889. Comparing, again, our figures for 1881 with those in British Guzerath, we find that while 37,908 males or 3·33 per cent. of the total population of this Territory are found in the first order, the corresponding number for British Guzerath is 32,045 or 2·18 per cent. of the population of British Guzerath. The reason for this difference in the ratio is pretty clear. The servants in the *Sirkar* or Palace *Karkhanas*, who were returned under the head of Government service, and the members of the offices at the head-quarters in the City have contributed to the higher percentage in this order. This is clearly seen if the comparison is carried a little forward. For instance, in the Kadi Division, the percentage of males in this order is 1·77, and in Ahmedabad the corresponding percentage is 1·76. In Nowsari, also, the percentage (3·39) is not greatly higher than that in Surat (3). Our higher percentage in this order is, therefore, mainly due to that in the City. In Order 2 (military) our percentage is naturally higher than that in British Guzerath, being ·27 against ·12. In the 3rd Order again, our percentage is much higher than that in British Guzerath, 2·12 against

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65. This high percentage in this order is chiefly owing to the numbers in sub-order 1 (religion) of this order. The number of persons engaged as priests, devotees, &c., in this Territory is 19,398, while the corresponding number in British Guzerath is 2,926. This discloses two facts. One is that this Territory being proverbially known as the *Dharma Raj*, the number of persons engaged in this sub-order is naturally high. Temples have generally grants of *Nemnooks* from the *Sirkar*, and temple worship is, therefore, a somewhat paying occupation. Another thing which these figures show is that there are yet many people in this Territory who have not left the idle occupation of *Bhikshuki* and temple worship, and betaken themselves to more useful pursuits. The other sub-orders except one, do not disclose a marked difference between our figures and those in British Guzerath. In the sub-order relating to education, however, there is a marked difference in favour of British Guzerath. The number returned as teachers in this Territory is 864 males, while in British Guzerath the corresponding number is 2,441. The higher ratio of persons under instruction in British Guzerath as compared with the corresponding ratio in this Territory, is thus accounted for.

Class II.

Orders forming Class II.

890. This class relates to professions connected with personal service. It consists of only one order, viz., that of persons engaged in entertaining and performing personal offices for man. The total number in this order amounts to 8,418 males and 6,445 females.

Occupations comprised in Order V.

891. This order comprises the following occupations: Mess-man (1 male), indoor servants (3,741 M. and 4,614 F.), cooks (965 M. and 227 F.), service in stables (1,425 M. and 59 F.), washermen (1,214 M. and 927 F.), water-carriers (1,065 M. and 618 F.), keepers of cook-houses (5 males), and Institution service (2 males).

Indoor servants.

892. The largest number in this order is that of indoor servants, of whom 2,752 males and 3,843 females are Hindus, 621 males and 412 females are Mahomedans, 137 males and 102 females are Jains, 74 males and 4 females are Parsis, 6 males and 4 females are Christians, and 151 males and 249 females are Aborigines.

Cooks.

893. Among the cooks (965 M. and 227 F.), 661 males and 163 females are Hindus, 119 males and 47 females are Mahomedans, 115 males and 16 females are Parsis, and 70 males and 1 female are Christians.

Service in stable.

894. In the total number of 1,425 males and 59 females returned under service in stables, 1,115 males and 51 females are Hindus, 275 males and 2 females are Mahomedans, and 35 males and 6 females are Aborigines.

Washermen.

895. Out of the total number of washermen (1,214 M. and 927 F.), 948 males and 696 females are Hindus, and 266 males and 231 females are Mahomedans. Of no other religion is a washerman to be found in this Territory.

Water-carriers.

896. Among the water-carriers (1,065 M. and 618 F.), 779 males and 512 females are Hindus, 274 males and 88 females are Mahomedans, 2 females are Jains, 5 males and 9 females are Parsis, and 7 males and 7 females are Aborigines. Among the Hindus, the profession of water-carriers is, in Guzerath, followed generally by Audichya, Môdh, and Mewada Brahmans.

Distribution by Religions and Divisions.

897. Thus in the whole order there are 6,336 males and 5,269 females, Hindus; 1,556 males and 780 females, Mahomedans; 137 males and 104 females, Jains; 120 males and 25 females,

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Christians; and 193 males and 262 females, Aborigines. The total number in this order or rather in this class is thus distributed in the Divisions:—

Division.	Males.		Females.	
	Towns.	Villages.	Towns.	Villages.
Amreli	183	347	97	159
Kadi	639	547	860	1,464
Nowsari	322	494	165	398
Baroda	558	1,739	541	1,978
„ City	3,318	.....	718	.....
„ Camp	271	.....	65	.....
Total	5,291	3,127	2,446	3,999

898. The following table shows the distribution according to the age-periods:—

Division.	Males.		Females.	
	Over 15.	Under 15.	Over 15.	Under 15.
Amreli	491	39	229	27
Kadi	1,086	100	2,058	266
Nowsari	748	68	506	57
Baroda	2,128	169	2,288	231
„ City	3,140	178	680	38
„ Camp	257	14	59	6
Total	7,850	568	5,820	625

Comparison with the figures of 1872.

899. Comparing the figures in this class with those of 1872, we find that there is a decrease of nearly 3,500 in the number of males, and an increase of nearly 5,000 in the number of females. The increase in the number of females in this class is no doubt owing not to increased demand on their labour, but to greater scrutiny into their occupations. The decrease in the males is probably owing to less demand for their service. In the City of Baroda alone, there is a decrease of nearly seven hundred in this class, and the decrease is generally in the males engaged in stable and menial service. Washermen have not perceptibly decreased, and water-carriers have increased. Another explanation of this decrease is to be found in the fact that the occupation "private service unspecified," which is a separate occupation in the present arrangements, and which because the majority of the persons returned under it are private clerks, &c., has been amalgamated with "private service—writer," has absorbed many who would probably go under domestic or indoor service. So the decrease is hardly an actual one, and this fact also accounts for our percentage for this class (·74) being lower than the corresponding percentage (1·33) in British Guzerath.

Class III.

Orders included in Class III.

900. This class, otherwise known as the commercial class, is divided into two orders, the first of which relates to persons who buy, sell, keep, or lend, money, houses, or goods of various kinds, and the second to persons engaged in the conveyance of men, animals, goods, and messages.

Percentage of persons forming Class III.

901. Persons engaged in this class form 1·04 per cent. of the total population; or there are 104 persons in ten thousand who follow the occupations coming under this class. Of the males 1·91 or 191 in ten thousand and of the females ·11 or 11 in ten thousand, are returned in this class.

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902. The first order in this class, or more properly the 6th order in the general list, comprises the following occupations:—(1) merchants in cotton (233 M. and 26 F.), (2) dealers in Mahuda flowers (107 M.), (3) bankers (1,013 M. and 7 F.), (4) money exchangers (518 M. and 4 F.), (5) money-lenders (3,368 M. and 188 F.), (6) Insurance Office service (1 male), (7) brokers (424 M. and 13 F.), (8) speculators (42 males), (9) commercial clerks (8,496 males), (10) suretyship or *Jamingiri* (33 M. and 1 F.), (11) general dealers and shopkeepers (3,277 M. and 737 F.), (12) Europe shop-keepers (15 males), (13) itinerant retailers (296 M. and 5 F.), and (14) pedlars (1 male).

Occupations forming the 6th order.

903. Of these Nos. 3 to 10 deal in money, and the rest in goods.

904. Of those who deal in money, the bankers are generally Hindus, though persons of other persuasions are not absent from the list. In the total number of bankers, 798 males and 4 females are Hindus, 11 males and 2 females are Mahomedans, 201 males are Jains, and 3 males and 1 female are Parsis. The Guzerathi term used in the occupation list is "*Nánávati*," or "*Párekh*," which is equivalent to the *Sáhukár* or *Sookár* in Marathi. This occupation generally includes persons who own firms and who deal in *hundies*, but it is not improbable that some money-lenders returned themselves as *Nánávatis*. This accounts for the presence of females in this order. Females who have inherited money from their husbands and other relatives, often invest it in money-lending and live upon the interest thus obtained, and it is not improbable that they returned themselves as *Nánávatis*. Besides, it is a well-known fact that women sometimes carry on the business of the firms of their deceased husbands with the aid of their *Munims*, *Gumástás*, or agents. Such women are not merely the recipients of the profits of the firms, but have an active part in the business. They are consulted as to the transactions, and often have a voice in the issue or non-issue of *hundies*. Such women can hardly be deemed to be unoccupied. Of the Hindu bankers, 578 males and 3 females are Vanias, 119 males and 1 female are Gujerathi Brahmans, 8 males are Deccani Brahmans, 69 males are Guzerathi Kanbis, 5 are Sonis, 7 are Gosais, 3 are Lowanas, and 2 are Bhatias. The Kanbis and Gosais are probably but money-lenders.

Bankers.

905. Of the money-exchangers, 407 males and 3 females are Hindus, 6 males are Mahomedans, 103 males and 1 female are Jains, and 2 males are Parsis. The profession of money-exchanging is generally followed by Vanias. There are, however, 58 Brahmans, who follow this profession. Of the Hindu money-exchangers, 317 males and 1 female are Vanias, 52 males and 1 female are Guzerathi Brahmans, 4 males are Deccani Brahmans, 11 males and 1 female are Guzerathi Kanbis, 5 males are Bhatias, and the rest are distributed over a few other castes in small numbers.

Money-exchangers.

906. The different currencies prevalent in this Territory afford the money-exchangers a good profession. In the Baroda Division, the prevalent coin is known by the term "Babashai." It derives its name from Babaji Apaji, the well-known Minister of Baroda. The Babashai rupee is generally worth 14 annas of British currency. The proportion usually adopted in Sirkar transactions is 8 rupees Babashai to 7 rupees British, but the market rate varies considerably at different seasons of the year. From the month of Márgashirsha (December), or rather from the month of Mágh (February), there is a greater demand for Babashai coin, as it has to be paid to the cultivators for the price of grain or cotton purchased from them. The cultivator, too, is in need of that currency, as he has to pay his instalment of assessment. The result is that exchange as compared with the British rupee falls considerably, or the value of the Babashai rupee rises, and one hundred British rupees fetch 113 to 116 Babashai. Another reason is, that the traders bring more British coin into the market for the purpose of turning into Babashai to pay the cultivator with, and the market being overstocked with British rupees the value of that rupee naturally falls down. This state of things continues to the end of the working season, after which the demand for the Babashai coin ceases, or at least becomes greatly diminished. The cultivators

Coins prevalent in the Territory

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having purchased their necessaries of life and their clothing from what remains with them after paying the Sirkar, and, in some cases, the *Sahukar*, the Babashai rupee finds its way back again to the market. Thus more Babashai coin is brought into the market than there is demand for, and the result is that it becomes cheap, and one hundred British rupees sometimes fetch as many as 119 or 120, or even more Babashai rupees. These fluctuations in the value of the Babashai rupee are a source of profit not only to the banker who deals in *hundies*, but also, and, to a great extent, to the money-exchanger. He buys the Babashai coin when it is cheap, and sells it when it is dear. The money exchanger deals greatly in copper coin. Just as the British rupee is equivalent to 16 annas of 4 pice each, so is the Babashai. But its value in copper coin fluctuates considerably. The Government rate is 5 pice per anna, in other words, 80 pice per rupee. This rate, however, is not followed in the market where it undergoes constant fluctuations. In the beginning of the agricultural season, in fact throughout the agricultural season, when the cultivator has to pay wages to the workmen in the field, the copper coin is in constant demand, and its value rises. A rupee then fetches less pice than it does at other seasons of the year. After the agricultural season is over the copper coin which by that time has gone into the possession of the village Bania from that of the labourers, finds its way again to the general market, and the supply being then greater than the demand, its value becomes less, and a rupee often fetches as many as 80 pice. These fluctuations are keenly watched by the money-exchanger, and he tries to derive as great a profit as he can.

907. What is mentioned here of the Babashai coin in the Baroda Division generally holds good with the Shiccai coin in the Kadi Division, and the Bharuchi coin in the Nowsari Division. In all Mahals except two (Dehegaum and Attarsumbha), in the Kadi Division, the Shiccai rupee is the legal tender. In Attarsumbha the Babashai rupee is the legal tender. In Dehegaum the British rupee is the legal tender. The Shiccai rupee is nearly equal to the British rupee in value, there being a difference of only one pice per rupee, or one hundred British rupees being equivalent to Rs. 101-9-0 Shiccai. But the market fluctuations in the value of the Shiccai rupee depend upon the same causes that prevail in the case of the Babashai.

908. The Bharuchi rupee is not now a legal tender in our Mahals in the Nowsari Division. But as it was discontinued only a few years ago it is still used as coin in the market. It is a little lower in value than the Shiccai, though higher than the Babashai. As it is used as a coin in the market, it affords scope for the exercise of the money-exchanger's profession. The legal tender in the Nowsari Division is now the British rupee.

909. In the Amreli Division, also, the British rupee is the legal tender, and in the market also it is mostly used. Sometimes, however, the "Royals," or as they are called in Guzerathi and Marathi "*Rayáls*," are used as coin. In Okhamandal the *koris* are used. A *kori* is nearly $\frac{1}{4}$ of a rupee. There are gold *koris* also.

910. It may be mentioned in connection with this subject that the Babashai rupee still passes current in the markets of Kaira and Nariad Talukas, or rather in the Kaira District, though it is not accepted as legal tender in the Treasuries of the British Government.

Money-lenders.

911. Of the money-lenders (3,368 M. and 188 F.), 2,091 males and 116 females are Hindus, 44 males and 16 females are Mahomedans, 1,203 males and 56 females are Jains, 29 males are Parsis, and one male belongs to the Aboriginal class. The occupation of money-lending is not restricted to particular castes. People with a surplus capital, who are unable to direct it in any other way, generally invest it in money-lending. To rear fortunes out of this calling is, however, given to few classes, prominent among whom are the Vanias and Brahmans in Guzerath, and the Marwadis in the Deccan. It requires the dunning capacities, and the heart of a Shylock to make this calling

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sufficiently profitable. It also requires a degree of shrewdness and intelligence, and a good insight into human nature. The occupation is, therefore, profitably followed by those castes only who generally possess the requisite qualities. The most numerous money-lenders are the village Vanias, who also generally combine other occupations with that of money-lending. The Guzerathi Kanbi is much better circumstanced than his fellow-brother in the Deccan, as the Guzerath villages testify, and therefore he is not so much steeped in debt, or is not so greatly entangled in the clutches of the money-lender as the Deccan Kanbi is in those of the Marwadi. But what the Kanbi is to the Marwadi in the Deccan, the needy Koli and the extravagant Girasia are to the Guzerath Vania, and it is among them that he finds a profitable custom. Out of the total of 2,207 (2,091 M. and 116 F.) Hindus engaged in the occupation of money-lending, 1,125 (1,096 M. and 29 F.) are Vanias, 549 (514 M. and 35 F.) are Guzerathi Brahmans, 139 (131 M. and 8 F.) are Kanbis, 10 males are Rajputs, 87 (86 M. and 1 F.) are Gosais, 98 (84 M. and 14 F.) are Bhats, (35 M. and 8 F.) are Lowanas, (24 M.) are degraded Brahmans, (10 M. and 2 F.) are Deccani Brahmans, 5 are Parbhus, and the rest are distributed over a few other castes. Thus the largest number is that of Vanias, and the next is that of Guzerathi Brahmans. The number of Hindu Vanias engaged as money-lenders, and that of Jain Vanias engaged in the same occupation is nearly the same. Now the total number of Hindu Vania males in this Territory is, it will be remembered, 23,625, and the total number of Jain males is 23,803. Just as their total numbers are very nearly equal, so are their numbers in the profession which is greatly followed by them, very nearly equal also.

Insurance Office service.

912. There is only one Insurance Office Agent, and he is a Christian, residing in the Baroda Cantonment.

Brokers.

913. In the total of 437 (424 M. and 13 F.) brokers, 278 are Hindus, 18 are Mahomedans, 136 are Jains, and 5 are Parsis. The Guzerathi term for this occupation was "સરવે પ્રકારની દલાલી" "Brokers of all kinds." In almost every commercial transaction there are brokers, and their number is regulated by the variety of commercial transactions. There are brokers in the trade regarding cotton, tobacco, grain, cloth, property, animals, and various other articles. The number of brokers indicates commercial prosperity or decline. But besides the number above given, there are in all probability many more, who, although they act as brokers and derive profit from the calling, have not made it their sole occupation. In other words, they follow other occupations subordinating that of brokery to their main occupation. It often happens that a jeweller acts as a broker in jewel transactions and receives his fees or brokerage, or a cloth merchant, a grain dealer, a cotton merchant, in fact many of the persons engaged in trades wherein brokerage is allowed, can and do act as brokers whenever it suits their convenience and derive their fees; for, the business of a broker is such that it does not interfere with any other calling that the man may follow. In the Census schedules the man returns himself under the calling he mainly follows, and hence it is that in a population of nearly twenty-two lacs there are in all 424 men who have returned themselves as brokers. This number, therefore, is not to be taken to mean that the occupation is not followed by others.

Female brokers.

914. With regard to the number of females in this occupation, a remark seems necessary. Brokership is generally a male occupation. One hardly ever meets with female brokers in commercial transactions. The inference, therefore, is that either the females returned as brokers are the wives of brokers, or that they were so returned because of their actually doing the work of brokers, the same having devolved upon them by the death of their husbands. It is also not impossible that the term was, with regard to some women, used in its immoral sense, and that the enumerators not fully comprehending the meaning, returned them as *daláls*. The word *dalál* as applied to females can bear the meaning of procuress, and it is, I think, not

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impossible that some of our enumerators allowed the women to return themselves as *daláls*.

Commercial clerks.

915. There are 8,496 commercial clerks, who are all males. Of these 6,087 are Hindus, 942 are Mahomedans, and the rest are distributed among other religions. Under the term commercial clerks are included not only those who serve under bankers and merchants as *gumastas* or *munims*, but persons who serve as karkoons, or writers on the establishments of other well-to-do people; in other words, all persons who are karkoons, clerks, &c., but not under Government, go under this occupation. Some persons returned their occupation as *khangi*, or private service, without specifying the nature of the service, and thus some of the tabulators included them under this occupation instead of showing them separately. The result is, that many of those who ought to have been shown under domestic service were shown under this occupation.

General dealers and shop-keepers.

916. The next sub-order is that of persons dealing in goods. Of these the most numerous are those returned as general dealers and shop-keepers. They number 3,277 males and 737 females. These are persons who returned themselves as traders or shop-keepers without specifying the exact nature of their trade, or without stating in what articles generally they deal. Of the total number occupied as general dealers and shop-keepers, 1,925 males and 589 females are Hindus, 408 males and 121 females are Mahomedans, 910 males and 26 females are Jains, 23 males are Parsis, 8 males and 1 female are Aborigines, 1 male is a Christian, and 2 go under Others. Of the Hindus, 179 males and 14 females are Guzerathi Brahmans, 664 males and 12 females are Vanias, 394 males and 9 females are Lowanas, 50 persons are Rajputs, 37 males and 2 females are Guzerathi Kanbis, 18 males are Wanzaras, and 317 males and 452 females are Machhis. It appears, therefore, that many Machhis who are generally fishermen, returned themselves as general traders. Hence it is that under the occupation fish-sellers or fish-salesmen (V. XII., 1), only 384 males and 389 females were returned. The number of Vanias and Lowanas together shown as general dealers is only a little in excess over the corresponding number for the Jains.

Europe shop-keepers.

917. Of the 15 Europe shop-keepers, 5 are in the Kadi Division, 7 are in the City, and 3 in the Cantonment. Of these 2 are Vanias, 6 are Mahomedans, and 7 are Parsis. Europe shops are generally kept by Mahomedan Bohras, or by the Parsis. Toys of European-make, glassware, stationery, furniture, and other articles of general use are sold in these shops. The number of these shops shows the demand for such articles, and is an indication of the tastes of the people.

Itinerant retailers.

918. As the Census was taken in the fair season the number of itinerant retailers is naturally greater in villages than in towns. Of the 296 males engaged as itinerant retailers, 69 were found in the towns, and the rest, 227, were found in the villages. The name by which this occupation is known in Guzerathi is *Kothala Feravvano*, or taking about the bag. The itinerant retailers sell articles of all sorts; some sell ghee, others oil, others, again, sell spices, &c. Of the total number of itinerant retailers, 167 are Hindus, 108 are Jains, and 26 are Mahomedans. Of the Hindus, 69 are Vanias, 34 are Lowanas, 39 are Kachhias, 14 are Guzerathi Kanbis, 3 are Bhatias, 5 are Bhavsars, 2 are Kolis, and one is a Sathwara. These numbers include 5 females who returned themselves under this occupation; of these 4 are Hindus (3 Kachhias and one Lowana), and 1 is a Jain.

Order 7th.

919. The next, or 7th order, relates to persons engaged in the conveyance of men, animals, goods, and messages. This order is sub-divided into 6 sub-orders, of which sub-order 3, or carriers on canals, is not found here. The total number of persons forming this order is 3,920 males and 147 females. They are thus distributed in the Divisions :—

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Division.	Towns.		Villages.		15 and over.		Below 15.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amreli	118	3	317	10	388	12	47	1
Kadi	447	20	863	49	1,238	66	72	3
Nowsari.....	445	.....	263	.....	639	.....	69	.....
Baroda	120	18	633	18	676	34	77	2
,, City.....	695	29	.....	.....	672	28	23	1
,, Camp	19	.....	.....	.....	19	.....	.....	.....
Total.....	1,844	70	2,076	77	3,632	140	288	7

Sub-orders of Order 7.

920. Of these the Railway service has engaged 849 males and 12 females. There are 967 males and 52 females who drive or own public vehicles, 592 males and 23 females keep animals for hire, 174 males are palanquin-bearers, and 230 males and 35 females are carriers on pack animals; in other words, 1,963 males and 110 females fall under the 2nd sub-order of this order, and are generally speaking carriers on roads. In the next sub-order, or carriers by sea, there are 916 males and 18 females. In the 5th sub-order (engaged in storage) there are 91 males and 4 females. In the 6th sub-order, viz. messengers, and porters, there are 101 males and 3 females, and they hardly need be noticed.

Railway service.

921. Of those engaged in the Railway service, 652 males and 10 females are Hindus, 131 males and 2 females are Mahomedans, 39 males Parsis, 25 males Christians, and 2 are Jains. The schedules of the State Railway line and those of a few stations on the Western Rajpootana, and of some fewer still on the Bombay, Baroda, and Central India line, were tabulated in this office, and the number of the Railway employés included in those schedules is therefore limited. The number of females in this sub-order appears at first sight rather open to question, but on enquiry, I learn, that women have been regularly employed as gate-keepers on the line, their husbands also being employed in the permanent way staff or as line guards.

Carriers by land.

922. Among the carriers by land, there are 1,428 males and 61 females Hindus, 481 males and 46 females Mahomedans, 5 Jains, 11 Parsis, and 38 males and 3 females Aborigines. The fact that females were returned under the occupation of drivers of public vehicles, appears rather strange, and it was also noticed by the Census Commissioner for India. But in this occupation come women who own carriages which are let on hire. The women do not act as drivers, but employ servants for that purpose. The management of carriages and often the work of letting the carriages on hire, are, however, in hands of the female owners, who receive the profit of the trade.

Carriers on pack animals.

923. Of the 230 males and 35 females who are carriers on pack animals, 97 males and 10 females are Wanzaras, 85 males and 1 female are Charans, and 48 males and 24 females are Mahomedans. The Railways have greatly supplanted the carriers on pack animals. Their occupation was once a thriving one. They used to go about in caravans in the fair season, but now their occupation is nearly gone, and they have naturally taken to other occupations. Out of the 763 Wanzaras, only 107, and out of the 2,580 Charans, only 86 follow the old occupation of carriers on pack animals. With regard to females returned under this occupation instances are often found of females among the *Lamáns* in the Deccan and the Wanzaras in Guzerath, joining caravans either as independent members or as wives. The Wanzara widow often follows the trade of her husband. She has her own animals just as the other members of the caravan have; she derives the profit of the trade just as the other members do; in short, she is in no way inferior to the male members in the carriers' occupation.

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Palanquin-bearers.

924. The palanquin-bearers are generally Bhois. Of the 174 palanquin-bearers, 170 are Bhois, and 4 are Mahomedans.

Carriers by sea.

925. Of the carriers by sea, 690 males and 6 females are Hindus, 213 males are Mahomedans, 1 is a Parsi, 1 is a Christian, and 11 males and 12 females are Aborigines. The 690 Hindus returned as carriers by sea are mainly Machhis (392 M. and 5 F.), Kolis (129 M.) and Kharwas (66 M.). The Marathas also follow the occupation of carriers by sea and their number is 62 males; a few Rajputs also follow this profession. Instances of members of other castes following this profession are met with, but they are numerically too few to be noticed.

Meters.

926. Of those engaged in storage, the meters, or as they are called *Mapárás* or *Toláts* in Guzerath, number 91 males and 4 females. This number, however, appears rather small, and the inference is that besides those who have returned themselves as meters, there must be many others who though they do the work have returned themselves under any other calling. In every town, where there is a grain mart, meters will be found, and thus out of the 91 meters 82 are from towns. In the Baroda City itself there are 43 meters. They mete out or weigh grain, and are paid their fees in money or in kind. But as this occupation, like brokery, is of a nature that need not be exclusively followed, the number of recognized meters is naturally small; in fact, the profession can hardly be sufficiently remunerative where the grain market is low.

Comparison with 1872.

927. A comparison of the figures in this class with those for 1872 shows that there is an increase in the number of those who deal in money. The total number of those who deal in money, in other words, the bankers, money-exchangers, and money-lenders is 4,899, while the corresponding number in these occupations in 1872 was 3,345. Thus there is an increase of about 1,554. This fact, viewed with the decrease in the number of gold and silversmiths and jewellers, leads to the inference that the money which used to be once pent up in jewels and ornaments has now begun to be circulated, and that people instead of locking up their spare capital in gold and jewellery have begun to invest it in lending. Formerly a large amount of the Sirkar money used to be in circulation. In fact, the trade in the Baroda City was greatly dependent upon the Sirkar capital. There were the Sirkar firms or *dukans* which used to carry on a regular banking and money-lending business. So long as the Sirkar capital was in circulation there was less room or necessity for the circulation of private capital, which naturally used to be transformed into gold and ornaments. But when the Sirkar capital was withdrawn from the market, and when the Sirkar banking ceased, private capital began to find its way to circulation. Hence it is that the number of money-lenders has increased, and that of workers in gold, &c., has diminished. The brokers have decreased, or as has been mentioned above, fewer persons have now returned themselves as recognized brokers. They have decreased by about 30 in the City. Of those who deal in goods the number of general dealers and shopkeepers as returned in 1881 is much smaller than the corresponding number in 1872. Since the total population has increased, it can hardly be said that there is now less scope for the occupation of general dealers and shop-keepers than in 1872. The inference, therefore, is that the number returned in 1881 is smaller, because the occupations have now been more minutely specified than in 1872, and the numbers have thus been distributed over other occupations. In other words, the number going under the unspecified and vague term "general dealers," is now less than before. With regard to commercial clerks, &c., the number in 1881, as mentioned above, does not correctly represent those actually engaged in the occupation, and so no comparison can be drawn. Of the carriers, the number of Railway employés returned in 1881 is naturally greater than that in 1872, as the Rajpootana State Railway was opened only a few years ago. The drivers of public vehicles have considerably increased. In the City of Baroda alone there are now 345 drivers, instead of 109 in 1872. The increase in this profession indicates the altered tastes of the people. People are generally the slaves of fashion. Horse carriage is now the fashion in the City, and besides those who can afford to keep decent concerns, there are others,

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who, to satisfy the craving of fashion without the corresponding means to do so, yoke horses or tats to carriages which formerly used to be driven by bullocks. The increase in the number of drivers is also indicatory of the higher ways of living to which the people are beginning to tend. As the number of drivers of vehicles has increased, so the number of palanquin-bearers has naturally enough decreased. There were 276 palanquin-bearers in 1872, as against 165 in 1881. In native Durbars the *palkhi* (not the palanquin as is commonly understood) is regarded as the most honourable vehicle. The grant of a *palkhi* and the *nemnuk* for its expenses is regarded as a very high honour. But the vehicle is now out of fashion. The arrangements made with regard to the floating population have naturally secured a greater number of the navigating population in our returns than was the case in 1872.

Comparison with British Guzerath.

928. Comparing again our figures in this class with those in British Guzerath, we find that those who deal in money form 1·56 per cent. of the population of this Territory, while the corresponding percentage in British Guzerath is 1·40. In Order 6 of this class, therefore, our percentage is higher than that in British Guzerath. In the 7th Order, however, (persons engaged in the conveyance of men, &c.,) our percentage (·34) is lower than the corresponding percentage in British Guzerath (·74).

Class IV.

The agricultural class.

929. We next come to the agricultural class, or to the class of growers, as distinguished from consumers. The other classes subsist upon the labour of this class. This occupation engages the bulk of the population, and in India especially it is a general occupation. About 39 per cent. of the total male population, or 60 per cent. of the total of occupied males, 16 per cent. of the total females, or nearly 60 per cent. of the occupied females, and 28 per cent. of the total population or 60 per cent. of the total occupied population were returned under this class.

The three main occupations recognized by the Hindu society as of first importance.

930. The Hindu society originally recognized three main occupations, viz., agriculture, trade, and service. The artisan and mercantile classes, went under the term "trade." Though agriculture was originally delegated to the third estate in Hindu society, the profession became so important in course of time as to give rise to the saying which classed it as the first and the best occupation; trade retained its original position as being the second best; and service, by which term the State service was meant, was regarded as third or the lowest. Gradually, however, State service with its emoluments and its power of doing good or evil to the public, or especially the power of doing evil, rose in the estimation of the people and attracted intelligent hands, thus throwing the quieter and the safer occupation of agriculture into the shade. State service is, therefore, now regarded as the occupation of first importance, and agriculture is now third in rank. It is, however, followed by almost every class in society, either exclusively or concurrently with any other occupation.

Sub-divisions of Class IV. into orders.

931. This class is sub-divided into three orders, of which the second order, viz., that of arboriculturists, is blank. The horticulturists also seem to have been generally returned as agriculturists, under the term khatedar, for there are only 733 males and 465 females who were returned as horticulturists.

Occupations combined with agriculture.

932. The first order, viz., that of agriculturists, contains 4,39,031 males and 1,64,135 females. Of these 7,342 males and 454 females were returned as engaged in some other occupation concurrently with that of agriculture. This number is certainly small, and does not, I fear, represent all who are engaged in dual occupations. Probably, persons owning land and engaged in Government service returned themselves as Government servants only. In other words, where the main occupation of a man was not connected with agriculture, for instance, a Government officer owning an estate and deriving the profits thereof as a subsidiary or secondary income, a banker holding lands or villages, an artisan who has leased away his lands, were

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in all probability returned under their main occupations without any reference to their income from agriculture. I agree with the Deputy Census Superintendent of Berar in thinking that in future the occupation column should be divided into two sub-columns, one to show agricultural and the other non-agricultural occupation. The existence of a separate column would compel the enumerator to inquire in each case, whether an agricultural occupation was followed directly or indirectly. As the present returns go, the inquiry as to land was probably made of persons residing in villages only, and where the agricultural occupation was rather apparent. In towns, however, the enumerators seem to have been satisfied with entering the main and apparent occupation without inquiring whether in addition to the income from the main occupation there was or was not any income from land.

Khatedars, Peta Khatedars, &c.

933. Of the 4,31,689 males deriving their livelihood only from agriculture, 2,77,627 hold lands directly from the Government and cultivate them; the number of males who own or hold lands but do not cultivate them is only 1,832, but to this number must, I think, be added those who returned themselves as living on immovable property (VI.—XVII.) and their number is 1,612, and also most of those who were returned as occupants (as distinguished from cultivators) of land following any other occupation, such as Government service, &c., and their number is nearly 4,453; so that the whole number of males who hold but do not cultivate land may be taken to amount to 7,897, or in round numbers 8,000. As against this, the number of males who cultivate other people's lands, and have no direct holdings from the Sirkar, is 11,451. The number of persons cultivating other people's lands is generally greater than that of persons who have leased away their lands; in other words, the tenants generally out-number the landlords; for it often happens that a man holding lands in several villages is obliged to let them to different tenants. So the disparity between the number of persons holding land but not cultivating it, and those who cultivate other people's lands is not very great. Moreover, though the word cultivating sub-occupants has been in the final Final Form used mainly in the sense of tenants cultivating other people's lands, the holders of sub-khatas or co-sharers are also included under that heading, so the number of eleven thousand and odd does not represent tenants merely, but includes sub or Peta Khatedars also.

Agricultural servants and field labourers.

934. Besides those who have a direct or indirect interest in the produce of land, there are others, who are engaged as growers, but who have no interest in the produce; and these work as labourers paid either for the day or for the season or engaged as permanent servants. Field or farm labour has occupied 1,17,736 males and 1,41,469 females, in all 2,59,205 persons.

Religionwar distribution.

935. Of the total number of persons engaged in agriculture either as landlords, tenants, or labourers, 3,58,266 males and 1,28,512 females are Hindus, 22.735 males and 7,656 females are Mahomedans, 316 males and 36 females are Jains, 203 males and 6 females are Parsis, 27,124 males and 24,378 females are Aborigines and 2 males go as "Others."

936. Of those who are engaged in dual occupations, 6,840 males and 438 females are Hindus, 364 males and 10 females are Mahomedans, 16 males are Jains, and 52 males and 6 females are Aborigines.

Cattle graziers.

937. The occupation of cattle grazing is rather a part of that of agriculture. Generally the youths of the agricultural classes are engaged in cattle grazing, and they take to agriculture after they are sufficiently old and strong. Certain pastoral castes, however, follow this occupation as their main calling. For instance, the Rabaris and Bharwads are generally cattle graziers. The total number returned as cattle graziers is 23,043 males and 3,093 females; of these 12,248 males and 1,294 females are Rabaris, and 2,134 males and 115 females are Bharwads. The total number of Rabaris in this Territory is 28,062 males and 26,443 females; of these 18,113 males and 4,942 females were returned as occupied, and of these also, 12,248 males and 1.294 females are engaged in cattle grazing. The total number of Bharwads is 3,857 males and

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3,544 females, of whom 2,674 males and 949 females were returned as occupied, and of these again, 2,134 males and 115 females are cattle graziers. Besides these two castes, the number of cattle graziers among the Kanbis is 725 males and 231 females, among the Kolis the number is 2,446 males and 517 females. There are also 1,692 males and 317 females among the Hindu Aboriginal castes who are returned as engaged in cattle grazing.

Chief castes of occupants or holders of Government lands.

938. The following are the castes in which one thousand or more persons were returned as occupants or holders of Government land:—

Caste.	Males.	Females.
Guzerathi Brahman	11,392	493
Degraded „	1,644	131
Rajput	18,269	938
Kanbi, Guzerathi	1,09,391	5,995
Sathwara	1,082	130
Rabari	3,732	179
Ahir, Guzerathi	1,064	62
Lohar „	1,086	100
Kumbhar „	2,155	105
Bhat (Barot)	4,413	144
Waghri	1,331	165
Dhed	2,180	255
Khalpa	1,165	75
Bhil	1,179	77
Koli	74,869	5,656
Dhanka	1,330	129

Castes of farm labourers.

939. The number of persons engaged as farm labourers is also more than one thousand in the above castes except three, viz., degraded Brahmans, Sathwaras and Guzerathi Ahirs. Besides these the Bhangias, and some castes of the Hindu Aborigines have returned more than one thousand persons as engaged in farm labour.

Castewar proportions of persons engaged in agriculture and field labor.

940. Nearly 28 per cent. of the total Hindu population, 40 per cent. of the total Hindu males and 15 per cent. of total Hindu females are engaged in agriculture as occupants, tenants, or labourers. The corresponding percentages among the Mahomedans are 17·87, or nearly 18 per cent. for persons, 26·14 per cent. for males and 9·12 for females. Similarly the percentages for other religions are ·8 for persons, 1·4 for males, and ·16 for females among the Jains, 2·57 for persons, 5·52 for males, and ·13 for females among the Parsis, 51·83 for persons, 54·42 for males, and 49·16 for females among the Aborigines. Thus the Jains and the Parsis show very small percentages under the heading of agriculture. The Aborigines show a high percentage under this heading, 51·83, or nearly 52 per cent. among them being returned as cultivators or farm labourers. The percentage of total occupied persons among them is 58·08; of these 52 were returned under Order 1 of Class IV., 3·41 are occupied as general labourers, and the rest, or nearly 2½ per cent., are engaged in other occupations. Among the Hindu aborigines the percentage of occupied persons is 54·56, of whom 40·63 per cent. go under the head of agriculture, 8·84 per cent. were returned as labourers, which shows that several field day labourers returned themselves as general labourers. Of the males 61·96 are occupied, of whom 45·98 or nearly 46 per cent. are occupied in agriculture, and 8·75 per cent. are general labourers, and the rest are engaged in other occupations. Of the females, 46·78 are occupied, of whom 35·10 per cent. are engaged in agriculture, and 8·96 or nearly 9 per cent. are labourers. With regard to the Kanbis 44·90 per cent. are occupied, of whom 42·28 per cent. are engaged in agriculture. Of the Kanbi males 66·96 are occupied, of whom 63·81 per cent. are engaged in agriculture. Of the Kanbi females 19·50 per cent. are occupied, of whom 17·50 per cent. are engaged in agriculture either as cultivators

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or as labourers, but mostly as labourers. Of the Kolis 46·54 per cent. are occupied, of whom 39·67 per cent. are engaged in agriculture either as cultivators or labourers. Of the males 61·44 per cent. are occupied, of whom 52·81 per cent. are cultivators or labourers. Of the females 30·26 per cent. are occupied, of whom 23·37 per cent. work mostly as field day labourers. Of the Rajputs, 43·23 are occupied, of whom 37·85 per cent. are engaged in agriculture either as cultivators or as labourers. Of the males 65·76 per cent. are occupied, of whom 56·87 per cent. are engaged in agriculture. Of the females 16·63 per cent. are occupied, of whom 12·70 per cent. are engaged as cultivators or labourers. Of the Guzerathi Brahmans 39·19 per cent. are occupied, of whom 15·57 per cent. are engaged in agriculture. Of the males 65·71 per cent. are occupied, and of these 26·08 per cent. are engaged in agriculture. Of the females 4·18 per cent. are occupied, and of these 1·97 per cent. are engaged in agriculture. These percentages serve to show what portion of the agricultural and labouring castes is engaged in agriculture. Among the Brahmans only 16 per cent. are engaged in agriculture, whereas among the Kanbis, Rajputs, and Kolis the bulk of the occupied population work as cultivators or labourers.

Order 9: persons engaged about animals.

941. The total number of persons engaged in Order 9 (persons engaged about animals) is 1,204 males and 249 females, of whom 953 males and 238 females are Hindus, 237 males and 11 females are Mahomedans, 8 males are Parsis, and 6 are Aborigines.

Occupations forming Order 9.

942. This order contains in all ten occupations, of which the cattle-breeders and sellers are the most numerous. The total number of cattle-breeders is 665 males and 89 females, of whom 591 males and 89 females are Hindus, 60 males and 1 female are Mahomedans, 8 males are Parsis, and 6 are Aborigines. Of the Hindus 258 males and 28 females are Rabaris, 103 males and 6 females are Bharwads, 96 males and 15 females are Wagharis, 31 males are Charans, 29 males and 15 females are Deccani Dhangars, 10 males and 14 females are Rawalias, 16 males are Ghanchis, 13 males are Chunaras, 9 males are Bhois, and 8 males are Shikalgars. The next in point of numbers in this order is the occupation of fishermen (343 males and 147 females), of whom 9 males are Mahomedans, and the rest are Hindus; of whom, again, 233 males and 102 females are Machhis, 91 males and 15 females are Bhois, 8 males are Waghers, and 2 males are Kolis. Some persons dealing in fish have, as has been mentioned above, returned themselves under general dealers and shopkeepers. Hence the rather small number in this occupation. Of the horse-dealers (61 males and 9 females), 10 males are Hindus, and 51 males and 9 females are Mahomedans. The females entered as horse-dealers are probably members of a band or group of itinerant horse-dealers. They own horses, buy, and sell them, and live by the profits. The transactions of buying or selling are, however, performed for them by the male members of the band. The elephant sporters deserve to be noticed. This occupation is not found in British Guzerath. It is peculiar to Native States, and more especially so to Baroda. The vernacular term for this occupation is *Sáthmár*, and the sport is known as *Sáthmári*. An elephant (generally a mad one) is let loose in the arena, and a *Sáthmár* on foot, or a *Dáydár* on horseback strikes him on the trunk with a whip. The elephant tries to attack the man, and the latter dexterously parries the attack. The horse and the rider are both trained to this work, and succeed in baffling the attempts of the elephant in catching them; but if at any time the *Sáthmár* or the *Dágdár* is in imminent danger, large iron clogs or tongs which the keepers of the elephant generally hold in readiness, are put upon the hind legs of the animal, and some fireworks or *báns* are ignited, the smoke of which prevents the animal from catching its intended victims. Of course, the sport is fraught with danger, and it is now less frequent than before.

Comparison with 1872.

943. The figures in this class bear a very favourable comparison with those in 1872. The total number of persons engaged in agricultural and pastoral pursuits in 1872 was 4,02,091, as against 6,04,790 in 1881. Thus there is an increase of 2,02,699 over the figure for 1872. Of these the cattle-graziers in 1872 were 16,541, as against

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26,136 in 1881, thus giving an increase of 9,595 souls. Deducting the cattle-graziers from the total we get the number of agriculturists as 3,85,550, as against 5,78,654 in 1881, the increase being 1,93,104. The increase is not only found in the number of females, in which case it could have been otherwise accounted for, but it is also found in the number of males. The total number of males engaged in agriculture and cattle-grazing was 3,76,042 in 1872, as against 4,40,016 in 1881, there being thus an increase of 63,974, or 17 per cent. The number engaged in agriculture in 1872 was 3,60,131, as against 4,16,973 in 1881, the increase being 56,842, or 15·78 per cent. Thus agriculture has certainly increased perceptibly, and this is a very healthy sign, and affords a proof of the rule that population and food supply increase side by side. The increase in agriculture is a clear and certain evidence of the growth of a people's material prosperity. Examining the figures for the Divisions we find that they correspond with the increase and decrease of the population in those Divisions. For instance, the highest increase of population is, as will be remembered, in the Nowsari Division, and the increase in the occupation of agriculture in that Division is the highest, being 53·56 per cent. The next in point of increase is the Kadi Division, and there the increase in agriculture is 17 per cent. In the Baroda Division the increase in population is small, and the increase in agriculture is only 5·05 per cent. In the Amreli Division there is actually a decrease in the population, but since the decrease is limited to some Mahals only, there is, on the whole, an increase in agriculture. It is, however, only 1·51 per cent. The increase in the City is owing not to the actual increase in the agricultural population, but to the change in the limits. As the lands and gardens round the City were this time included within the City limits; that portion of the agricultural population which in 1872 was censused in the District was this time included in the City population, and hence the increase. These percentages and comparisons relate to the male population only, for I have excluded the female population from the comparison as the increase in their numbers can be put down to greater scrutiny in the occupations of females in the arrangements of 1881. There can be no doubt, however, that the females also have similarly increased. But the comparison of males alone is sufficient for the purpose of proving that our provinces have advanced in material prosperity since 1872. The growth of a peasantry, "the pride of a country," is a sure sign of its improvement.

Comparison with British Guzerath.

944. It has been already mentioned in the Chapter on increase and decrease of the population, that there is yet further scope for the growth of the population, as we have not yet reached the maximum density of population per square mile, or of houses to the square mile, or of villages and towns, to the square mile. It has been also shown that in this respect the British Districts around us are in advance of us. This fact is reflected in the greater percentage of persons engaged in agriculture in those provinces. 38·62 per cent. of our total male population is to be found in Order 8 of Class IV., whereas the corresponding percentage for the order in British Guzerath is 39·70. 108 males per ten thousand more than in this Territory are thus engaged in agriculture in British Guzerath.

Class V.

Industrial class.

945. This is known as the Industrial class. It is divided into six orders, each of which again is sub-divided into several sub-orders.

Percentage of population returned under this class.

946. The total number of persons returned in this class is, as mentioned above, 1,73,865, of whom 1,26,934 are males and 46,931 are females. In other words, 11·14 per cent. of total males, 4·49 per cent. of total females, and 7·95 per cent. of the total population are found in this class; or 17·37 per cent. of occupied males, 17·01 per cent. of occupied females, and 17·23 per cent. of the total occupied population are engaged in this class.

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947. The religious distribution of this class shows that by far the greatest number is from the Hindus; but when these numbers are viewed in relation to the total population in each religion, the result shows, that among the males the greatest proportion is found among the Jains; the Parsis come next, then come the Mahomedans, and then come the Hindus. Among the females the Parsis show the highest proportion in this class, next to them are the Mahomedans, then come the Christians, then the Hindus, and then the Jains. The marginal table will illustrate the above remarks. It shows that the lowest proportion is among the Aborigines, for, as they are mainly a labouring and agricultural class, very few of them devote their time to industrial occupations. The percentage of occupied Jains to the total Jain population is 63 for males and 5 for females. Of these 43 per cent. males and 3 per cent. females are found in this class, 14·11 per cent. males and ·32 per cent. females are found in Class III., and the rest are distributed over other classes. Next to the Jains are the Parsis, and they, too, are well known for their industrial occupations; the females especially who do carving and needle-work, naturally show a higher percentage in this class.

Religious distribution of Class V.

Religion.	Males.	Females.
Hindus	1,02,716	34,748
Mahomedans	12,710	10,108
Jains	10,180	659
Parsis	594	1,016
Christians	12	11
Aborigines	721	388
Others	1	1
Total	1,26,934	46,931

Religion.	Percentage of males in each religion to the total males of the religion.	Percentage of females in each religion to the total females of the religion.
Hindus	10·59	3·93
Mahomedans	14·14	11·76
Jains	42·76	2·87
Parsis	16·18	22·84
Christians	2·00	6·36
Aborigines	1·39	·77
Others	.....	.....

948. The first order in this class, or the 10th order in the general list, relates to persons engaged in art and mechanic productions, in which matters of various kinds are employed in combination. The total number in this order amounts to 10,983 males and 401 females; of these 4,464 males and 78 females are in the Kadi Division, 3,275 males and 159 females in the Baroda Division, 1,412 males and 120 females in the Baroda City, 906 males and 20 females in the Nowsari Division, 900 males and 21 females in the Amreli Division, and 26 males and 3 females in the Cantonment. Of these 10,131 males and 427 females are Hindus, 778 males and 78 females are Mahomedans, 14 males are Jains, 44 males are Parsis, 1 is a Christian, and 15 males and 1 female are Aborigines.

Order 10th.

949. This order is sub-divided into 17 sub-orders, out of which 13 are found in this Territory. They are:—

Sub-orders of Order 10.

No. of sub-order.

1 Workers in books.
3 ,, prints and pictures.
4 ,, carving and figures.
5 ,, tackle for sports and games.
6 ,, designs, medals, and dies.
7 ,, watches and philosophical instruments.
9 ,, arms.
10 ,, machines and tools.
11 ,, carriages.
12 ,, harness.
14 ,, houses and buildings.
15 ,, furniture.
17 ,, chemicals.

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950. There are only 19 persons in the first sub-order, and they are all males. 9 of them are Hindus, and 10 are Mahomedans. They are either book-sellers or book-binders.

Workers in books.

951. In the third sub-order there are only 6 males, and they are lithographers. Those who draw pictures go under the heading of painters. All the 6 men in this sub-order are from the City.

Do. in prints and pictures.

952. There are 11 males and 1 female in the fourth sub-order. Of these 8 males and 1 female are Hindus, 1 (M.) is a Mahomedan, and 2 are Jains. This sub-order is formed of wood-carvers and artificial flowers, &c., makers. The occupation of wood-carving is also followed by wood-turners (ખરાદી), and several have gone under that heading, hence the small figure in this sub-order.

Do. in carving, &c.

953. In the 5th sub-order there are 15 persons, and all of them are males. They are kite and toy-makers. 14 of them are Mahomedans, and 1 is a Hindu.

Do. in sports and games.

954. The 6th sub-order, which is limited to one occupation, viz., that of seal engraving, owns 1 man; probably several seal-engravers have been returned under watchmakers, who go under the 7th sub-order. There are 29 males in the 7th sub-order, and of these 16 are Hindus, 5 are Mahomedans, and 8 are Parsis; of these again 25 are in the City, 2 are in the Kadi Division, and 2 in the Nowsari Division.

Do. in desigus, &c., and watches, &c.

955. The 9th sub-order which is limited to the occupation of sword, &c., making and polishing, owns 179 males and 35 females. The females generally assist their husbands, and were so returned. The Guzerathi term for this occupation is *Sarániyo* or *Shikligar*. Out of the total number engaged in this occupation, 86 males and 13 females are in the Kadi Division, 33 males and 14 females in the Baroda City, 25 males and 7 females in the Baroda Division, 23 males and 1 female in the Amreli Division, and 12 males in the Nowsari Division. Of the total number in this sub-order, 172 are Hindus and 7 are Mahomedans. The 35 females are all Hindus.

Do. in arms.

956. In the 10th sub-order there are 106 persons, who are all males. There are two occupations comprised in this sub-order, viz., gin-fitters and tool-makers and sellers. The gin-fitters, or as they are called fitters, are persons employed to look after the working of the gins. There are several cotton-ginning factories in the Kanum tract of the Baroda Division. They work in the cotton season, which commences in the early part of February, and ends at the commencement of the monsoons. The number of gin or engine-fitters is 97, and the number of tool-makers is 9. 83 of them are Hindus, 22 are Mahomedans, and 1 is a Parsi.

Do. in machines and tools.

957. The 11th sub-order also comprises two occupations—(1), carriage, cart, and palanquin, &c., makers; and (2), coach-builders. Only 11 persons were returned under these occupations. It does not, however, follow that they are the only persons so engaged. In fact the occupation of carriage-builders is rather a common occupation, but most of the carriage, &c., builders are carpenters, and they must have been returned under the main occupation. The *maistries* and other carpenters in the Sirkar service probably returned themselves under Government service unspecified. Where the nature of the service was specified in the schedules, the persons against whose names the entries appeared were delegated to the proper occupation. For instance, where "સરકારી નોકરી સુથારની," "Goverment service, carpenter work," was specified, such entry was delegated to the main heading "carpenter." Hence it is that the numbers under this sub-order are very small.

Do. in carriages.

958. The 12th sub-order relates to saddle, &c., makers and saddle-cloth-makers. There are in all 64 males and 29 females engaged in this occupation, 44 males and 14 females of whom are Hindus, and the rest are Mahomedans. The men who follow this profession are called *Jingars*, and they form a separate caste among the Hindus. The total number in the caste is 69 males and 58 females, of whom 44 males and 14 females

Do. in harness.

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are engaged in the occupation of their caste. Of the total *Jingars*, 28 males and 15 females are in the City, and the rest are distributed over the Divisions.

Workers in houses and buildings.

959. The next sub-order is the 14th, there being no persons in this Territory returned under sub-order 13. The 14th sub-order relates to workers in houses, buildings, &c., and comprises four occupations, viz., carpenters, masons, tile-turners, and house-owners, &c. The total number of persons returned under this sub-order amounts to 10,412 males and 305 females, of whom 9,747 males and 275 females are Hindus, 603 males and 29 females are Mahomedans, 12 males are Jains, 54 males are Parsis, 1 is a Christian, and 16 males and 1 female are Aborigines. The total number of males in this sub-order is formed of 7,635 carpenters, 2,429 masons, 332 tile-turners, and 16 house-owners, &c. Several females were returned as doing carpenter's work, but on enquiry it was found that their work consisted of making beads out of the sticks of *Tulsi* and other wood. They were, therefore, shown as wooden bead-makers (V. XIV., 2.). The total number of *Sutars* or carpenters in this Territory is 12,644 Hindu males, and 315 Mahomedan males ; whereas the number of males engaged in the profession of their caste is 7,635, while 429 males of the caste are engaged in other occupations.

Do. in furniture.

960. The next sub-order relates to persons engaged in making or selling furniture. Most of the furniture-sellers were returned under "Europe shop-keepers," so the number in this sub-order is rather deceptive. Only 2 men returned themselves as furniture sellers, and they are Mahomedans.

Do. in chemicals.

961. The next sub-order is not found here. The 17th sub-order relates to persons engaged in selling chemicals, and comprises four occupations, such as firework-makers, ink-makers, dyewood-grinders, and firematch-sellers. The total number returned under this sub-order amounts to 128 males and 31 females, of whom 44 males and 16 females are Hindus, 83 males and 15 females are Mahomedans, and 1 male is a Parsi. Of the males 28 are firework-makers, 38 are dyewood-grinders, or rather madder-grinders. Madder is called *sorangi* in Guzerathi, and it is used in dyeing clothes. Pieces of that wood or its roots are pounded, a quantity of oil is put therein, and the whole is boiled, after which a fresh red dye is produced, wherewith *saris* or other clothes are dyed. The making of this dye is rather a common occupation in Guzerath.

962. The thirteen sub-orders above given make up order 10 of the industrial class.

Order 11.

963. The 11th order relates to persons working and dealing in the textile fabrics and in dress. The total number of persons returned under this order amounts to 46,836 males and 28,335 females, in all 75,171 persons ; of these 38,841 males and 18,072 females are Hindus, 6,386 males and 8,748 females are Mahomedans, 1,550 males and 539 females are Jains, 21 males and 966 females are Parsis, 6 males and 10 females are Christians, 31 males are Aborigines, and 1 male goes under the heading of "Others."

Sub-orders of Order 11.

964. Nearly 1-3rd of the total number in the class is found in this order. It is sub-divided into six sub-orders, viz. :—

No. of sub-order.	Name of sub-order.	Males.	Females.
1	Workers in wool and worsted	44	46
2	„ silk	605	338
3	„ cotton and flax	24,387	22,675
4	„ mixed materials	3,108	432
5	„ dress	18,613	4,431
6	„ hemp and other fibrous materials	79	413
	Total.....	46,836	28,335

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965. Thus in the first sub-order of this order there are only 44 males and 46 females; of these 33 males and 40 females are Hindus, and 11 males and 6 females are Mahomedans. This sub-order is formed of two occupations, viz., those who deal in wool and those who spin wool. The number returned under this sub-order is rather small, but the Bharwads and Rabaris who are properly wool-dealers, returned themselves under their main occupation of cattle-grazing.

Workers in wool, &c.

966. Of those who work in silk, 504 males and 330 females are Hindus, 12 males and 2 females are Mahomedans, and 89 males and 6 females are Jains. This sub-order is composed of six occupations. Some spin silk, others weave it, others again dye it, and there are others who make silk-braids. The number of those engaged in weaving silk is, however, the largest, as compared with the number in the other occupations connected with silk. The Salvis (252 M. and 44 F.), Khatris (30 M. and 12 F.), Shravak Vanias (19 M.), and Kanbis (17 M. and 6 F.), are engaged in this occupation.

Workers in silk.

967. The third sub-order relates to workers in cotton and flax, and contains 15 occupations. It contains by far the greatest number of persons. In fact, 27 per cent. of the total persons engaged in Class V. are to be found in this sub-order. The number comprised in this sub-order is composed of 32,136 (19,178 M. and 12,958 F.) Hindus, 13,204 (4,842 M. and 8,362 F.) Mahomedans, 836 (339 M. and 497 F.) Jains, 870 (15 M. and 855 F.) Parsis, 2 (F.) Christians, 13 (M.) Aborigines, and 1 (F.) who goes under the heading of "Others." The most important of the 15 occupations forming this sub-order are—(1), cotton-spinning, (2), cotton-carding, (3), weaving, and (4), calico-printing. Of the weavers (25,709 P. 18,325 M. and 7,384 F.), there are 21,567 (16,414 M. and 5,153 F.) Hindus, 4,061 (1,853 M. and 2,208 F.) Mahomedans, and 81 (58 M. and 23 F.) Jains. Among the Hindus, the castes that greatly follow this occupation are the Dheds (14,414 M. and 3,899 F.), Khatris (842 M. and 503 F.), Garodas (188 M. and 81 F.), Ravalias (153 M. and 44 F.), Bhavsars or Chhipas (156 M. and 71 F.), Machhis (65 M. and 259 F.), Kachhias (156 M. and 41 F.), Salvis (61 M. and 32 F.), Meghwars (47 M. and 17 F.), Shinwás (44 M. and 46 F.), and Hindustani Kshatris (55 M. and 55 F.) The Dheds weave a kind of coarse cloth which is generally used by the lower strata of society. The Khatris generally make women's garments or *Saris*. The Machhis do not weave cloth but nets, and because the nets are generally made of flax, and also because they returned their profession as that of weaving, they were included in this sub-order. Besides those who returned themselves as weavers unspecified, there are others who have specified the kind of the article they weave. For instance, there are the turban weavers of the City. Their number in the City is 228, and they are all Mahomedan Bohoras. The Baroda turbans do not rank among the best sort of turbans, but they are greatly used by the people of the middle and lower classes. The price of the Baroda turbans ranges from Rs. 2 to 12; those which are finer are known by the term "*Purnis*," and generally fetch a higher price. In Dabhoi, also, there is a large portion of the Mahomedan population engaged in making turbans, the Dabhoi turbans being superior to Baroda ones. But the Dabhoi weavers returned themselves as simple weavers, and hence they were included under the general occupation noticed above. In Patan, in the Kadi Division, there are weavers who make cotton-mushroo cloth, which greatly resembles the silk-mushroo, though, of course, the glaze of the silk-mushroo is wanting in the cotton-mushroo. But as mushroos are made either of cotton or of silk or of both together, the occupation has been classed in the 4th sub-order. Others, again, there are who make tapes or *Páti* as it is called in Guzerathi, or *Nawár* in Marathi. Sleeping cots are often interbraided with *Páti*. The number of persons returned under this occupation is 194 males and 62 females, and they are mostly Ravalias (184 M. and 42 F.). The number of those who card cotton amounts to 2,111 males and 1,603 females, and they are mostly Mahomedans (2,098 M. and 1,502 F.). The cotton-carders are in Guzerath called *Pinjárás*. The

Workers in cotton and flax.

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carding instrument is rather a cumbrous and clumsy one. There are many itinerant carders who go about with the instrument on their shoulders, and find good custom. The next occupation is that of spinning. The number of cotton spinners is 959 males and 10,743 females. Cotton spinning is, as is well known, done in Guzerath, generally by females. It is a very common occupation. Females of the well-to-do classes also are often engaged in this occupation. In Guzerath, especially, where economy is the rule, and extravagance rather an exception, the females,* more especially widows, employ their leisure hours in spinning cotton for wages. They derive a pretty well defined income from the work. Spindles or wooden hand-wheels are to be met with almost everywhere in the country. Whether one goes to a Mahomedan *Falia* or street or to a Brahaman *Falia*, one is sure to meet with these hand-wheels. Thus Guzerathi Brahmans, Vanias, Rajputs, Kanbis, Rabaris, Sutars, Lohars, Machhis, Mochis, Dheds, Kolis, Kumbhars, and many other Hindu castes are found in this occupation. Besides these, the Mahomedans, Parsis, and Jains also are found similarly occupied, and in each caste and in each religion, the number of females engaged in the occupation greatly outnumbers that of males. The number of Chhipás or calico-printers is 1,956 males and 986 females. The *saris* of the females in Guzerath afford a profitable occupation to the calico-printers. They are thus found in every Division of this Territory. Of the total number of males and females engaged in calico-printing, 2,245 (1,506 M. and 739 F.) are Hindus, 375 (261 M. and 114 F.) are Mahomedans, and 321 (189 M. and 132 F.) are Jains. The Bhavasar caste among the Hindus and the Bhavasar Jains are mostly engaged in this occupation, their numbers being 1,173 males and 639 females, and 189 males and 132 females respectively. The Khatris also work as calico-printers (169 males and 32 females). Besides these the Brahma Kshatris (119 M. and 46 F.), Lowanas (8 M. and 10 F.), Hindustani Kshatris (3 M. and 1 F.), and Galiaras (16 M. and 1 F.), are also found in this occupation. Of the other occupations the twist-sellers, Parsis' holy thread-makers and sellers, and the *Bándhanigars* need be noticed. The twist-sellers number 296 (175 M. and 121 F.), of whom 177 (84 M. and 93 F.) are Hindus, 81 (75 M. and 6 F.) are Jains, and 38 (16 M. and 22 F.) are Mahomedans. The occupation of twist selling is rather a sub-division of spinning. The Parsi holy threads are generally woven by Parsi females. As many as 599 females are engaged in this occupation. The Parsis wear a thread called "*Kasti.*" It is equivalent to the *Yadnyoparit* or *Janoi* of the Brahmans, and is considered equally sacred. The *Bandhanigar's* occupation is closely connected with that of the Rangaras, who dye silk or cotton cloth, but the intervening white spots on the cloth are retained by the use of the *Bandhanigar's* skill. To retain the white spots or white portion intact, small knots are made on the cloth, or rather the whole cloth is as it were twisted into so many small knots. Generally the white spots are very small, and require an amount of skill and practice in the formation of the knots. Females often earn their livelihood by this occupation. The total number of persons returned as engaged in this occupation is 48 males and 46 females, but there is evidently a large number who, in addition to this occupation, are engaged in some other and more paying occupation.

968. The next sub-order relates to persons working in mixed materials, and their number is 3,540 (3,108 M. and 432 F); of these 1,730 (1,524 M. and 206 F.) are Hindus, 686 (534 M. and 152 F.) are Mahomedans, 1,056 (1,048 M. and 8 F.) are Jains, and 68 (2 M. and 63 F.) are Parsis. Three occupations are comprised in this sub-order, of which cotton goods selling furnishes a large number. The cotton goods-sellers number 2,937 males and 130 females; of these 1,479 (1,459 M. and 20 F.) are Hindus, 1,041 (1,039 M. and 2 F.) are Jains, 505 (420 M. and 85 F.) are Mahomedans, and 42 (19 M. and 23 F.) are Parsis. The following castes among the Hindus are generally found engaged in the occupation of selling cotton goods:—Vánias (881 M. and 3 F.), Bhavasars (160 M. and 5 F.). Brahmans,

Workers in mixed materials.

* Shrimali Brahman females are, by the custom of the caste, I learn, not allowed to spin.

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(122 M. and 2 F.), Veragis (87 M. and 2 F.), Lowanas (51 M.), Bhatias (45 M.), Guzerathi Kanbis (34 M.) and Káchhias (30 M.). To the above number must, of course, be added the large number of Dheds, who are shown above as cloth weavers. For there are as many as eighteen thousand and odd Dheds engaged in the occupation of weaving and making cotton cloth, a large majority of whom must be deemed to be also sellers of the cloth, but since they returned themselves as weavers, which is certainly the main occupation, they were not returned as sellers. The mushroo weavers are also included, as above stated, in this sub-order. The embroiderers are generally females, 171 females of the Hindus, 66 of the Parsis, 6 of the Jains, and 2 of the Mahomedans, being so returned. This number, however, cannot be regarded as representing the whole number of women capable of doing embroidery work, for, women of the higher castes among the Hindus and Mahomedans often spend their time in embroidery and needle-work, but since their work is not intended for sale, the females were not returned as occupied.

969. The 5th sub-order of this order relates to workers in dress. It comprises eleven occupations. The total number of persons returned under this sub-order amounts to 23,044 (18,613 M. and 4,431 F.); of these 21,659 (17,530 M. and 4,129 F.) are Hindus, 1,204 (983 M. and 221 F.) are Mahomedans, 102 (74 M. and 28 F.) are Jains, 49 (4 M. and 45 F.) are Parsis, 14 (6 M. and 8 F.) are Christians, and 16 males are Aborigines. The occupation of barber has been included in this sub-order, because in Dr. Farr's tables it is so included. According to native notion the barber's profession would go rather under the domestic class. In fact, in the caste list the barber is included in the domestic service class. According to European notions, the occupation of a barber and hair-dresser has some connection with dress. The total number of barbers in this Territory amounts to 8,852 males and 71 females. The barbers are generally males, but instances of female barbers are met with in this part of the country. The entries at first appeared rather suspicious to me, but after inquiry I learnt that instances of female barbers doing the barber's work were by no means very rare. The instance found in the City has been verified. The woman belongs to the barber caste and does the barber's work, her customers being generally boys and females. The practice of shaving the head of, and thereby disfiguring a woman when she becomes a widow, which obtains among the Brahmans and other castes, must have given rise to the profession of female barbers. In the villages, moreover, as the number of barbers is generally limited, the services of female barbers are often put in requisition Thus the number of female barbers engaged in the profession is greater in the villages than in towns. The total number of occupied female barbers is 71, of whom 63 are from villages, and 8 from towns. Of the total barbers 8,490 (8,421 M. and 69 F.) are Hindus, 419 (417 M. and 2 F.) are Mahomedans, 12 males belong to the Aboriginal tribes, and 2 are Christians. The number of tailors or *darzis* amounts to 8,369 (5,042 M. and 3,327 F.), of whom 8,078 (4,949 M. and 3,129 F.) are Hindus, 227 (85 M. and 142 F.) are Mahomedans, 4 (1 M. and 3 F.) are Jains, 48 (3 M. and 45 F.) are Parsis, and 12 (4 M. and 8 F.) are Christians. The tailor's profession is exclusively followed among the Hindus, by the *darzis* (Guzerathi and Marwadi), and by the *Shimpis* (Deccani). The number of Guzerathi *darzis* is 7,992 (4,895 M. and 3,097 F.). The *Shimpis* number only 15 (13 M. and 2 F.), and the Marwadi *darzis* number 70 (40 M. and 30 F.). The number of Guzerathi and Marwadi *darzi* females engaged in the occupation of their caste is nearly as large as that of the males. Next in point of numbers is the occupation of shoe-makers, or the Mochis as they are called, who number 3,870 (3,322 M. and 548 F.), thus distributed in the religions:—3,703 (3,179 M. and 524 F.) Hindus, and 167 (143 M. and 24 F.) Mahomedans. Only three castes of the Hindus are engaged in this occupation, viz., Mochis (2,700 M. and 478 F.), Khalpas (417 M. and 26 F.), and Chambhars (62 M. and 20 F.). The females of these castes also work with their husbands, and hence their numbers returned as occupied. In the Deccan, also, the females of the Chambhars work with their husbands, though the female *Shimpis* do not work as the female *darzis* in this part of the country. Of the remaining occupations in this

Workers in dress.

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sub-order, only two are worth notice as being largely followed, viz., the Rangara and the Rangréz. The Rangaras are general dyers of cloth and use all sorts of colours and dyes; whereas the Rangréz is confined to the *Kusumba* (dried flowers of safflower). The total number of Rangaras is 1,092 (770 M. and 322 F.), of whom 920 (642 M. and 278 F.) are Hindus, 88 (63 M. and 25 F.) are Jains, and 84 (65 M. and 19 F.) are Mahomedans. The Rangaras are thus mostly Hindus, but the Rangréz's work is considerably in the hands of the Mahomedans also. For, while there are 239 (203 M. and 36 F.) Hindu Rangrézs or turban-dyers, the corresponding number among the Mahomedans is 271 (246 M. and 25 F.), and there are only 4 Jains who follow this profession.

Workers in hemp and other fibrous materials.

970. The next and the last sub-order in this order relates to persons working in hemp and other fibrous materials. It contains four occupations, of which the cord and rope-making and selling is very largely followed. The total number in this sub-order (79 M. and 413 F.) is composed of 481 (73 M. and 408 F.) Hindus, 9 (4 M. and 5 F.) Mahomedans, and 2 (M.) Aborigines. The number of persons engaged in rope and cord-making is 392 (44 M. and 348 F.), the majority (20 M. and 294 F.) being from the City. The castes mostly engaged in this occupation are the Kharwas (7 M. and 292 F.), Pomlas (11 M. and 14 F.), Dheds (18 M. and 34 F.), and Shinwas (3 M. and 4 F.). The remaining numbers are distributed over a few other castes. The occupation of cord-making is greatly followed in the City, where there is a *Kharwa-wada* or *Kharwa-falia*. The ropes are generally made from the coir of the cocoanut, which article is imported for the purpose, as cocoanut trees are but rarely met with except in gardens in this part of the country.

Distribution by age periods, &c.

971. Of the males and females returned under this order, 42,290 males and 26,243 females are of the age of 15 and over, and 4,546 males and 2,128 females are below 15 years. Similarly 15,330 males and 14,246 females are from towns, and 31,506 males and 14,090 females are from villages.

Order 12th.

972. The next order, viz., the 12th, relates to persons working and dealing in food and drinks. The total number forming this order consists of 28,941 males and 6,334 females, of whom 17,556 males and 5,463 females are Hindus, 2,368 males and 663 females are Mahomedans, 8,327 males and 120 females are Jains, 490 males and 42 females are Parsis, 5 males and 1 female are Christians, and 195 males and 45 females are Aborigines.

Sub-orders of Order 12.

973. This order is sub-divided into three sub-orders, viz., workers in animal food; (2), workers in vegetable food; and (3), workers in drinks and stimulants. The numbers in each sub-order are given below:—

Sub-order.	Males.	Females.
Workers in animal food	1,583	1,257
„ vegetable food ...	23,092	4,695
„ drinks and stimulants	4,266	382

Workers in animal food.

974. Of the workers and dealers in animal food, there are 6 occupations; (1), milk, ghee, &c., sellers; (2), buttermilk-sellers; (3), ghee-sellers; (4), butchers; (5), fowl-sellers; and (6) fishmongers. Of the total number in this sub-order 1,662 (830 M. and 832 F.) are Hindus, 1,108 (693 M. and 415 F.) are Mahomedans, 56 (M.) are Jains, 3 (2 M. and 1 F.) are Parsis, and 11 (2 M. and 9 F.) are Aborigines. Of the milk, ghee, &c., sellers, there are 600 (279 M. and 321 F.) Hindus, 375 (123 M. and 252 F.) Mahomedans, 4 (M.) Jains, and 2 (M.) Parsis. Among the Hindus, the castes that greatly follow this occupation are Bharwads (30 M. and 132 F.), Ghanchis (85 M. and 69 F.), Guzerathi Kanbis (11 M. and 24 F.), Ahirs (31 M. and 2 F.),

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Ravalias (36 M.), and Rabaris (51 M. and 44 F.). There are other castes also which follow this occupation, but their numbers are rather small. The Ghanchis properly sell oil and are included in order 14, but several Ghanchis follow the occupation of milk-selling. The buttermilk-sellers are not sufficiently numerous to require notice, but they are generally Hindus. The ghee-sellers are those who trade in ghee exclusively. Besides the Vanias who deal in provisions and who sell ghee along with other articles of consumption, there are others who trade in ghee alone, and they are 279 males and 119 females, of whom 205 males and 118 females are Hindus, 52 males are Jains, and 22 males and 1 female are Mahomedans. The females in this occupation are probably milk and ghee-sellers also, and can hardly be classed with those who deal in ghee exclusively. Probably they returned themselves as ghee-sellers, and were thus classed with those Vanias who have regular ghee-selling business. The butchers are all Mahomedans, and are mostly found in the towns. The flesh-eating population in Guzerath is comparatively small. The Guzerathi Kanbis do not eat flesh. Hence the butchers have but little custom in the villages. There are in all 638 (500 M. and 138 F.) butchers, of whom 96 males and 35 females are in the City, and 42 males and 1 female are in the Camp. In the Nowsari Division the number of butchers living in towns is 105 males and 26 females. In the Kadi Division there are 121 males and 31 females. The females returned as butchers are properly sellers of meat. The slaughtering business is not done by them. The wives of butchers assist their husbands in selling meat. Very few persons have returned themselves as fowl-sellers, as fowl selling is not a distinct occupation. Many people sell fowl and derive a profit from the transaction, but it is not their sole occupation. The number of fish-mongers amounts to 773 (384 M. and 389 F.), of whom 710 (345 M. and 365 F.) are Hindus and 63 (39 M. and 24 F.) are Mahomedans. Of the Hindus, the Machhis (187 M. and 228 F.), Bhois (81 M. and 63 F.), and Kolis (74 M. and 71 F.), follow the profession of fishmongers.

Workers in vegetable food.

975. The number of persons dealing in vegetable food is by far the largest in this order. There are in all 27,787 persons returned in this sub-order; of these 13,992 males and 4,345 females are Hindus, 1,224 males and 211 females are Mahomedans, 7,810 males and 111 females are Jains, 54 males and 19 females are Parsis, 4 males and 1 female are Christians, and 8 males and 8 females are Aborigines. Eight occupations are comprised in this sub-order. These may be grouped into three main occupations, viz.: (1), those who deal in grain; (2), those who deal in vegetables and fruits; and (3), those who deal in parched grain, cooked food, or sweetmeats. The number of those who deal in grain is 17,366 males and 1,669 females; of these, the *Nestis*, or grain, pulse, and flour-dealers, number 14,694 males and 400 females, of whom again 4,164 males and 96 females are from towns, and the rest are from villages. Of the total *Nestis*, 6,483 males and 241 females are Hindus, 7,384 males and 85 females are Jains, 790 males and 70 females are Mahomedans, 32 males and 13 females are Parsis, and 5 males and 1 female are Aborigines. Of the Hindus the Vaishnava Vanias largely follow this occupation, (4,532 M. and 80 F.). The Lawanas, who, like the Vanias, follow this occupation, number 890 males and 60 females. In the villages the Brahmans also are grain-dealers, and their number is 259 males and 2 females. There are, moreover, 145 (128 M. and 17 F.) Kanbis, who follow this calling. Of course, the agriculturists who are grain-growers also sell it, but they sell it wholesale, and the selling operation being but a sequence of the growing operation is merged in the main occupation. Similar to the *Nestis'* business is that of the *Kanias*, or provision dealers. Their number in this Territory amounts to 1,672 males and 168 females, of whom 1,251 males and 162 females are Hindus, 95 males are Mahomedans, 320 males and 6 females are Jains, 5 males are Parsis, and 1 male is a Christian. Of the Hindus, the Vanias (563 M. and 14 F.), Lawanas (158 M. and 5 F.), Golas (148 M. and 48 F.), and Guzerathi Kanbis (74 M. and 3 F.) are found in this occupation. The word provision dealers seems to have been rather misapplied in the case of the *Kanias*, whose name shows that they deal in grain. The word *Nesti*

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would probably be better expressed by grain, pulse, flour, and provision dealers, and the *Kanias* are grain and pulse dealers. The number of millers, grinders, and huskers of grain amounts to 1,000 males and 1,101 females; of these 995 males and 1,088 females are Hindus, of whom again 940 males and 960 females belong to the Gola caste. The grinding, pounding, and husking of grain is in Guzerath mostly confined to the Gola caste, whose females work nearly as much as the males do, and hence their numbers are equal. A few other castes such as Dublas, Kolis, and Kanbis are also found engaged in this occupation, but their numbers are comparatively small. The second group in this order consists of vegetable sellers and fruit sellers. Of these the vegetable sellers number 4,707 males and 2,659 females, of whom 3,470 males and 2,589 females are Hindus, 212 males and 65 females are Mahomedans, and 15 males and 5 females are Parsis. Of the Hindus, the Ravalias (1,677 M. and 1,009 F.), Kachhias (1,378 M. and 473) F.),Waghris (694 M. and 404 F.), Lowanas (161 M. and 9 F.), Khamars, (147 M. and 69 F.), Sathwaras (108 M. and 391 F.), Jogis (147 M. and 84 F.), were returned as vegetable sellers. In the villages, the Ravalias, Sathwaras, and Khamars generally act as vegetable sellers, and in the towns the Kachhias sell vegetables. Other castes also are found engaged in this occupation but their numbers are small, and need not be noticed. Those who sell vegetables often sell fruit also, and hence the number of fruit sellers returned as such is small, being only 103 males and 82 females; of these 96 males and 81 females are Hindus, and the rest are Mahomedans. The third group in this sub-order consists mainly of grain parchers or Bhadbhunjas, Kandois and Bhatiaras. The Bhadbhunjas or grain parchers number 311 males and 133 females, of whom 284 males and 109 females are Hindus, 22 males and 23 females are Mahomedans, and 5 males and 1 female are Jains. Of the Hindus, 140 males and 44 females belong to the Bhadbhunja caste, 16 males and 9 females are Bhavsars, 20 males and 9 females are Vanias, 20 males and 8 females are Kanbis, 22 males are Golas, and 20 males and 4 females are Hindostani Kshatris. The Kandois or sweetmeats sellers number 504 males and 104 females, of whom 403 males and 85 females are Hindus, and 101 males and 19 females are Jains. The Vanias are often sweetmeat sellers, and hence the number among the Jains. Among the Hindus there are 254 male and 64 female Vanias who follow this calling. Besides the Vanias, the Hindustani Kandois (40 M. and 3 F.), Northern Brahmans (30 M. and 7 F.), Guzerathi Brahmans (19 M. and 2 F.) and Bhadbhunjas (14 M. and 4 F.), also follow this calling. The occupation of the Bhatiara or baker is not followed by any caste among the Hindus, as the occupation of the Kandoi is partly equivalent to that of a Bhatiara. The Kandoi sells various cooked articles of food, and hence what the Bhatiaras are in other religions, the Kandois are among the Hindus. The total number of Bhatiaras is 149 (101 M. and 48 F.), of whom 96 males and 46 females are Mahomedans, 2 males and 1 female are Parsis, and 3 males and 1 female are Christians.

Workers in drinks and stimulants.

976. The third sub-order relates to workers in drinks and stimulants. It is divided into 14 occupations, which may be grouped into three; (1), those working and dealing in liquor; (2), those working and dealing in other intoxicating and stimulating substances; and (3), those who deal in perfumes, &c. Those working and dealing in liquor number 1,517 males and 181 females, of whom 899 males and 131 females are Hindus, 434 males and 22 females are Parsis, 183 males and 28 females are Aborigines, and 1 male is a Christian. The use of liquor is very strictly prohibited among the Mahomedans, and thus no person of that persuasion has been returned under this occupation. The Hindu castes found in this occupation are Kalals, (498 M. and 73 F.), Bhois (72 M. and 17 F.), Machhis (141 M. and 17 F.), Hindostani Kshatris (32 M. and 1 F.), Kolis (20 M. and 5 F.), Rajputs (19 M. and 4 F.), and Bhandaris (24 males). In the second group there are 960 males and 132 females, of whom 819 males and 124 females are Hindus, 49 males and 5 females are Mahomedans, 90 males and 3 females are Jains, and 2 males are Aborigines. The following castes of the Hindus are found in this group, viz.:—Guzerathi Brahmans (91 M.

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and 1 F.), Vanias (194 M. and 8 F.), Guzerathi Kanbis (136 M. and 15 F.), Bhatias (93 M. and 7 F.), Lowanas (71 M. and 8. F.), Tambolis (120 M. and 67 F.), Bhavsars (14 M. and 6 F.), Kolis (11 M.), and Bhats (7 M.). Tobacco sellers, snuff sellers, betel-leaf sellers, and *ganja* sellers are all included in this group. In the third group there are 1,789 males and 60 females, of whom 1,016 males and 30 females are Hindus, 402 males and 24 females are Mahomedans, and 371 males and 6 females are Jains. One occupation, viz., that of selling jagri or *gól* has been included in this group, and it was so included because the sugar refiners are found in this sub-order in Dr. Farr's tables. There are in all 66 men engaged in this occupation. As for making jagri, those who grow sugarcane generally make jagri also, and they go under the heading of cultivators. We have thus no means of ascertaining how many persons in this *Ráj* grow sugarcane. The *gól* or jagri sellers are mostly Vanias. Another occupation in this sub-order is that of grocers or *Gandhis*, and 1,593 males and 41 females were returned as following this occupation. The *Gandhi* sells spices, medicinal drugs, dried fruit, &c.; of the 1,593 males, 655 are Hindu Vanias, and 339 are Jain Vanias. There are also 323 Mahomedan *Gandhis* or grocers, 53 Guzerathi Brahmans, 63 Kachhias, 73 Lowanas, 29 Kanbis, and 25 Ghanchis are also found engaged in the *Gandhi's* occupation.

Order 13 and its sub-orders.

977. We next come to the 13th Order. It relates to persons working and dealing in animal substances, and comprises three sub-orders; of which two, viz., workers in grease, bones, &c., and workers in skins, feathers, &c., are found in this Territory. The total number of persons engaged in this order amounts to 6,717 males and 1,175 females, of whom 6,572 males and 1,140 females are Hindus, 143 males and 35 females are Mahomedans, 1 male is a Jain, and 1 is an Aborigine. The numbers in each of the two sub-orders are 62 males and 25 females and 6,655 males and 1,150 females respectively.

Workers in grease, bones, &c.

978. Soap-makers, comb-makers, catgut sellers, horn dealers, and ivory toy, &c., makers form the first sub-order. There are in all 20 soap-makers, and they are all from the Kadi Division, and are all Mahomedans. The soap they make is what is known as the country soap used in washing clothes. 35 males and 24 females are catgut sellers, and they, too, are all Mahomedans. Catgut is used in the cotton-carding instrument, and also in several musical instruments like the *Satar*, &c. The catgut sellers are mostly found in the Baroda City and in the Kadi Division. The other occupations in this sub-order need hardly be noticed, as the numbers returned therein are very small.

Workers in skins.

979. The total number in the second sub-order is formed of 6,569 males and 1,140 females Hindus, 85 males and 10 females Mahomedans, and 1 Aborigine. This sub-order comprises three occupations; (1), tanners and curriers; (2), leather dyers; and (3), leather-workers. Only the depressed and unclean castes are found engaged in these occupations, viz:—Khalpas (5,019 M. and 819 F.), Dheds (1,140 M. and 226 F.), Dabgars (174 M. and 48 F.), Chámbhars (148 M. and 38 F.), Bhangias (47 M.), Mochis (23 M. and 3 F.), and Shinwas (10 M. and 1 F.); of these also, the Khalpas and Dheds are generally engaged in tanning and dyeing leather, and the Dabgars are generally leather-workers, or rather leather liners. The lining of drums and other musical instruments is exclusively done by the Dabgars, who also make the leather jars used for keeping ghee in.

Order 14 and its sub-orders.

980. The 14th Order relates to persons working and dealing in vegetable substances, and comprises five sub-orders, of which four are found in this Territory. The total number of persons returned under this order is 12,388 (8,555 M. and 4,333 F.), of whom 6,152 males and 3,655 females are Hindus, 1,785 males and 335 females are Mahomedans, 120 males are Jains, 25 males and 8 females are

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Parsis, 472 males and 335 females are Aborigines, and 1 goes under the heading o "Other Religions." The number in each sub-order is given below :—

No. of sub-order.	Name of sub-order.	Males.	Females.
1	Workers in gums and resins	4,553	961
2	,, wood	1,752	1,167
4	,, cane, rush and straw ...	2,140	2,164
5	,, paper	110	41
	Total.....	8,555	4,333

Workers in gums and resins.

981. The first order is formed of two occupations: (1) oil pressers and sellers and (2) lac-makers and lacquer-workers. Of the oil pressers 2,957 males and 709 females are Hindus, 1,551 males and 239 females are Mahomedans, and 2 females are Aborigines The Hindu oil-pressers are mostly Ghanchis (2,949 M. and 703 F.) The remaining Hindu oil-pressers are Telis (4 males), Bhils (2 M. and 5 F.), and Dublas (3 M. and 1 F.). The total number of persons in the Hindu Ghanchi caste is 6,021 males and 5,404 females, of whom 3,808 males and 1,111 females are occupied; of whom again 2,949 males and 703 females are engaged as oil-pressers and sellers and the rest are engaged in other occupations. Of the Mahomedan Ghanchi tribe also, out of a total of 2,011 males, 1,551 are engaged as oil-pressers; the number of Mahomedan females similarly occupied is comparatively small. The number of lacquer-workers or *Lakhwaras* is only 45 males and 11 females, of whom 34 males are Hindus, and 11 males are Mahomedans; the females are all Hindus. Of the Hindus, the Lakhwaras (15 M. and 8 F.), Kanbis (13 M.), Rajputs (6 M. and 1 F.), and Sagarias (2 F.), are found engaged in lacquer-work.

Workers in wood.

982. The number of those who work in wood is 2,919, and of these 1,387 males and 1,057 females are Hindus, 147 males and 70 females are Mahomedans, 115 males are Jains, 25 males and 8 females are Parsis, and 78 males and 32 females are Aborigines. There are in all six occupations comprised in this sub-order. Of these the firewood or fuel sellers number 1,327 males and 1,024 females. The fuel sellers are either fuel shop-keepers or persons whose exclusive business is the selling of fuel, or are persons of the labouring castes who sell bundles of fuel, and thus earn their livelihood. In the one case, the fuel dealer has large quantities of fuel stored in stock which is generally called the *Vakhár*, and in the other, the woodman as he may be called, lops branches of trees, and brings the bundle to the market. Of the fuel sellers there are 1,123 males and 957 females Hindus, 99 males and 35 females Mahomedans, 4 males Jains, 23 males Parsis, and 78 males and 32 females Aborigines. The Hindu castes found in this occupation are Dheds (292 M. and 365 F.), Waghris (237 M. and 147 F.), Bhils (143 M. and 118 F.), Kolis (93 M. and 103 F.), Dhankas (92 M. and 77 F.), Guzerathi Kanbis (23 M. and 1 F.), Sutars (20 males), Guzerathi Brahmans (7 males), Rajputs (9 M. and 3 F.), Marathas (9 males), Vanias (8 males), Lowanas (6 M. and 1 F.), Bharwads (7 M. and 1 F.), Bramha Kshatri (1 male). The labouring, aboriginal, and cultivating castes mentioned above are generally fuel-bundles sellers and the higher castes, such as Vanias, &c., are fuel shop-keepers. Besides the fuel dealers, there are the timber dealers, or those who deal in what is called the *Kát*. The place where they store timber for sale is called the *lakad-pithá*. *Pithá* means a shop, but in Guzerath it is also used to denote the place or lane where there is a collection of such shops. The timber dealers sell timber, bamboos, &c. They are more numerous in the Baroda Division, and in the Baroda City than in other Divisions. The total number of timber dealers is 104 males and 3 females, of whom 88 males and 2 females are Hindus, 14 males and 1 female are Mahomedans, and 2 males are Jains: of whom again, 55 are in the Baroda Division, and 48 in the Baroda City. The old timber dealers are known in this part of the country by the term *Kátpitiyás* and

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in the Deccan as *Gharmodás*. They purchase old and tumbling houses, and pull them down, selling the available timber to intending house-builders or to timber dealers. The pulling down of a house is rather uncongenial to native notions, hence the *Kátpitiyás* or the *Gharmodás* do not often enjoy the respect of the community. The next and the more important occupation in this sub-order is that of wood-turners, or the *Kharadis*, and in Guzerath the *Kharadi's* work is more remunerative than it is in the Deccan, for the *Chudis* or bangles of the women are generally made by them. The total number of wood-turners is 303 males and 33 females. The females so returned are probably the wives or relatives who assist the male *Kharadis* in their work. Of the total number of *Kharadis* 165 males and 12 females are Hindus, 28 males and 13 females are Mahomedans, 109 males are Jains, and 1 male and 8 females are Parsis. The following castes among the Hindus were found engaged as *Kharadis*:—Bramha Kshatris (18 M.), Vanias (26 M.), Sutars (71 M.), Kharadis (16 M.), Khatris (12 M.), and Nayakdas (4 M. and 10 F.). The *Kátáris* of the Deccan are equivalent to the Kharadis of Guzerath. They turn wood, make cots and other furniture, but their main occupation in Guzerath is that of making *Chudis*, either of wood or of ivory. Of the other occupations in this sub-order, the wooden bead-makers require to be noticed. They are all female carpenters who prepare wooden beads, and perforate them. Among the Vaishnavas the *málás* or strings of wooden beads are in great demand. The followers of the *Vallabhácháryа* sect generally wear strings of wooden beads. The males who follow this profession having returned their occupation as માળા કરવાવાળો, or makers of bead strings, they went under a more general occupation; whereas the female carpenters, who, on enquiry were found to be makers of wooden beads, were put in this sub-order.

Workers in cane, rush and straw.

983. No persons were returned under the third sub-order. The total number of persons in the fourth sub-order is 4,304 (2,140 M. and 2,164 F.), of whom 1,712 males and 1,840 females are Hindus, 28 males and 23 females are Mahomedans, 5 males are Jains, 394 males and 301 females are Aborigines, and 1 male goes under the heading of "Others." There are in all five occupations comprised in this sub-order. Of these the broom-makers and sellers, though they appear according to the printed statement to belong to the second sub-order, are more properly included in this sub-order. There are two occupations in this sub-order which are largely followed, viz., basket making and grass selling. The total number of basket-makers is 1,394 males and 765 females, of whom 996 males and 477 females are Hindus, 5 males and 1 female are Mahomedans, and 393 males and 287 females are Aborigines. Of the Hindus, the Bhangias (808 M. and 306 F.), Bajanias (57 M. and 54 F.), Dheds (32 M. and 39 F.), Buruds (32 M. and 38 F.), Kolis (19 M. and 12 F.), Dublas (22 M. and 4 F.), Pomlas (7 M. and 8 F.), and Marathas (6 M. and 9 F.), are found engaged in this occupation. Basket making and bamboo *tatti* making is the Burud's occupation. But in this Territory the number of Buruds is very small. There are a few in the Nowsari Division, and a few in the City. The total number of Burud males in this Territory is 49, and of females 65, of whom 35 males and 40 females are occupied, and of these, again, 32 males and 39 females are engaged in the occupation of their caste. In the Deccan the unclean castes, such as Mahars and Mangs, make baskets, so also in this part of the country, the Bhangias, Dheds, &c., and the aboriginal castes are found engaged in this occupation. The total number of grass and forage sellers is 657 males and 1,343 females, of whom 630 males and 1,308 females are Hindus, 21 males and 21 females are Mahomedans, 5 males are Jains, and 1 male and 14 females are Aborigines. The following castes, viz.:—Kolis (274 M. and 388 F.), Dheds (77 M. and 356 F.), Mahars (45 M. and 182 F.), Dhankas (47 M. and 72 F.), Khalpas (6 M. and 78 F.), Baochas (37 M. and 38 F.), Guzerathi Salats (16 M. and 20 F.), Chunaras (16 M. and 16 F.), Bharwads (2 M. and 27 F.), Waghris (16 M. and 8 F.), Guzerathi Kanbis (11 M. and 11 F.), Rajputs (16 M. and 6 F.), Guzerathi Brahmans (1 male), Degraded Brahmans (1 M. and 3 F.), and Hindustani or Northern Brahmans (1 male), are found

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engaged in this occupation. As in the case of fuel so in the case of grass or hay, two distinct classes of traders have been included in one occupation. There are persons who make grass or forage selling their regular business—those who stack hay and sell it to their regular customers. The business of supplying hay to the *Sirkár Kárkhánás* and *Págás* is generally undertaken by contract by men of this class. They are called *Ganjkháná* contractors. They keep or purchase large "*Bids*," or grass lands, and supply hay to Government. In other words, they carry on a large business. The other class of persons engaged in the work of grass selling are the labouring and other lower castes, who sell bundles of hay or grass, and derive a meagre subsistence, just as some sell bundles of fuel. This class is the most numerous.

Workers in paper.

984. The next sub-order relates to paper-making or industries connected therewith. Paper is made of rags, so the rag-gatherers fall in this sub-order, though they have no connection with the actual making of paper. The rag-gatherers are men of the lowest castes. Thus Dheds and Mangs and Khalpas are found in this occupation. The total number of persons found in this sub-order, which consists of three occupations, viz., rag gatherers, paper-makers, and paper and stationery sellers, amounts to 110 males and 41 females, of whom 62 males and 38 females are Hindus, and 48 males and 3 females are Mahomedans. The rag-gatherers are, as said above, all Hindus of the lowest castes. The paper-makers are all Mahomedans, and the stationery sellers are either Hindus or Mahomedans, mostly the latter.

Order 15 and its sub-orders.

985. The next or the 15th order relates to persons working and dealing in minerals. This order is sub-divided into 14 sub-orders, of which 11 are found in this Territory. They are:—

No. of sub-order.	Name of sub-order.	Males.	Females.
2	Workers in coal	21	17
3	„ stone, clay	4,051	2,240
4	„ earthenware	10,163	3,635
5	„ glass	627	84
6	„ salt	28	4
7	„ water	9	.....
8	„ gold, silver, and precious stones	4,550	159
9	„ copper	42	.....
10	„ tin and quicksilver	99	14
13	„ brass and other mixed metals	1,027	16
14	„ iron and steel	4,285	184
	Total	24,902	6,353

Thus 19·06 per cent. of the males, 13·54 per cent. of the females, and 17·97 per cent. of the persons in the fifth class are found in this order. The religious distribution of this order shows that by far the greatest number of persons found in this order are Hindus. Only 1,439 males and 275 females belong to other religions.

Religion.	Males.	Females.
Hindus	23,463	6,078
Mahomedans	1,250	268
Jains	168	.....
Parsis	14	.....
Aborigines	7	7
Total	24,902	6,353

Workers in coal.

986. No persons were returned under the 1st sub-order of this order, which relates to miners. In the second sub-order, viz., workers in coal, out of the males and females returned as occupied,

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19 males and 15 females are Hindus, 1 male and 1 female are Mahomedans, and 1 male belongs to the aboriginal class. Of the Hindus, the majority are Dhankas.

Workers in stone, clay.

987. The third sub-order comprises eight occupations. Of the total number engaged in this sub-order, 3,922 males and 2,225 females are Hindus, 126 males and 10 females are Mahomedans, 1 male is a Parsi, and 2 males and 5 females are Aborigines. Of the eight occupations, six, viz.:—(1), bricks, tiles, &c., makers; (2), lime makers; (3), stone-cutters; (4), sweepers; (5), grind-stone polishers; and (6), cowdung cake sellers are largely followed. The total number of bricks, tiles, &c., makers is 254 males and 145 females, of whom 250 males and 145 females are Hindus, 3 males are Mahomedans, and 1 male is an Aborigine. Of the Hindus, the Kumbhars, (203 M. and 124 F.), Dalwadis (28 M. and 12 F.), Malis (6 M. and 8 F.), Dublas (6 males), Dheds (3 males), Dhankas (2 males), and Kadias (1 male), follow this occupation. The lime-makers, or Chunaras as they are called, number 183 males and 56 females, of whom 170 males and 55 females are Hindus, 12 males and 1 female are Mahomedans, and 1 male is an Aborigine. Of the Hindus, the Chunaras (98 M. and 45 F.), Rajputs (26 M. and 2 F.), Kolis (12 M. and 1 F.), Shinwas (11 M. and 1 F.), Ods (7 M. and 3 F.), Dheds (4 M. and 2 F.), Kanbis (3 males), and Kadias (2 males), are found engaged in this occupation. The largest number (73 M. and 29 F.) of Chunaras is found in the Baroda City. The total number of stone-cutters or Salats is (482 M. and 6 F.). Stone cutting is rather a male occupation, hence the number of females in this occupation is rather open to question. In the total number of stone-cutters, 416 males and 2 females are Hindus, 65 males and 4 females are Mahomedans, and 1 male is a Parsi. Of the Hindus 164 males are Salats, 84 males are Marathas, 49 males are Guzerathi Brahmans, 22 males are Kadias, 17 males are Rajputs, 15 males are Hindustani Brahmans, 10 males are Malis, 8 males are Lohars, (1 M. and 2 F.) are Ods, and 4 males are Bramha Kshatris. The Salats in Guzerath are equivalent to the *Pátharwats* of the Deccan. The sweepers are found in this sub-order in Dr. Farr's list, and hence they were retained here, although there is hardly anything common between the sweeper's occupation and that of the brick-maker or stone-cutter. The total number of sweepers or scavengers is 2,734 males and 1,511 females, of whom 2,730 males and 1,509 females are Hindus, and the rest are Mahomedans. The Bhangias are generally sweepers, and their number engaged in this occupation is 2,684 males and 1,496 females; the rest are Dheds, Mahars, and Shinwas. The grind-stone sellers and polishers number 274 males and 100 females, and they are all Hindus. The castes largely engaged in this trade are Waghris (119 M. and 46 F.), Salats (40 M. and 28 F.), and Ods (57 M. and 5 F.). The Ods are generally sellers of grind-stone, and the others are polishers. Females are often found engaged in this occupation. They go about the streets in search of custom, and as there is scarcely a house where grind-stones are not used, they find good custom. The cowdung cake-makers and sellers are mostly females. There are only 59 males engaged in this calling, while the number of females similarly engaged is 419. The males are all Hindus, while among the females 2 are Mahomedans, 5 are Aborigines, and the rest are Hindus. The females engaged in this trade generally belong to the labouring, pastoral, unclean, and aboriginal castes; 137 females are Kolis, 71 are Bharvads, 64 are Rabaris, 39 are Dheds, 33 are Shinwas, 11 are Bhils, 9 are Waghris, 9 are Rawalias and 8 are Bhangias. Of the males there are 27 Dheds and 10 Shinwas, and the rest are distributed over other castes in small numbers.

Workers in earthenware.

988. The fourth sub-order relates to workers in earthenware, and it comprises three occupations. Of the total number returned in this sub-order, 9,836 males and 3,510 females are Hindus, 324 males and 124 females are Mahomedans, and 3 males and 1 female are Aborigines. Of the three occupations in this sub-order that of potters is the most numerously followed. The total number of potters is 10,139 males and 3,631 females, of whom 9,836 males and 3,510 females are Hindus, 300 males and 120 females are Mahomedans, and 3 males and 1 female are Aborigines. Of the Hindus,

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the Kumbhars (9,835 M. and 3,506 F.), are found engaged in this trade, the rest are Dalwadis, who are also Kumbhars.

Workers in glass.

989. The fifth sub-order relates to workers and dealers in glass. The prominent occupations in this sub-order are bangle-sellers, artificial pearls, &c., sellers, and bead makers and sellers. There are in all 627 males and 84 females returned in this sub-order, of whom 161 males and 43 females are Hindus, 433 males and 41 females are Mahomedans, 27 males are Jains, 5 males are Parsis, and 1 male is an Aborigine. Of the bangle-sellers, (219 M. and 43 F.), 57 males and 17 females are Hindus, and 162 males and 26 females are Mahomedans. Of the Hindus, 24 males and 12 females are Deccani Kasars. The total number of Deccani Kasars in this Territory is 37 males and 48 females, of whom 28 males and 14 females are occupied, of whom again 24 males and 12 females are engaged in bangle selling, the occupation of their caste. There are in all 14 artificial pearls and ornament sellers, and 11 of them are Jains or Shravak Vanias, 2 are Hindu Vanias, and 1 is a Mahomedan. Again 6 of them are in the City, and 8 in the Kadi Division. The custom of using artificial pearls obtains more generally in Guzerath, and especially among the Vanias, than in the Deccan. The desire to make a show without loosening the purse-strings is probably the basis of this custom. Pearls deteriorate in value by being used, and hence it is that among the Vanias the nose and ear-rings are often made of false pearls. The bead-makers and sellers number 352 males and 17 females, of whom only 83 males and 3 females are Hindus, 16 males are Jains, 5 are Parsis, 247 males and 14 females are Mahomedans, and 1 belongs to the Aboriginal tribes. The Guzerathi term for this occupation is *Maniárú Vechnár*. Though the term *Maniárú* denotes dealers in beads, the *Maniárú* sellers are not merely bead-sellers, but are general retail dealers of various articles, stationery, buttons, needles, iron nails, pins, &c., and they are mostly Mahomedans.

Workers in salt.

990. The next sub-order relates to workers and dealers in salt, and their number in this Territory is only 28 males and 4 females, of whom 26 males and 3 females are Hindus, 2 males are Jains, and 1 female is a Mahomedan. These are probably the retail sellers of salt. The *Nestis* generally sell salt also, along with other articles, hence the number just mentioned does not represent all the salt sellers in this Territory.

Workers in water.

991. The seventh sub-order relates to workers in water It comprises two occupations, viz., wells; tanks. &c., sinkers, and ice dealers. But the numbers are rather too small to demand notice.

Workers in gold, silver, and precious stones.

992. The eighth is an important sub-order. It relates to workers in gold, silver, and precious stones. The total number returned in this sub-order is 4,550 males and 159 females, of whom 4,304 males and 73 females are Hindus. 172 males and 86 females are Mahomedans, and 74 males are Jains. This sub-order comprises in all thirteen occupations. These may be grouped into five groups, viz.:—(1), workers in gold; (2), workers in silver; (3), workers in precious stones; (4), workers in gold-thread; and (5), miscellaneous workers in connection with gold and silver. Of these, the workers in gold or the Sonis number 3,968 males and 51 females, of whom 3,939 males and 45 females are Hindus, and 29 males and 6 females are Mahomedans. Of the Hindus, the Guzerathi Sonis (3,718 M. and 45 F.), Sonars (162 M.), Marwadi Sonis (31 M.), Hindustani Sonis (10 M.), and Lohars (18 males), were returned as workers in gold. The number of those who work in silver is 98 males and 1 female, of whom 97 males and 1 female are Hindus, and 1 male is a Jain. The Hindus returned in this group are Lohars (83 males), Sonis (4 males), Sutars (7 males), Guzerathi Kansáras (2 males), and Mali (1 male). The female returned in this group is a Vania. The number of those who work or deal in precious stones is 140 males and 1 female, of whom 89 males and 1 female are Hindus, 8 males are Mahomedans, and 43 males are Jains. The number of workers in gold-thread is 27 males and 16 females, of whom 5 males and 5 females are Hindus, 21 males and 11 females are Mahomedans, and 1 male is a Jain. In the 5th group, the total number is 317 males and 90 females, of whom 174 males

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and 21 females are Hindus, 114 males and 69 females are Mahomedans, and 29 males are Jains. Of the Hindus 116 males and 1 female are Vanias, 13 males and 3 females are Kolis, 10 males and 2 females are Dheds, and 4 males and 7 females belong to other labouring castes. The Kolis, Dheds, and other labouring castes are found in this sub-order, because they are *Dhuldhoyás* or dust-washers. Some people follow this occupation. They go about the streets examining, washing, and cleansing the dust from place to place. They are equivalent to the *Zarékaris* in the Deccan. This occupation is sometimes, especially in the rainy season, remunerative. The *Dhuldhoyás* often find coins, pearls, pieces of gold, silver, and jewellery, or even small ornaments. In this group come the *Chokasis* or assayers also. In this Territory there are 166 males and 1 female who follow the occupation of assayers. Intending purchasers of gold often consult the *Chokasis*. In the City of Baroda alone there are 76 *Chokasis* or assayers.

Workers in copper.

993. The next sub-order relates to workers in copper, and their number is only 42, all of them being Hindu Kánsaras. Those who work in copper also work in brass. Hence the number of those who work exclusively in copper is very small.

Workers in tin.

994. The 10th sub-order relates to workers in tin, and comprises three occupations, of which the tin-men or tin-liners are numerous. The number returned under this occupation is 85 males and 14 females, of whom 51 males and 10 females are Hindus, and 34 males and 4 females are Mahomedans. Just as the number of persons working exclusively in copper is small, so also the number of those working exclusively in tin is small. The number above mentioned does not represent the whole number of tin-men in this Territory, for there are many persons with whom tin lining or working in tin is but a secondary occupation. Those who work in copper or brass also work as tin liners. The Támbat, for instance, in the Deccan makes vessels, and also does the work of tin lining whenever required. The number above given only represents the number of those with whom tin work is a main profession. The tin-ware dealers and makers are generally Mahomedans. The shops of the Bohoras in the City show that besides dealing in tin-ware they deal in other articles also. Hence the number returned as tin-ware dealers is but small.

Workers in brass and mixed metals.

995. The next sub-order found in this Territory is the 13th, or that which relates to persons working in mixed metals. The total number in this sub-order amounts to 1,027 males and 16 females, of whom 937 males are Hindus, 20 males are Mahomedans, 65 males are Jains, and 5 males are Parsis. The females are all Hindus. Four occupations are comprised in this sub-order. Of these the copper and brass-smiths, and copper and brass-ware dealers are the most numerous. The total number in the two occupations is 1,013 males and 16 females, thus leaving only 14 males for the remaining two occupations, of which also the bell-metal workers number 12 males. Of the 1,013 males and 16 females mentioned above, 925 males and 16 females are Hindus, 18 males are Mahomedans, 65 males are Jains, and 5 males are Parsis. Of the Hindus the following castes, viz.:—Guzerathi Kansaras (819 M. and 6 F.), Bhavsars (36 M.), Deccani Támbats (13 M.), Vanias (14 M.), Guzerathi Brahmans (12 M.), Lowanas (12 M.), Marathas (6 M.), Lohars (5 M.), and Bhatias, (3 M.), are found engaged either as brass and copper workers or dealers. The Brahmans, Marathas, Bhatias, and Lowanas returned under this occupation, are generally copper and brass dealers and not workers.

Workers in iron and steel.

996. The fourteenth sub-order relates to persons working in iron and steel. There are 4,285 males and 184 females returned under this sub-order, of whom 4,153 males and 183 females are Hindus, 129 males and 1 female are Mahomedans, and 3 males are Parsis. Two occupations, viz. (1), blacksmiths, and (2), hardware dealers, are comprised in this sub-order; but the greatest number forming this sub-order is that of blacksmiths or Lohars. There are in all 4,203 males and 183 females working as blacksmiths, of whom 4,144 males and 182 females are Hindus, 57 males and 1 female are Mahomedans, and 2 are Parsis. The castes which make up the number of the Hindus

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in this occupation are Lawars or Lohars (4,111 M. and 182 F.), Sutars (30 M.), Shikaligars (2 M.), and Talavia (1 M.). The hardware dealers are generally Mahomedans. Out of 82 males and 1 female returned in this occupation, 72 males are Mahomedans, and 1 is a Parsi, and only 9 males and 1 female are Hindus, who are mostly Vanias.

Comparison with the figures of 1872.

997. Comparing the figures in this class with those in 1872, we find that generally the occupations which relate to or are connected with the necessaries of life, have increased: whereas only those which indicate the locking up of spare capital have decreased. In a few cases also, the altered tastes of the people, their changed circumstances and the contact with the new-comers, have given rise to an increase in some occupations. Thus watch repairers have increased from 14 to 29. Watches and clocks are more in use now than they were ten years ago. Clocks and time-pieces formerly used to be met with in the halls of the well-to-do classes, but they are now gradually finding their way to the humbler abodes of the middle classes also. Similarly watches are more freely used now than before. Hence the increase in watchmakers. The carpenters have increased by 765, bricklayers or masons by 473, and tile turners by 332. The fashion of horse riding has, to a certain extent, given place to driving in carriages, and hence the number of saddle makers and saddle-cloth makers has decreased by 230, harnesses being generally brought from Bombay and other places. The number of fireworks sellers has diminished. Persons dealing in silk and silk goods have decreased by nearly 295 males and 721 females. This shows that silk cloth is less in demand than before. The trade of silk goods makers, lace, and brocade dealers used mainly to hinge upon the Palace. Since those purchases have declined, their trade has declined also. The decline of similar trades at Ahmedabad is an illustration in point. The customers of silk cloth are generally the higher classes, who, not possessing the same facilities for contracting loans as before, are obliged to suit themselves to altered circumstances. The decrease in the number of silk goods dealers, gold and silver smiths, jewellers, and lace and brocade makers, and also in the number of domestic servants supports the above inference. Cotton industry has, on the whole, increased. There are now more ginning factory workers than before. The weavers have increased by 1,496 males, and the spinners also seem to have increased by 816 males. The calico-printers have increased by 96 males. There is also a large increase in the number of females engaged in the cotton industry. Of the workers in dress (order 11, sub-order 5), the tailors have increased by 323 males and 1,962 females; the barbers have increased by 280 males and 28 females. The dyers have, however, decreased by 456 males, and increased by 242 females. The Mochis have increased by 453 males and 480 females. In the next sub-order there is neither a perceptible increase nor decrease. With respect to the workers and dealers in animal food (order 12, sub-order 1), there is a total increase of 219 males and 1,167 females, the increase being perceptible in the case of milk, &c., sellers, and also in that of butchers. In the next sub-order (workers in vegetable food), the *Nestis* and *Kanias*, or grain, pulse, and flour dealers, and provision, &c., suppliers, have increased by 2,295 males and 376 females; the millers, grinders, &c., have increased by 412 males, but the females have decreased by 525; the Kachhias or vegetable sellers have increased by 668 males and 1,773 females; the Kandois or confectioners have also increased by 37 males and 36 females. Thus the increase in this sub-order amounts to 2,803 males and 1,665 females. In sub-order 3 of order 12 (workers in drinks and stimulants), the total increase amounts to 702 males and 107 females. The liquor sellers have perceptibly increased. In other occupations of this sub-order, the increase is not greatly perceptible. In order 13, sub-order 2 (workers in skins), the tanners and curriers have increased by 1,436 males and 509 females; the leather dyers and *dabgars* have decreased by 538 males and 304 females, and 235 males and 35 females respectively. In order 14, sub-order 1 (workers in gums and resins), the oil-pressers and sellers or the Ghanchis have increased by 1,813 males and 692 females, and the lacquer workers have decreased by 54 males and 11 females. In the second sub-order (workers in wood), the timber dealers have decreased by 345

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males, but it has to be remembered that in 1872, Chandod was included in our arrangements, and there is a large wood or timber mart in Chandod. In the arrangements of 1881, Chandod was excluded from our operations. The Kharadis or wood-turners have increased by 97 males and 33 females; firewood sellers have increased by 866 males and 328 females. In the next or 4th sub-order (workers in cane, rush, and straw), the basket makers have increased by 636 males and 530 females, and grass and forage dealers by 518 males and 1,055 females. In the 5th sub-order (workers in paper), to the figures in which may be added the number of stationery sellers and ink, &c., makers, there is an increase of 38 males. In order 15, sub-order 2 (workers in coal), the charcoal sellers have increased by 18 males. In the next sub-order (workers in stone, clay), the cowdung cake sellers have increased by 54 males and 364 females, stone-quarry-men and stone-cutters, by 342 males; grindstone sellers and grindstone polishers were probably included in stone-cutters in 1872; thus the total increase in stone-cutters is 610 males and 101 females. The lime makers have decreased by 65 males; bricks, tiles, &c., makers have also decreased by 290 males, and the scavengers or sweepers have apparently decreased by 1,975 males and 407 females. But many of the scavengers have returned themselves as Government servants, and their number is 2,006 males and 199 females, therefore, there is hardly any decrease in the number of scavengers. In fact, the greater efforts that of late have been made to improve the sanitation of towns, have afforded greater work to the scavenging class; there is thus an increase in their occupation, but the scavengers returned themselves either as scavengers or Government servants. Hence the number of those who returned themselves as scavengers appears smaller than that in 1872. In the next sub-order (workers in earthenware), the potters have increased by 1,136 males and 2,483 females. The general increase of population, especially that in the number of agriculturists, has naturally caused the potter's industry to thrive. The number of potters has increased from 8,991 males and 1,104 females in 1872 to 10,139 males and 3,510 females in 1881. The increase in the number of females is probably due to a less than the proper number being returned in 1872. The increase of nearly 1,148 in the number of males, leads to the supposition that there is now a greater demand for the produce of the potter's labour than formerly; in other words, the country has become impoverished to a certain extent. But we find that there is an increase in the number of Kansaras also; so that not only earthen pots, but brass and copper pots also are in greater demand than formerly. If the number of Kansaras had decreased, and that of earthen pot makers only had increased, there would have been some room for the supposition that the people's means for the purchase of brass and copper vessels had been crippled, and that they had, therefore, taken to the use of earthen pots. But the increase in the number of Kansaras shows that the increase in the trade of potters is not an indication of the poverty of the people. In the 5th sub-order (workers in glass), the bangle sellers have decreased by 213 males and 3 females, and these probably were in 1881 returned as Kharadis. The *Chudis* of the Guzerathi women are made by the Kharadis or wood-turners. It does not appear under what heading the *maniara* sellers or bead makers and sellers were included in 1872, but probably they must have been returned either as general dealers or stationery sellers. The next sub-order (salt sellers), shows a decrease, but as it is not a separate industry in itself the numbers need not be noticed. The next sub-order that deserves to be noticed is the 8th (workers in gold, silver, and precious stones). It shows a total decrease of 632 males. Comparing the figures in this sub-order with the corresponding ones in 1872, we find a decrease in the number of males by about four hundred. The decrease is perceptibly great in the City. It is also found to some extent in each Division. The decrease in the City has been already noticed in connection with the decrease of the population in the City and the decrease in the Divisions is not so great as to justify any inference against the prosperity of the *Raj*. There is a decrease of 646 males in the number of workers in gold. The silver-smiths have neither perceptibly decreased nor increased. The precious stone setters or lapidaries have increased by about 25 males, and the jewellers have

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decreased by about 47 males. The brocade sellers have declined by 35 males. In 1872 the assayers were not separately shown. Perhaps they went in as gold-smiths and their number in 1881 is 166 males. The *Dhuldhoyas* or gold dust-washers have decreased by 44 males. On the whole, however, there is a perceptible decrease in this sub-order. For the sake of comparison with the figures of 1872, sub-orders 9 and 13 have to be taken together, as the persons now returned under sub-order 9 (workers in copper), had no separate place in the list of 1872. The figures in sub-orders 9 and 13 taken together show a total increase of 31 males, and this is hardly a perceptible increase. However, the fact that the occupation of the coppersmiths has not decreased is favourable to the general state of things in 1881. The tin-men (sub-order 10) have increased by 54 males and 13 females. The number of persons in sub-order 14 (workers in iron), shows a decrease of 584 males, but from this number have to be deducted those who were returned in the dual occupations, and who were thus entered in Class IV. The number of iron smiths or Lohars, who, besides the occupation of their caste, follow agriculture also, is 376 males, so the actual decrease in the number of iron-smiths is only about 208.

Comparison with British Guzerath.

998. The following table compares our percentages in each sub-order of Class V., with the corresponding ones in British Guzerath :—

Order.	Sub-order.	Males.				Females.			
		Number in Baroda.	Number in British Guzerath.	Percentage in Baroda.	Percentage in British Guzerath.	Number in Baroda.	Number in British Guzerath.	Percentage in Baroda.	Percentage in British Guzerath.
X.	1	19	113	·17	·61	.....	.....	.....	.....
	2	.....	1	.....	·01	.....	.....	.....	.....
	3	6	1	·06	·01	.....	2	.....	·12
	4	11	10	·10	·05	1	.....	·25	.....
	5	15	28	·14	·15	.....	10	.....	·60
	6	1	16	·01	·08	.....	2	.....	·12
	7	29	35	·26	·19	.....	.....	.....	.....
	9	179	14	1·63	·08	35	3	8·73	·18
	10	106	144	·97	·78	.....	18	.....	1·09
	11	11	13	·10	·07	.....	3	.....	·18
	12	64	32	·58	·17	29	64	7·23	3·86
	13	.....	3	.....	·02	.....	.....	.....	.....
	14	10,412	16,470	94·80	88·77	305	1,373	76·06	82·86
	15	2	22	·02	·12	.....	12	.....	·73
	17	128	1,650	1·16	8·89	31	170	7·73	10·26
XI.	1	44	4,635	·09	6·86	46	378	·16	·75
	2	605	6,287	1·29	9·30	338	3,453	1·19	6·93
	3	24,387	32,439	52·07	48·00	22,675	36,560	80·02	73·33
	4	3,108	81	6·64	·12	432	196	1·53	·39
	5	18,613	23,685	39·74	35·04	4,432	8,389	15·64	16·83
	6	79	456	·17	·68	413	881	1·46	1·77
XII.	1	1,583	6,906	5·47	16·54	1,257	7,959	19·84	34·54
	2	23,092	29,419	79·79	70·48	4,695	14,509	74·12	62·97
	3	4,266	5,418	14·74	12·98	382	573	6·04	2·49
XIII.	1	62	248	·93	3·46	25	39	2·13	1·96
	2	6,655	6,914	99·07	96·54	1,150	1,955	97·87	98·04
XIV.	1	4,553	6,136	53·22	38·60	961	2,416	22·18	20·55
	2	1,752	4,746	20·48	29·85	1,167	4,075	26·93	34·67
	4	2,140	4,412	25·01	27·75	2,164	5,107	49·94	43·45
	5	110	604	1·29	3·80	41	156	·95	1·33

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Order.	Sub-order.	Males.				Females.			
		Number in Baroda.	Number in British Gusrath.	Percentage in Baroda.	Percentage in British Gusrath.	Number in Baroda.	Number in British Gusrath.	Percentage in Baroda.	Percentage in British Gusrath.
XV.	2	21	.....	·08	.....	17	.....	·27	.....
	3	4,051	3,503	16·27	10·05	2,240	2,515	35·26	20·89
	4	10,163	11,631	40·81	33·42	3,635	7,956	57·22	66·09
	5	627	1,200	2·52	3·45	84	114	1·32	·95
	6	28	957	·11	2·75	4	88	·06	·73
	7	9	592	·04	1·70	.....	293	.....	2·43
	8	4,550	9,992	18·27	28·71	159	451	2·50	3·75
	9	42	.....	·17	.....	.....	.....	.....	.....
	10	99	157	·40	·47	14	17	·22	·14
	11	.....	1	.....	.....	.....	.....	.....	.....
	12	.....	3	.....	.....	.....	.....	.....	.....
	13	1,027	1,373	4·12	3·94	16	47	·25	·39
	14	4,285	5,400	17·21	15·51	184	558	2·90	4·63

Class VI.

Class VI. and its orders.

999. This class is known as the Indefinite and Non-productive Class. It contains three orders. There are in all 67,263 males and 52,905 females returned in this class; of these 58,295 males and 46,639 females are Hindus, 6,883 males and 3,921 females are Mahomedans, 365 males and 245 females are Jains, 89 males and 11 females are Parsis, 7 males and 3 females are Christians, 1,621 males and 2,084 females are Aborigines, and 3 males and 2 females go under the heading "Others." It has already been mentioned above that 5·90 per cent. of the males, 5·06 per cent. of the females, and 5·50 per cent. of males and females together, or about $\frac{1}{20}$ of the entire population, are found in this class. The three orders into which this is class sub-divided are given in the margin.

No. of Order.	Name of Order.	Males.	Females.
16	Persons engaged in indefinite occupations	41,026	43,118
17	Persons of rank or property.....	2,426	346
18	Persons of no specified occupation.	23,811	9,441
	Total.....	67,263	52,905

Sub-orders of Order 16.

1000. Order 16 is sub-divided into 2 sub-orders—viz., (1) labourers and (2) other persons of indefinite occupations. Of these the first sub-order is again sub-divided into two occupations, general labourers, and corn grinders (not domestic). The total number returned as corn grinders is 209 males and 3,725 females, of whom 193 males and 3,311 females are Hindus, 10 males and 266 females are Mahomedans, 2 males and 57 females are Jains and 4 males and 91 females are Aborigines. Of the Hindu females, the Marathas (502), Kolis (535), Guzerathi Brahmans (281), Kanbis (258), Rajputs (126), Vanias (118), Rabaris (184), Lowanas (75), Lohars (62), Kumbhars (57), Golas (72), Guzerathi Hajams (68), Bhils (69), Dhankas (70), Dublas (45), Talavias (67), are found engaged as corn grinders. That of the labourers is a very common and indefinite occupation. The total number of labourers is 40,556 males and 39,367 females, of whom 35,865 males and 35,124 females are Hindus, 2,888 males and 2,098 females are Mahomedans, 219 males and 176 females are Jains, 5 males and 11 females are Parsis, 5 males and 2 females are Christians, 1,571 males and 1,955 females are Aborigines, and 3 males and 1 female go under "Others." Many of the Hindu castes are found in this occupation. There are Brahman labourers (62 M. and

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221 F.), Rajputs (884 M. and 690 F.), Marathas (345 M. and 467 F.), Vanias (177 M. and 99 F.), Lowanas (179 M. and 106 F.), Kanbis (1,548 M. and 1,299 F.), Káchhias (179 M. and 265 F.), Rabaris (342 M. and 556 F.), Ahirs (106 M. and 157 F.), Lohars (49 M. and 194 F.), Kumbhars (470 M. and 509 F.), Sutars (170 M. and 159 F.), Bhavsars (193 M. and 107 F.), Ghanchis (218 M. and 167 F.), Bhats (199 M. and 113 F.), Hajams (72 M. and 411 F.), Golas (254 M. and 241 F.), Rawalias (1,022 M. and 728 F.), Bavchas (96 M. and 248 F.), Waghrees (1,757 M. and 1,293 F.), Garodas (115 M. and 216 F.), Dheds (5,126 M. and 5,190 F.), Khalpas (957 M. and 1,367 F.), Bhangias (1,243 M. and 1,254 F.), Bhils (1,734 M. and 1,675 F.), Kolis (12,231 M. and 10,869 F.), Dhankas (1,261 M. and 1,240 F.), Nayakdas (251 M. and 193 F.), and Dublas (791 M. and 786 F.). Persons who returned their occupation as labour or "મજુરી" without specifying the nature of the labour, were all classed in this occupation. The number above stated therefore includes labour of all sorts. Probably, those farm and field day-labourers who returned themselves as mere labourers, fall in this occupation. There are again some Golas whose labour consists of husking and pounding grain, but because they did not specify the nature of the labour, they went with other labourers. As the term labour is very vague, persons of higher castes also, besides the labouring, agricultural and lower classes, are found in this occupation. The second sub-order comprises four occupations, of which the contractors are numerous. Those who returned themselves as general contractors, without specifying the nature of the contracts they usually undertake, were all included in this sub-order, and their number is 155 males and 8 females, of whom 88 males and 7 females are Hindus, 40 males and 1 female are Mahomedans, 4 males are Jains, 21 males are Parsis, and 2 are Christians. The fact of females being found in this occupation is rather suspicious, for females do not work as contractors. They are are probably the widows or other female relatives of the deceased contractors, or are partners of contractors. Shopmen, who did not specify the nature of the articles they kept for sale, were also included in this sub-order, and their number is 81 males and 3 females, of whom 54 males and 2 females are Hindus, 12 males and 1 female are Mahomedans, 14 males are Jains, and 1 is a Parsi. Artizans who returned themselves as *Karigars*, without specifying the branch of their industry, were also returned in this sub-order. Their number is 16 males, of whom only one is a Mahomedan and the rest are Hindus.

Order 17.

1001. The next order (17th) relates to persons of rank and property. Persons of rank and property not returned under any occupation or those who live upon the income of their estates or funds or upon annuities or pensions, all fall under this order. Their total number is 2,426 males and 346 females, of whom 2,038 males and 296 females are Hindus, 294 males and 37 females are Mahomedans, 32 males and 8 females are Jains, 59 males are Parsis, 3 males and 4 females are Aborigines, and one female is a Christian. Of those who live upon the income from immovable property, 1,353 males and 141 females are Hindus, 171 males and 20 females are Mahomedans, 32 males and 2 females are Jains, 53 males are Parsis, and 3 males and 4 females are Aborigines. The Hindus found in this occupation belong to the following castes, viz., Kathis (403 M. and 44 F.), Rajputs (244 M. and 28 F.), Guzerathi Brahmans (155 M. and 12 F.), Vanias (82 M. and 4 F.), Kolis (82 M. and 32 F.), Gosais (78 M.), Charans (74 M.), Kanbis (67 M. and 3 F.), Bhats (58 M. and 2 F.), Deccani Brahmans (21 M. and 3 F.), Marathas (12 M. and 3 F.), other Brahmans (13 M.) and Parbhus (4 M.). The rest are distributed in small numbers over a few other castes. Those living on annuities number 634 males and 78 females, of whom 543 males and 71 females are Hindus, 89 males and 7 females are Mahomedans, and 2 males are Parsis. Of the Hindus, 295 males and 54 females are Marathas, 104 males and 9 females are Deccani Brahmans, 38 males and 1 female are Dhangars, 29 males and 2 females are Parbhus, 20 males and 3 females are Guzerathi Brahmans, 11 males are Guzerathi Kanbis, 8 males and 1 female are Rajputs, 4 males are Sonars, 4 males are Gosais, and 4 males are Sadhus. The vernacular term for this occupation is

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Jahagirdar, Nemnukdar, Assamidar, &c. This and the preceding occupation include the nobility and gentry in this Territory,—persons who hold grants in estates or villages. Of the 634 *Nemnukdars* in this Territory, 479 are from the Baroda City. They belong to the class of *Sirdars, Daraddars, Mankaries* and *Assamidars*, &c., who form the nobility in the City. The number of pensioners is 180 males and 95 females. Of these 142 males and 84 females are Hindus, 34 males and 10 females are Mahomedans, 4 males are Parsis, and 1 female is a Christian. Of the Hindus 45 males and 55 females are Marathas, 33 males and 10 females are Deccani Brahmans, 14 males and 2 females are Guzerathi Brahmans, 11 males and 2 females are Rajputs, 4 males and 5 females are Parbhus, and 6 males are Kolis.

Order 18.

1002. The last or the 18th order relates to persons of no specified occupation. These are properly persons who are unoccupied. But unoccupied persons, as such, have no place in the occupation list proper and their number is separately shown below the list. The reason for thus separating them is that in order 18 come persons who follow some occupation, such as that of begging, &c. The occupation though indefinite is *some* occupation, and those that follow *some* occupation cannot be classed with those that follow *no* occupation The number of beggars in this Territory amounts to 22,596 males and 8,446 females. Of these 19,046 males and 7,084 females are Hindus, 3,451 males and 1,300 females are Mahomedans, 16 males and 4 females are Jains, 43 males and 34 females are Aborigines, and 1 female is a Christian. In the City of Baroda itself there are 2,026 males and 1,020 females who are beggars. The Hindu beggars belong to the following castes:—Rawalias (2,657 M. and 1,326 F.), Guzerathi Brahmans (2,709 M. and 363 F.), Waghrees (1,979 M. and 1,445 F.), Garodas (1,760 M. and 487 F.), Dheds (883 M. and 254 F.), Gosais (1,642 M. and 386 F.), Bhangias (1,228 M. and 697 F.), Sadhus (1,400 M. and 262 F.), Deccani Brahmans (528 M. and 92 F.), Kolis (332 M. and 174 F.), Turis (400 M. and 94 F.), Bajanias (363 M. and 323 F.), Beragis (354 M. and 133 F.), Jogis (241 M. and 101 F.), Bhats (552 M. and 81 F.), Hindustani Brahmans (204 M. and 27 F.), Degraded Brahmans (167 M. and 40 F.), Rajputs (121 M. and 45 F.), Kanbis (133 M. and 39 F.), Bhavaiyas (163 M. and 32 F.), Rabaris (85 M. and 24 F.), Marathas (78 M. and 82 F.). The occupations of *Bhikshuki, Yajaman-vritti*, and *bheek* are similar, the first two being regarded as more honorable. Gifts are given in the one case and alms in the other. But several *Bhikshuks* seem to have returned themselves as beggars, using the term in its sense of *Bhikshuki*. Similarly the Bhâts returned as beggars are those who follow *Yajaman-vritti*. The Rawalias or Dheds, &c., are beggars and occasionally labourers also.

CHAPTER XI.

Education.

Educational statistics shown under three headings.

1003. The educational statistics collected at the Census relate to elementary education only and are shown under three headings. The first heading is for persons under instruction; a school boy learning the alphabets or the *Dhulaxars*, and a youth studying for any one of the University examinations are all classed together, as both of them are under instruction. Under the second head are included all persons who are not under instruction but who can read and write. This heading includes persons of all shades and grades of education from the *Bodiyá* writer or reader to the very finished scholar. All such persons come under the term ભણેલા or "educated." Under the third heading come persons who are illiterate, those who neither are nor were under instruction.

1004. Besides the three headings, a fourth has been used to meet the case of those for whom the eight-column-schedule was used which contained no information about education. They fall under the heading "unspecified."

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1005. The totals of the four headings are—

Distribution of population under the four headings.

Under instruction	22,324
Not under instruction, but able to read and write.	1,00,980
Not under instruction, and not able to read and write	20,61,615
Unspecified	86
	21,85,005

Out of a total population of 21,85,005 souls, 1,00,980 or 4·62 per cent. are able to read and write, 22,324 or 1·02 per cent. are under instruction, and 20,61,615 or 94·35 per cent. are illiterate.

1006. The corresponding figures at the Census of 1872 were :—

Distribution in 1872.

Under instruction	19,287
Not under instruction, but able to read and write	74,985
Not under instruction, and unable to read and write	19,05,953
	20,00,225

Thus out of a total population of 20,00,225 souls, 19,287 or ·96 per cent. were under instruction, 74,985 or 3·75 per cent. were not under instruction but able to read and write, and 19,05,953 or 95·29 per cent. were illiterate.

1007. These results may be shown in a tabular form :—

Heading of instruction.	Persons.		Percentage to total population.	
	1872.	1881.	1872.	1881
Under instruction	19,287	22,324	·96	1·02
Not under instruction, but able to read and write	74,985	1,00,980	3·75	4·62
Not under instruction, and unable to read and write	19,05,953	20,61,615	95·29	94·35
Unspecified	.....	86	.....	·01
Total	20,00,225	21,85,005	100	100

Remarks.

1008. There is thus an improvement on the whole. Out of every one hundred persons there are now 94 illiterate persons, instead of 95 in 1872. There is, therefore, an improvement by 1 per cent. This improvement is perceptible not only in persons who have already gone through some course of instruction, but also in those who are under instruction. For the number of persons under instruction is not only numerically greater now than before, but the percentage is also higher. For, while in 1872, 96 persons in every ten thousand were under instruction, we have now 102 or 6 persons more per ten thousand than before. There is also an increase in the percentage of persons able to read and write. In 1872 there were 375 persons in every ten thousand who were able to read and write. For these we now have 462 or 87 persons per ten thousand more than in 1872. This means that most of those who were under instruction in 1872 are now returned as able to read and write, and not under instruction. Then there are the new-comers, the accretions to the service, &c., who also go under that heading.

Comparison with other provinces.

1009. The marginal table compares the above percentages with those in British Guzerath and Berar. That the percentage of persons under instruction in British Guzerath should exceed that in this Territory is but natural, since the Educational Department was organized in British India some decades ago, while here it is still being organized and developed. In Berar also, the Educational Department has been working since 1866, and the percentage of persons under instruction is higher there than here.

Heading of education.	Baroda.	Berar.	British Guzerath.
Under instruction	1·02	1·98	1·99
Able to read and write	4·62	4·19	5·83
Illiterate	94·35	93·83	92·18
Unspecified	·01	.....	.....
Total	100	100	100

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1010. With regard, however, to persons able to read and write, we are not very far behind British Guzerath, and are ahead of Berar. In every ten thousand of the population there are 583 persons able to read and write in British Guzerath, 419 in Berar, and 462 in Baroda.

1011. The proportionate advance under the two headings of instruction in British Guzerath and in this Territory is seen from the marginal table, which shows that the proportion of increase in the number of persons under instruction is 16 per ten thousand in British Guzerath, and 6 per ten thousand in Baroda, and the proportion of increase in the number of persons able to read and write is 63 per ten thousand in British Guzerath, and 87 per ten thousand in this Territory.

Heading of education.	British Guzerath.		Baroda.	
	1872.	1881.	1872.	1881.
Under instruction	1·83	1·99	·96	1·02
Can read and write	5·20	5·83	3·75	4·62

Divisional details.

1012. The Divisional details are as follow :—

Name of Division.	Persons under instruction.	Percentage to the total population of the Division.	Persons not under instruction but able to read and write.	Percentage to total population of the Division.	Persons unable to read and write.	Percentage to total population of the Division.	Unspecified.	Percentage.
Amreli	2,080	1·41	8,636	5·86	1,36,752	92·73	.....	.....
Kadi	7,048	·71	30,451	3·08	9,50,902	96·20	86	·01
Nowsari	3,474	1·21	15,688	5·45	2,68,387	93·34	.....	.....
Baroda	6,703	1·02	31,680	4·84	6,16,606	94·14	.....	.....
,, City	2,819	2·77	13,611	13·37	85,388	83·86	.....	.....
,, Cantonment.	200	4·26	914	19·47	3,580	76·27	.....	.....
Total.....	22,324	1·02	1,00,980	4·62	20,61,615	94·35	86	·01

1013. The percentages of persons under instruction and of those able to read and write are highest in the Baroda City and in the Cantonment, as compared with the percentages in the Divisions. In the Divisions, Kadi is behind the rest. This is owing to the largeness of the population. The greater the total population of a District or Division, the less will be the percentage of the "educated" in that Division, as the bulk of the population which is always illiterate tends by its numerical strength to lessen the percentages in the other headings. The percentages of "under instruction" and "able to read and write" in the Amreli and Nowsari Divisions are higher than the average, those in the Baroda Division are nearly equal to the average, and those in the Baroda City are necessarily higher.

Education among the sexes.

1014. But in the above tables and remarks, males and females are taken together. The bulk of the female population is, as is well known, illiterate, and thus affects the percentages. We shall now view them by sexes :—

Sex.	Under instruction.	Percentage to total male or female population	Not under instruction but able to read and write	Percentage to total male or female population.	Not under instruction and unable to read and write.	Percentage to total male or female population.	Unspecified.	Percentage.
Males	21,810	1·91	99,468	8·73	10,18,166	89·35	68	·01
Females	514	·05	1,512	·15	10,43,449	99·80	18	.....
Total.....	22,324	.....	1,00,980	.....	20,61,615	.....	86	.....

1015. Thus out of a total of 11,39,512 males 21,810 or 1·91 per cent. are under instruction, and 99,468 or 8·73 per cent. are able to read and write, and are

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not now under instruction. While, therefore, the average percentage of persons including males and females able to read and write is only 4·62, the percentage of males alone is 8·73. The percentage of females under instruction is ·05. In other words, 5 females in every ten thousand are under instruction. 15 females per ten thousand have gone through some instruction, or are able to read and write. The corresponding percentages in 1872 were ·03 for females under instruction, and ·05 for those able to read and write. Instead of ·03 per cent. we now have ·05. In other words, we now have two girls per ten thousand more under instruction than in 1872; and while the percentage of females able to read and write was only ·05 in 1872, we now have ·15, that is, instead of five in every ten thousand, we now have 15 who can read and write.

Divisional variations by sexes.

1016. The variations in the proportions in the several Divisions of this Territory are as follow:—

Division.	Under instruction.		Percentage of		Not under instruction but able to read and write.		Percentage of	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amreli	2,052	18	2·68	·03	8,585	51	11·14	·07
Kadi	6,969	79	1·37	·02	30,084	367	5·90	·08
Nowsari	3,217	257	2·20	·18	15,095	593	10·30	·42
Baroda	6,635	68	1·90	·02	31,468	212	9·01	·07
„ City	2,745	74	5·10	·15	13,333	218	24·86	·46
„ Cantonment	182	18	6·32	·99	843	71	29·28	3·91

Division.	Not under instruction and unable to read and write.		Percentage of		Unspecified.		Percentage of	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amreli	66,461	70,351	86·18	99·90	.....	.....	.....	.....
Kadi	4,72,833	4,78,069	92·72	99·90	68	18	·01	.....
Nowsari	1,23,165	1,40,222	87·50	99·40	.....	.....	.....	.....
Baroda	3,11,180	3,05,426	89·09	99·91	.....	.....	.....	.....
„ City	37,733	47,655	70·04	99·39	.....	.....	.....	.....
„ Cantonment	1,854	1,726	64·40	95.10	.....	.....	.....	.....

Males.

1017. The percentage for the Territory of males under instruction is as above stated 1·91. This percentage rises to 2·68 in the Amreli Division, 2·20 in the Nowsari Division, 5·10 in the Baroda City, and 6·32 in the Cantonment. In the Baroda Division the percentage for the Territory is retained, while in the Kadi Division it falls to 1·37. Thus in the City a little more than one-twentieth of the total male population is under instruction.

1018. The average percentage for the Territory of males who can read and write is 8·73; whereas it rises to 11·14 in Amreli, 10·30 in Nowsari, 9·01 in Baroda, 24·86 in the City, and 29·28 in the Camp, while in Kadi it falls to 5·90. Thus very nearly 1-4th of the total male population of the City, and a little less than 1-3rd of the total population of the Camp are educated or know how to read and write. This percentage for males is certainly a fair average under the circumstances, and this condition will generally be found more or less in all urban populations. In the district or rural population ignorance or illiterateness is at a premium.

Females.

1019. With regard to females, the figures are not so satisfactory as one might wish. More than 99 per cent. of the total female population is quite illiterate. Of the remainder of the female population, some are under instruction, and others fall under the second heading. In Amreli three girls in every ten thousand females are under instruction, in Kadi there are two per ten thousand, in Nowsari there are 18, in Baroda 2, in

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the City 15, and in the Camp 99. In the Camp the number is only 18, and the percentage is due to the smallness of the female population.

City figures for females, compared with the figures given in the Educational Report.

1020. It appears, however, that there is some room for improvement in the figure for the City. On referring to the Educational Report for the year 1880-81, I find that the number of scholars in the two girls' schools in the City is given as 155, while the number returned at the Census is only 74. This is probably due to several causes. In the first place, there is an unwillingness on the part of the parents or relatives to give out that their daughters attend a school. Then, as the progress made by the smaller girls is generally scanty, a girl learning the alphabets is included in the numerical strength of the school, while the parents deem her as અભણ or illiterate. Then, again, there is no datum for saying that all the girls who were on the rolls in the schools were present in Baroda on the night of the Census. It has also to be remembered that the Census was taken in the marriage season—a season when the attendance in girls' schools is generally at an ebb. It is not also impossible that in the full speed of the tabulation, our readers knowing by experience that girls are generally અભણ or illiterate, perhaps read in some cases the words અભણ for શીખેલી or ભણેલી or ભણે છે. Whatever the cause, the figure we now have for the City for girls or females under instruction is only 74. The same remarks apply to the Amreli Division.

Figures for males under instruction, compared with the Educational Report.

1021. A comparison of the figures for males under instruction with the figures in the Educational Report shows that our figures are correct. For besides the Government schools there are also indigenous schools, and our figures are therefore higher in each Division than the figures given in the report.

British Guzerath.

1022. The percentages in British Guzerath are more favourable than ours, as the following table shows:—

Sex.	Under instruction.	Percentage.	Able to read and write.	Percentage.	Illiterate.	Percentage.
Males	54,480	3·70	1,62,104	11·01	12,55,250	·85·29
Females	2,458	·18	4,562	·33	13,78,887	99 49

1023. There are thus 370 males and 18 females per ten thousand under instruction in British Guzerath for 191 males and 5 females in this Territory, or the proportion for males is nearly double, and that for females more than treble that in this Territory.

Female education in Konkan, Deccan, Punch Mahals, and Berar.

1024. But though we are rather very much behind British Guzerath in regard to female education, we are not very far behind the Konkan, the Deccan, Berar and the Punch Mahals in British Guzerath, as will be seen from the following table:—

Sex.	Heading of instruction.	Konkan.	Deccan.	Baroda.	Punch Mahals.	Berar.
Females.	Under instruction	·08	·09	·05	·05	·03
	Able to read and write	·09	·13	·15	·10	·06
	Illiterate	99·83	99·78	99·80	99·85	99·91
	Total	100	100	100	100	100

1025. Thus with regard to females under instruction we are behind the Konkan and the Deccan by only 3 and 4 per ten thousand respectively, and we are not behind the Punch Mahals and Berar. With regard to females able to read and write, we are ahead of them all. Then, again, the Nowsari Division and the Baroda City are not also behind Ahmedabad, Kaira, and Broach in this respect.

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District or Division.	Percentage of females under instruction.	Percentage of females able to read and write.	Percentage of illiterate females.
Ahmedabad	·15	·30	99·55
Kaira	·10	·13	99·77
Broach	·17	·34	99·49
Nowsari	**·18**	**·42**	**99·40**
Baroda City	**·15**	**·46**	**99·39**

Male education in the British Districts of Guzerath.

1026. With regard to males, also, though the average percentage for this Territory under the first two headings of instruction is below that in British Guzerath, the Divisional details show that in Nowsari and the Baroda City, and in Amreli also, the percentages are not very low in comparison with the Divisional details in British Guzerath. This will be seen from the subjoined table:—

British Guzerath.			Baroda.		
District.	Percentage of males under instruction.	Percentage of males able to read and write.	Division.	Percentage of males under instruction to total males.	Percentage of males able to read and write to total males.
Ahmedabad	3·25	10·94	Nowsari	2·20	10·30
Kaira	2·98	8·26	Baroda City	5·10	24·86
Punch Mahals	1·65	5·27	„ Camp	6·32	29·28
Broach	5·38	15·46	Amreli	2·68	11·14
Surat	5·31	14·98	Kadi	1·37	5·90
			Baroda	1·90	9·01

Educational results by religion.

1027. We shall now review the educational statistics according to religion:—

Religion.	Under instruction.	Percentage.	Not under instruction but able to read and write.	Percentage.	Not under instruction and unable to read and write.	Percentage.	Unspecified.	Percentage.
Hindus	16,946	·92	75,764	4·09	17,60,088	94·99	70	.....
Mahomedans	1,707	·98	8,050	4·60	1,65,210	94·42	13	.....
Jains	2,602	5·56	14,135	30·27	29,979	64·17	2	.....
Parsis	962	11·85	2,539	31·28	4,616	56·86	1	·01
Christians	94	12·19	451	58·50	226	29·31	.....	.....
Aboriginal Tribes	13	·01	32	·03	1,01,477	99·96	.....	.....
Others	.....	.....	9	32·14	19	67·86	.....	.....

Christians.

1028. The Christians stand at the head of the list; 58·50 per cent. of them or more than half their total number are able to read and write, and 12·19 per cent. are under instruction. Under the illiterate Christians come the Goanese cooks, &c. But the majority of the Christian population knows, as is well known, how to read and write.

Others.

1029. Under "Others" the percentage is indeed very high, but their numbers are so few that no general inference can be deduced from the percentages.

Parsis.

1030. Next to the Christians come the Parsis. In referring to the educational statistics of the members of this persuasion, Dr. Lumsdaine remarks, "The high rate for others is due to the very laudable efforts of the Parsis to advance the educational status of their class." The same remark holds good with the Parsis in this Territory. They are generally

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traders, and as such their occupation requires that they should know how to read and write. Some Parsis in the Nowsari Division who belong to the agricultural class are illiterate, and they form 28·11 per cent. of the Parsi male population.

Jains.

1031. Next to the Parsis come the Jains, by which term are meant the Shravak Banias or Vanias, who, as a rule, are a banking or a trading class. And it is therefore but natural that they should show a good percentage in the number of persons able to read and write.

Mahomedans.

1032. Next to the Jains, but far below them, come the Mahomedans. Generally speaking, the Mahomedans come below the Hindus in the matter of education, but here they are a little higher, and this is due both to the comparative smallness of their numbers, and also to the fact that the percentage for Hindus is greatly affected by the bulk of the illiterate Hindu population. Moreover, the fact that Mahomedan boys are generally obliged to study, or at least read the Koran, naturally conduces to the higher percentages in the first two headings of education among them.

Hindus.

1033. Then come the Hindus. The percentage of persons knowing how to read and write is 4·09. In other words, 409 persons in every ten thousand or forty persons in every one thousand know how to read and write. This is not a very good rate of percentage. But it has to be remembered that the bulk of the Hindu population is composed of agricultural, labouring, and artisan classes,—people whose occupation does not oblige them to have recourse to learning. They form as it were the mass of the population, and are necessarily illiterate.

Aborigines.

1034. Naturally enough, among the Aborigines the percentage of persons able to read and write is very low, being ·03 per cent., or three persons in every ten thousand.

Divisional details of each religion.

1035. We shall now view the variations in the percentages in each Division :—

AMRELI DIVISION.

Religion.	Under instruction.		Not under instruction but able to read and write.		Not under instruction and not able to read and write.	
	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.
Hindus	1,653	1·30	6,907	5·43	1,18,567	93·27
Mahomedans	287	1·61	971	5·45	16,559	92·94
Jains	137	5·54	729	29·47	1,608	64·99
Parsis	3	20·00	8	53·33	4	26·67
Christians	.....	.....	14	58·33	10	41·67
Aboriginal Tribes	.....	.....	.....	.....	.....	.....
Others	.....	.....	7	63·64	4	36·36
Total	2,080	.....	8,636	.....	1,36,752	.....

KADI DIVISION.

Religion.	Under instruction.		Not under instruction but able to read and write.		Not under instruction and unable to read and write.		Unspecified.	
	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.
Hindus	4,781	·53	18,653	2·09	8,69,469	97·37	70	·01
Mahomedans	375	·59	2,256	3·59	60,551	95·80	13	·02
Jains	1,884	5·87	9,475	29·49	20,765	64·64	2	.....
Parsis	4	8·16	29	59·19	15	30·61	1	2·04
Christians	4	9·09	28	63·64	12	27·27	.....	.....
Aboriginal Tribes	.....	.....	.....	.....	85	100	.....	.....
Others	.....	.....	.....	.....	5	100	.....	.....
Total	7,048	.....	30,451	.....	9,50,902	.....	86	.....

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NOWSARI DIVISION.

Religion.	Under instruction.		Not under instruction, but able to read and write.		Not under instruction, and unable to read and write.	
	Persons.	Percentage.	Persons.	Percentage.	Persons.	Percentage.
Hindus	2,108	1·29	11,149	6·79	1,50,837	91·92
Mahomedans	379	1·65	1,649	7·17	20,981	91·18
Jains	95	5·70	658	39·47	914	54·83
Parsis	884	11·88	2,203	29 61	4,354	58·51
Christians	2	15·39	5	38·46	6	46·15
Aboriginal Tribes	6	·01	24	·02	91,287	99·97
Others	.....	.....	.....	.....	8	100
Total	3,474	.....	15,688	.....	2,68,387	.....

BARODA DIVISION.

Hindus	5,965	1·02	27,106	4·64	5,51,561	94·34
Mahomedans	361	·70	1,879	3·63	49,560	95·67
Jains	365	4·43	2,598	31 53	5,277	64·04
Parsis	5	4·06	62	50·41	56	45·53
Christians	.....	.....	26	33·77	51	66·23
Aboriginal Tribes	7	·07	8	·08	10,101	99·85
Others	.....	.....	1	100	.....	.....
Total	6,703	.....	31,680	.....	6,16,606	.....

BARODA CITY.

Hindus	2,349	2·91	11,464	14·21	66,854	82·88
Mahomedans	283	1·54	1,172	6·37	16,950	92·09
Jains	121	5·48	674	30·51	1,414	64·01
Parsis	45	14·71	149	48·69	112	36·60
Christians	21	9·33	151	67·11	53	23·56
Aboriginal Tribes	.....	.....	.....	.....	4	100
Others	.....	.....	1	50·00	1	50·00
Total	2,819	.....	13,611	.....	85,388	.....

BARODA CAMP.

Hindus	90	2·67	485	14·37	2,800	82·96
Mahomedans	22	2·96	113	15·19	609	81·85
Jains	.....	.....	1	50·00	1	50·00
Parsis	21	11·41	88	47·83	75	40·76
Christians	67	17·27	227	58·50	94	24·23
Aboriginal Tribes	.....	.....	.....	.....	.....	.....
Others	.....	.....	.....	.....	1	100
Total	200	.....	914	.....	3,580	.....

Hindus.

1036. It will be seen from the above tables that except in the Kadi Division the percentage of Hindus able to read and write is higher than the average percentage. In the City and the Camp especially, the percentage is higher, being more than three times the average. So also, the percentage of persons under instruction is higher than the average in every Division but Kadi.

Mahomedans.

1037. As between Hindus and Mahomedans, the percentages of persons under instruction, and of those able to read and write vary in the different Divisions. The percentages are 1·30 and 1·61 for Hindus and Mahomedans respectively in Amreli, ·53 and ·59 in Kadi, 1·29 and 1·65 in Nowsari, and 2·67 and 2·96 in the Cantonment. Thus in the Amreli, Kadi, and Nowsari Divisions and in the Cantonment the Hindus are just a little behind the Mahomedans in the percentage of persons under instruction. But in the Baroda Division and in the Baroda City the case is different. In the Baroda Division the percentages are 1·02 and ·70 for Hindus and Mahomedans respectively,

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and in the City they are 2·91 and 1·54. The difference is rather marked in the Baroda Division, and especially in the Baroda City. Similar variations occur also in the percentages of persons able to read and write.

Jains. 1038. As regards the Jains, the Divisional percentages do not greatly differ from each other or from the percentage for the Territory. The territorial percentage for Jains is 5·56 for persons under instruction, and 30·27 for those able to read and write. In Amreli it is 5·54 for the former, and 29·47 for the latter. In Kadi it is 5·87 and 29·49. In Nowsari it is 5·70 and 39·47. In the Baroda Division it is 4·43 and 31·53. In the City it is 5·48 and 30·51. In the Cantonment there are only two Jains, so no remark is necessary. Thus, except in the Nowsari Division, the percentage of persons able to read and write ranges from 29·47 to 31·53. Nowsari is not properly the home of the Jains. The Jains found there are probably from other parts of the Territory, and engaged there in trade. The average of persons able to read and write is, therefore, naturally high in that Division.

Parsis. 1039. Except in the Nowsari Division the numbers of Parsis are not sufficiently numerous to enable any general remarks being based upon their percentages. The reason which accounts for the high percentage of persons able to read and write among the Jains holds good in the case of the Parsis also.

Christians. 1040. The Christians are so few in number in each Division that no remarks are needed.

Sexes in each religion. 1041. But the information contained in the above tables is incomplete unless the educational statistics of the sexes in each religion are given both for the Territory and for each Division.

1042. First, then, for the Territory :—

Religion.	Sexes.	Under instruction.		Not under instruction but able to read and write.		Not under instruction, and unable to read and write.		Unspecified.	
		Number.	Percentage	Number.	Percentage	Number.	Percentage	Number.	Percentage.
Hindus	Males ...	16,785	1·73	75,223	7·75	8,77,886	90·51	54	·01
	Females.	161	·02	541	·06	8,82,202	99·92	16	.....
Mahomedans	Males ...	1,631	1·82	7,785	8·64	80,450	89·53	11	·01
	Females.	73	·09	285	·33	84,740	99·58	2	.....
Jains	Males ...	2,594	10·90	14,108	59·27	7,099	29·83	2	.....
	Females.	8	·03	27	·12	22,880	99·85	.....	.....
Parsis	Males ...	704	19·18	1,934	52·68	1,032	28·11	1	·03
	Females.	258	5·60	605	13·61	3,584	80·59	.....	.....
Christians	Males ...	80	13·38	398	66·55	120	20·07	.....	.....
	Females.	14	8·09	53	30·64	106	61·27	.....	.....
Aboriginal Tribes	Males ...	13	·03	32	·06	51,569	99·91	.....	.....
	Females.	.....	.....	.....	.....	49,908	100	.....	.....
Others	Males ...	.....	.....	8	44·44	10	55·56	.....	.....
	Females.	.....	.....	1	10·00	9	90·00	.....	.....

1043. The average percentage of males under instruction is as above stated 1·91. Among Hindus and Mahomedans, however, the percentage is less than the average, though not greatly so, being 1·73 among Hindus and 1·82 among Mahomedans. This is owing to the sons of the agricultural and labouring classes not undergoing any instruction, as will be seen in reviewing the educational statistics for classes of castes. In the percentage of males and females under instruction the Parsis stand highest, there being 1,918 males and 580 females per ten thousand or 19 males and 5 females per cent. under instruction. Another circumstance worth notice is the high percentage of females under instruction among the Parsis. While among the Hindus there are but two females under instruction in every ten thousand, and while among the Mahomedans there are 9 females under instruction per ten thousand, there are among the Parsis 580 females under instruction for every ten thousand. This percentage is only less than that among the Christians, among whom there are 809 females under instruction per ten thousand, or 8 per cent. The high percentage is to a certain extent due to the smallness of the numbers

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both of the Parsis and of the Christians, but it is also largely due to the greater efforts for the spread of education among the females of those persuasions.

1044. The percentage of Jain males under instruction is also high, being 10·90 against the average percentage 1·91; while among the Hindus in general there are but 173 boys under instruction per every ten thousand, there are among the Jains 1,090, or more than six times the corresponding number for Hindus. But that this education is intended for trading purposes only is seen from the fact that the percentage of females under instruction is nearly as low as among the Hindus.

1045. With regard to the percentages of males and females of the several religions able to read and write, the Christians stand at the head of the list, the percentages for males and for females being greatly in excess over the average percentages. Of one hundred Christian males, sixty-six, and of one hundred females nearly thirty-one are able to read and write. Next to the Christians come the Jains, among whom more than 59 males are able to read and write. Next to them come the Parsis, among whom nearly 53 males in every hundred are able to read and write. The percentage of Parsi females able to read and write is also high, being 13·61 or nearly 14 in every one hundred, a percentage only less than that among the Christians. Among the Hindus and Mahomedans the average percentage is either nearly approached or a little exceeded.

Divisional variations in each religion.

1046. We shall now view the variations in the percentages in each Division :—

AMRELI DIVISION.

Religion.	Sex.	Under instruction.		Not under instruction, but able to read and write.		Not under instruction, and unable to read and write.	
		Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
Hindus	Males	1,636	2·46	6,862	10·32	57,978	87·22
	Females	17	·03	45	·07	60,589	99·90
Mahomedans	Males	287	3·10	970	10·48	8,002	86·42
	Females	.....	.....	1	·01	8,557	99·99
Jains	Males	137	10·70	728	56·88	415	32·42
	Females	.....	.....	1	·08	1,193	99·92
Parsis	Males	2	20·00	7	70·00	1	10·00
	Females	1	20·00	1	20·00	3	60·00
Christians	Males	.....	.....	11	68·75	5	31·25
	Females	.....	.....	3	37·50	5	62·50
Aboriginal Tribes	Males	.....	.....	.....	.....	.....	.....
	Females	.....	.....	.....	.....	.....	.....
Others	Males	.....	.....	7	100	.....	.....
	Females	.....	.....	.....	.....	4	100

KADI DIVISION.

Religion.	Sex.	Under instruction.		Not under instruction, but able to read and write.		Not under instruction, and unable to read and write.		Unspecified.	
		Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage
Hindus	Males	4,751	1·03	18,536	4·01	4,38,587	94·95	54	·01
	Females	30	·01	117	·03	4,30,882	99·96	16	...
Mahomedans	Males	331	1·04	2,039	6·40	29,501	92·53	11	·03
	Females	44	·14	227	·72	31,050	99·13	2	·01
Jains	Males	1,880	11·72	9,461	58·99	4,696	29·28	2	·01
	Females	4	·02	14	·09	16,069	99·89	...	...
Parsis	Males	3	10·00	24	80·00	2	6·67	1	3·33
	Females	1	5·26	5	26·32	13	68·42	...	...
Christians	Males	4	12·12	24	72·73	5	15·15	...	...
	Females	.....	.....	4	36·36	7	63·64	...	...
Aboriginal Tribes	Males	.....	.....	.....	.....	39	100	...	...
	Females	.....	.....	.....	.....	46	100	...	...
Others	Males	.....	.....	.....	.....	3	100	...	...
	Females	.....	.....	.....	.....	2	100	...	...

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Nowsari Division.

Religion.	Sex.	Under instruction.		Not under instruction, but able to read and write.		Not under instruction, and unable to read and write.	
		Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
Hindus	Males	2,097	2·48	11,106	13·16	71,206	84·36
	Females	11	·01	43	·06	79,631	99·93
Mahomedans	Males	376	3·29	1,639	14·36	9,400	82·35
	Females	3	·02	10	·09	11,581	99·89
Jains	Males	95	9·68	656	66·87	230	23·45
	Females	.....	.....	2	·29	684	99·71
Parsis	Males	641	19·74	1,666	51·31	940	28·95
	Females	243	5·79	537	12·81	3,414	81·40
Christians	Males	2	22·22	4	44·45	3	33·33
	Females	.....	.....	1	25·00	3	75·00
Aboriginal Tribes	Males	6	·01	24	·05	46,381	99·94
	Females	.....	.....	.....	.....	44,906	100
Others	Males	.....	.....	.....	.....	5	100
	Females	.....	.....	.....	.....	3	100

Baroda Division.

Hindus	Males	5,905	1·89	26,920	8·62	2,79,547	89·49
	Females	60	·02	186	·07	2,72,014	99·91
Mahomedans	Males	357	1·31	1,863	6·84	25,022	91·85
	Females	4	·02	16	·06	24,538	99·92
Jains	Males	362	8·28	2,595	59·35	1,415	32·37
	Females	3	·08	3	·08	3,862	99·84
Parsis	Males	4	4·82	57	68·67	22	26·51
	Females	1	2·50	5	12·50	34	85·00
Christians	Males	.....	.....	24	45·28	29	54·72
	Females	.....	.....	2	8·33	22	91·67
Aboriginal Tribes	Males	7	·14	8	·15	5,145	99·71
	Females	.....	.....	.....	.....	4,956	100
Others	Males	.....	.....	1	100	.....	.....
	Females	.....	.....	.....	.....	.....	.....

Baroda City.

Hindus	Males	2,308	5·40	11,326	26·49	29,119	68·11
	Females	41	·11	138	·36	37,735	99·53
Mahomedans	Males	265	2·76	1,145	11·92	8,195	85·32
	Females	18	·20	27	·31	8,755	99·49
Jains	Males	120	10·62	667	59·03	343	30·35
	Females	1	·09	7	·65	1,071	99·26
Parsis	Males	38	18·36	124	59·90	45	21·74
	Females	7	7·07	25	25·25	67	67·68
Christians	Males	14	8·19	131	76·61	26	15·20
	Females	7	12·96	20	37·04	27	50·00
Aboriginal Tribes	Males	.....	.....	.....	.....	4	100
	Females	.....	.....	.....	.....	.....	.....
Others	Males	.....	.....	.....	.....	1	100
	Females	.....	.....	1	100	.....	.....

Baroda Cantonment.

Hindus	Males	88	4·38	473	23·53	1,449	72·09
	Females	2	·15	12	·88	1,851	98·97
Mahomedans	Males	18	3·94	109	23·85	330	72·21
	Females	4	1·40	4	1·39	279	97·21
Jains	Males	.....	.....	1	100	.....	.....
	Females	.....	.....	.....	.....	1	100
Parsis	Males	16	17·02	56	59·56	22	23·40
	Females	5	5·56	32	35·55	53	58·89
Christians	Males	60	18·99	204	64·56	52	16·45
	Females	7	9·72	23	31·95	42	58·33
Aboriginal Tribes	Males	.....	.....	.....	.....	.....	.....
	Females	.....	.....	.....	.....	.....	.....
Others	Males	.....	.....	.....	.....	1	100
	Females	.....	.....	.....	.....	.....	.....

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1047. Thus among the Hindus, though the average percentage of males under instruction is 1·73, yet this percentage rises to 5·40 in the Baroda City, 4·38 in the Baroda Cantonment, 2·48 in the Nowsari Division, 2·46 in the Amreli Division, and 1·89 in the Baroda Division. In the Kadi Division alone the percentage is less than the average, being 1·03.

1048. Similarly, the average percentage of Hindu males able to read and write is 7·75; whereas it rises to 26·49 in the Baroda City, 23·53 in the Cantonment, 13·16 in Nowsari, 10·32 in Amreli, and 8·62 in the Baroda Division. As in the case of the percentage of persons under instruction, so in this also the percentage in the Kadi Division falls short of the average, being only 4·01.

1049. Among Mahomedan males the average percentage of persons under instruction is 1·82. The percentage in the Kadi and Baroda Divisions is less than the average. In other Divisions it exceeds the average. As between Hindus and Mahomedans, the average percentage of males under instruction is a little greater in the case of the latter than in that of the former. But in the Baroda Division, Baroda City, and the Cantonment, and especially in the City, the percentage is greatly in favour of the Hindus. In the other three Divisions it is in favour of the Mahomedans.

1050. The same remarks apply to the percentages of Hindu and Mahomedan males not under instruction, but able to read and write. In the Baroda City, however, the percentage is 26·49 for Hindus as against 11·92 for Mahomedans.

Educational statistics insufficient if not viewed with age results.

1051. Hitherto the educational statistics have been viewed with regard to persons, sexes, and religions in the Territory and in each Division. We have seen how many persons are under instruction and how many are able to read and write, though not now under instruction. This inquiry we have made as regards the Territory in general and as regards each Division in particular, and we have also compared the results with those in 1872, and with those in the neighbouring British Districts. We have seen not only how many persons but also how many males and how many females in every 100 of the population, and also in every 100 of each of the religious persuasions, are under instruction, or are able to read and write. But any remarks about educational statistics if not coupled with the statistics of age can hardly be deemed to be sufficient. It is therefore necessary to view educational results with age results also.

Educational statistics shown by three age-periods — childhood, youth, and manhood.

1052. For showing the educational statistics by age, three age-periods only were utilized. It was not deemed necessary to tabulate the educational statistics either by quinquennial or decennial periods. The three well-known periods of childhood, youth, and manhood are sufficiently represented by the periods 0-5, 6-14, and 15 and over. We thus know how many children under 6 are under instruction, how many of that age have already left school, and how many have not yet commenced to learn at all. Similarly, we can ascertain how many persons between the ages of 6 and 14 are still under instruction, how many have left it, and how many have never availed themselves of it, and so also about persons of 15 and above.

Distribution of educational statistics by three age-periods.

1053. It has been stated above that 22,324 persons are under instruction, 1,00,980 are able to read and write and are not now under instruction, 20,61,615 are not under instruction and are illiterate, and 86 go under the heading "unspecified." These figures sub-divided in the above age-periods stand thus :—

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Age.	Under instruction.		Not under instruction, but able to read and write.		Not under instruction, and unable to read and write.		Unspecified.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
Under 6	1,049	4·70	54	·05	3,59,004	17·41	4	4·65
6—14	18,142	81·27	5,780	5·73	4,69,935	22·36	6	6·98
15 and over	3,133	14·03	95,146	94·22	12,41,676	60·23	76	88·37
Total.....	22,324	100	1,00,980	100	20,61,615	100	86	100

1054. The general age for instruction is between 6 and 14, and hence the number of persons under instruction is highest in that period. If 100 be taken to represent the total number of persons under instruction, 81·27 of them are between 6 and 14, 4·70 are below 6, and 14·03 are aged 15 and above.

1055. Similarly, the percentage of persons able to read and write, but not under instruction, is naturally highest in the age-period 15 and above.

Comparison with British Guzerath.

1056. The corresponding proportions for British Guzerath are :—

Age-period.	Percentage on total under instruction.	Percentage on total instructed.	Percentage on total illiterate.
Under 6	4·31	·14	16·99
6—14	83·96	5·58	22·51
15 and over	11·73	94·28	60·50
	100	100	100

Persons under instruction.

1057. Thus in the total number of persons under instruction in British Guzerath, 4·31 per cent. are below 6, while the corresponding proportion in this Territory is 4·70. This means that proportionately more children under the age of six are under instruction in this Territory than in British Guzerath. Similarly, 11·73 per cent. of the total under instruction are above 15 years of age in British Guzerath, while the corresponding percentage in this Territory is 14·03. In other words, we have proportionately more persons under instruction above the age of 15 than in British Guzerath. In other words, again, education seems to be more early begun, and continued later in this Territory than in British Guzerath. In the age-period 6—14, however, there are proportionately more persons under instruction in British Guzerath than in this Territory.

Persons instructed.

1058. As regards persons "instructed," there are below the age of 6 only 5 per ten thousand in this Territory as against 14 per ten thousand in British Guzerath. One would hardly expect a large number of children below 6 to be returned as "instructed." The smaller, therefore, the proportion in this heading, the better. With regard to persons between the ages of 6 and 14 returned as "instructed," our percentage is again a little higher than that in British Guzerath. In the third age-period, however, our percentage is less.

Illiterate.

1059. The third heading of instruction does not require any remarks.

1060. If the total of persons in each age-period be represented each by 100, the percentages and the figures under each heading would stand thus for this Territory :—

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Education.	Under 6.		6 to 14.		15 and over.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
Under instruction	1,049	·29	18,142	3·74	3,133	·23
Not under instruction, but able to read and write ...	54	·02	5,780	1·19	95,146	7·10
Not under instruction, and unable to read and write..	3,59,004	99·69	4,60,935	95·07	12,41,676	92·66
Unspecified	4	.....	6	.....	76	·01
	3,60,111	100	4,84,863	100	13,40,031	100

Under 6.

1061. Thus out of a total of 3,60,111 persons below 6 years of age, 1,049, or ·29 per cent., are under instruction. Generally it is not usual to send children to school before they are past 5 years of age, so there is nothing striking in the very large percentage of persons under 6 returned as illiterate. But the number 54 returned as able to read and write, though not under instruction, deserves a remark. Probably they are children who, at the time of the Census, had either temporarily or by force of circumstances permanently left the school. Possibly, also, this number includes children who, being a little able to read and write, were perhaps returned by their parents or relatives as ભણેલા, or able to read and write. In British Guzerath, also, 224 children under the age of 6 have been returned as "instructed."

Between 6 and 14.

1062. Of the total persons between 6 and 14, namely, 4,84,863, 18,142, or 3·74 per cent. are under instruction, 5,780 or 1·99 per cent. are not under instruction but able to read and write, 6 go under the heading of unspecified, and the remaining 4,60,935 or 95·07 per cent. are illiterate.

15 and above.

1063. Of the total population of 13,40,031 of the age of 15 and above, 3,133 or ·23 per cent. are under instruction, 95,146 or 7·10 per cent. are able to read and write, though not under instruction, 76 or ·01 per cent. go as unspecified, and the remainder 12,41,676 or 92·66 per cent. are illiterate.

1064. The percentage of illiterateness or ignorance diminishes with advancing age-periods. Below 6 it is 99·69, between 6 and 14 it falls to 95·07, and above 15 it is still further reduced to 92·66; while the percentages under the two remaining heads rise with advancing age-periods, except in the case of persons above 15 under instruction.

Distribution by sex.

1065. We shall next view the same figures with reference to the distinction of sex :—

Education.	Under 6.				6 to 14.				15 and over.			
	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.
Under instruction	1,015	·57	34	·02	17,731	6·81	411	·18	3,064	·44	69	·01
Not under instruction, but able to read and write	53	·03	1	...	5,518	2·12	262	·12	93,897	13·45	1,249	·20
Not under instruction, and unable to read and write	1,79,869	99·40	1,79,135	99·98	2,37,204	91·07	2,23,731	99·70	6,01,093	86·10	6,40,583	99·79
Unspecified.....	4	..	...	...	4	...	2	...	60	·01	16	..
Total.....	1,80,941	100	1,79,180	100	2,60,457	100	2,24,406	100	6,98,114	100	6,41,917	100

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Males and females in the three age-periods.

1066. In the above table the total males and females in each age-period are supposed to represent 100 each, and hence the percentages. Thus out of a total of 1,80,941 males below 6, 1,015 or ·57 per cent. or 57 males in every 10,000 are under instruction, ·03 per cent. or 3 males in every 10,000 are able to read and write, and 99·40 per cent. or 9,940 males in every 10,000 are illiterate; and with regard to females in that age-period 99·98 per cent. or 9,998 females in every 10,000 are illiterate, and ·02 or 2 females in every 10,000 are under instruction. In the second age-period, *i.e.*, from 6 to 14, out of a total number of 2,60,457 males, 17,731 or 6·81 per cent., or 681 per 10,000, are under instruction; 5,518 or 2·12 per cent., or 212 per 10,000, have undergone some course of instruction and are able to read and write; 4 more go under the heading "unspecified," and the rest, namely, 2,37,204 or 91·07 per cent., or 9,107 per 10,000, are illiterate. Of the females in this age-period, 411 or ·18 per cent., or 18 in 10,000 are under instruction, and 262 or ·12 per cent. or 12 in 10,000 are able to read and write, 2 are unspecified, and the rest, namely, 2,23,731 or 99·70 per cent. or 9,970 per 10,000 are illiterate. In the third age-period, out of 6,98,114 males, 3,064 or ·44 per cent. or 44 per 10,000 are under instruction, 93,897 or 13·45 per cent. or 1,345 per 10,000 are able to read and write, 60 go as unspecified, and the rest, namely, 6,01,093 or 86·10 per cent. or 8,610 per 10,000 are illiterate. Among females in this age-period 69 or ·01 or one in 10,000 are under instruction. It is a well-known fact that girls after they are married or after they attain the age of puberty are not allowed either by their parents or the relatives of their husbands to attend schools, and hence even this small number of 60 females above 15 as being under instruction is worthy of notice; 1,249 or ·20 per cent. or 20 per 10,000 are able to read and write. At the Census of 1872 the number of females of the age of 20 and upwards able to read and write was 240, and of those of the age of 12 to 20 was 161. Taking the total of these two figures we had 401 females of the age of 12 and upwards who were able to read and write. As against this number we now have 1,249 females or nearly three times the old figure of the age of 15 and upwards who are able to read and write. The age-periods prescribed for educational statistics in 1872 differ from those used in the tabulation of similar statistics in 1881, so it is not possible to exactly compare the figures. However, looking to the figures of 1872, we find that the total number of females under instruction in all the age-periods put together was 311. Against this we now have 514 or 203 more than in 1872. So also, the number of females able to read and write in 1872 in all the age-periods together was 433, while the corresponding figure at the Census of 1881 was 1,512, or nearly four times the old number. This is, no doubt, a considerable improvement. Let us hope that at the Census of 1891 the ratio of progress will be even greater than the present.

1067. The following table shows the percentages under the different headings of instruction, and in the different age-periods viewed in relation to the total population of the sexes:—

Age-period.	Under instruction.			Not under instruction, but able to read and write.			Not under instruction, and unable to read and write.			Unspecified.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Under 6	·05	·08	.....	·01	·01	.....	16·43	15·78	17·13	...	...	.....
6—14	·83	1·56	·04	·27	·48	·03	21·09	20·82	21·40	...	...	.....
15 and above	·14	·27	·01	4·35	8·24	·12	56·83	52·75	61·27	·01	·01	.....

Age-periods in each religion.

1068. Let us now view the figures in the different age-periods in each religion:—

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Under instruction.

Under 6.

Religion.	Both Sexes.	Percentage.	Males.	Percentage.	Females.	Percentage.
1 Hindus	765	72·93	756	74·48	9	26·47
2 Mahomedans	58	5·53	57	5·62	1	2·94
3 Jains	145	13·82	144	14·19	1	2·94
4 Parsis	63	6·00	44	4·33	19	55·88
5 Christians	12	1·15	8	·79	4	11·77
6 Aboriginal Tribes	6	·57	6	·59	.....	.....
7 Others	.....	.....	.....	.....	.....	.....
Total	1,049	100	1,015	100	34	100

6—14

1 Hindus	13,720	75·62	13,603	76·72	117	28·47
2 Mahomedans	1,361	7·52	1,305	7·36	56	13·62
3 Jains	2,240	12·35	2,236	12·61	4	·97
4 Parsis	785	4·32	560	3·16	225	54·75
5 Christians	30	·16	21	·12	9	2·19
6 Aboriginal Tribes	6	·03	6	·03	.....	.....
7 Others	.....	.....	.....	.....	.....	.....
Total	18,142	100	17,731	100	411	100

15 and above.

1 Hindus	2,461	78·55	2,426	79·18	35	50·72
2 Mahomedans	288	9·19	272	8·88	16	23·19
3 Jains	217	6·93	214	6·98	3	4·35
4 Parsis	114	3·64	100	3·26	14	20·29
5 Christians	52	1·66	51	1·67	1	1·45
6 Aboriginal Tribes	1	·03	1	·03	.....	.....
7 Others	.....	.....	.....	.....	.....	.....
Total	3,133	100	3,064	100	69	100

Not under instruction, but able to read and write.

Under 6.

1 Hindus	44	81·48	43	81·13	1	100
2 Mahomedans	5	9·26	5	9·43	.....	.....
3 Jains	3	5·56	3	5·66	.....	.....
4 Parsis	1	1·85	1	1·89	.....	.....
5 Christians	.....	.....	.....	.....	.....	.....
6 Aboriginal Tribes	1	1·85	1	1·89	.....	.....
7 Others	.....	.....	.....	.....	.....	.....
Total	54	100	53	100	1	100

6—14

1 Hindus	4,173	72·20	4,084	74·01	89	33·97
2 Mahomedans	513	8·88	467	8·46	46	17·57
3 Jains	835	14·45	832	15·08	3	1·14
4 Parsis	238	4·12	122	2·21	116	44·27
5 Christians	15	·25	7	·13	8	3·05
6 Aboriginal Tribes	6	·10	6	·11	.....	.....
7 Others	.....	.....	.....	.....	.....	.....
Total	5,780	100	5,518	100	262	100

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Not under instruction, but able to read and write.—(contd.)

15 and above.

Religion.	Both Sexes.	Percentage.	Males.	Percentage.	Females.	Percentage.
1 Hindus	71,547	75·20	71,096	75·72	451	36·11
2 Mahomedans	7,532	7·92	7,293	7·77	239	19·14
3 Jains	13,297	13·98	13,273	14·14	24	1·92
4 Parsis	2,300	2·42	1,811	1·93	489	39·15
5 Christians	436	·45	391	·41	45	3·60
6 Aboriginal Tribes	25	·02	25	·02	.....	.....
7 Others	9	·01	8	·01	1	·08
Total	95,146	100	93,897	100	1,249	100

Not under instruction, and unable to read and write.

Under 6.

1 Hindus	3,02,633	84·30	1,51,944	84·48	1,50,689	84·12
2 Mahomedans	25,524	7·11	12,763	7·09	12,761	7·12
3 Jains	6,204	1·73	3,013	1·68	3,191	1·78
4 Parsis	1,067	·30	529	·29	538	·30
5 Christians	63	·01	29	·02	34	·02
6 Aboriginal Tribes	23,512	6·55	11,590	6·44	11,922	6·66
7 Others	1	.....	1	.....	.....	.....
Total	3,59,004	100	1,79,869	100	1,79,135	100

6—14

1 Hindus	3,95,877	85·88	2,04,978	86·41	1,90,899	85·33
2 Mahomedans	35,436	7·69	18,132	7·64	17,304	7·73
3 Jains	6,113	1·33	1,752	·74	4,361	1·95
4 Parsis	703	·15	210	·09	493	·22
5 Christians	29	·01	13	·01	16	·01
6 Aboriginal Tribes	22,774	4·94	12,119	5·11	10,655	4·76
7 Others	3	.....	.....	.....	3	.....
Total	4,60,935	100	2,37,204	100	2,23,731	100

15 and above.

1 Hindus	10,61,578	85·50	5,20,964	86·67	5,40,614	84·39
2 Mahomedans	1,04,250	8·40	49,555	8·24	54,695	8·54
3 Jains	17,662	1·42	2,334	·39	15,328	2·39
4 Parsis	2,846	·22	293	·05	2,553	·40
5 Christians	134	·01	78	·01	56	·01
6 Aboriginal Tribes	55,191	4·44	27,860	4·63	27,331	4·27
7 Others	15	·01	9	·01	6	.....
Total	12,41,676	100	6,01,093	100	6,40,583	100

Unspecified.

Religion.	Under 6			6—14.			15 and above.		
	Total	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1 Hindus	3	3	...	6	4	2	61	47	14
2 Mahomedans	1	1	...	...	...	...	12	10	2
3 Jains	...	...	...	...	...	...	2	2	...
4 Parsis	...	...	...	...	...	...	1	1	...
5 Christians	...	...	...	...	...	...	...	...	...
6 Aboriginal Tribes	...	...	...	...	...	...	...	...	...
7 Others	...	...	...	...	...	...	...	...	...
Total	4	4	...	6	4	2	76	60	16

1069. We shall now give the figures with the percentages according to sexes in the different age-periods in each religion :—

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Hindus.

Education.	Under 6.						6—14.						15 and above.					
	Both Sexes.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.	Both Sexes.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.	Both Sexes.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.
Under instruction	765	756	9	·25	·49	·01	13,720	13,603	117	3·32	6·11	·06	2,461	2,420	35	·21	·41	·01
Not under instruction, but able to read and write	44	43	1	·02	·03	.....	4,173	4,084	89	1·00	1·83	·05	71,547	71,096	451	6·30	11·96	·08
Not under instruction, and unable to read and write	3,02,633	1,51,944	1,50,689	99·73	99·48	99·99	3,95,877	2,04,978	1,90,899	95·68	92·06	99·89	10,01,578	5,20,964	5,40,614	93·48	87·02	99·91
Unspecified	3	3	.....	.....	.....	.....	6	4	2	.....	.....	.....	61	47	14	·01	·01	.....
Total	3,03,445	1,52,746	1,50,699	100	100	100	4,13,776	2,22,669	1,91,107	100	100	100	11,35,647	5,94,533	5,41,114	100	100	100

Mahomedans.

Under instruction	58	57	1	·22	·44	.....	1,361	1,305	56	3·65	6·56	·32	288	272	16	·26	·48	·03
Not under instruction, but able to read and write	5	5	.....	·01	·04	.....	513	467	46	1·37	2·34	·27	7,532	7,293	239	6·72	12·70	·44
Not under instruction, and unable to read and write	25,524	12,768	12,761	99·77	99·52	100	35,436	18,182	17,304	94·98	91·10	99·41	1,04,250	49,555	54,695	93·01	86·74	99·53
Unspecified	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12	10	2	·01	·02	.....
Total	25,588	12,829	12,762	100	100	100	37,310	19,904	17,406	100	100	100	1,12,082	57,130	54,952	100	100	100

Jains.

Under instruction	145	144	1	2·28	4·56	·03	2,240	2,236	4	24·38	46·39	·09	217	214	3	·69	1·35	·02
Not under instruction, but able to read and write	3	3	.....	·05	·09	.....	835	832	3	9·09	17·26	·07	13,297	13,273	24	42·65	83·89	·16
Not under instruction, and unable to read and write	6,204	3,013	3,191	97·67	95·35	99·97	6,113	1,752	4,361	66·53	36·35	99·84	17,602	2,334	15,328	56·65	14·75	99·82
Unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	.....	·01	·01	.....
Total	6,352	3,160	3,192	100	100	100	9,188	4,820	4,368	100	100	100	31,178	15,823	15,345	100	100	100

Parsis.

Under instruction	63	44	19	5·57	7·67	3·41	785	560	225	45·48	62·78	26·98	114	100	14	2·17	4·58	·46
Not under instruction, but able to read and write	1	1	.....	·09	·17	.....	238	122	116	13·79	13·68	13·91	2,300	1,811	489	43·72	82·13	16·00
Not under instruction, and unable to read and write	1,067	529	538	94·34	92·16	96·59	703	210	493	40·73	23·54	59·11	2,840	293	2,558	54·09	13·29	83·54
Unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	·02	·05	.....
Total	1,131	574	557	100	100	100	1,726	892	834	100	100	100	5,261	2,205	3,056	100	100	100

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Christians.

Education.	Under 6.						6 to 14.						15 and above.					
	Both Sexes.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.	Both Sexes.	Males.	Females.	Percentage of Persons.	Percentage of Males.	Percentage of Females.	Both Sexes.	Males.	Females.	Percentage of Persons	Percentage of Males.	Percentage of Females.
Under instruction	12	8	4	16·00	21·62	10·53	30	21	9	40·54	51·22	27·27	52	51	1	8·36	9·81	·98
Not under instruction, but able to read and write	.....	.....	.....	.....	.....	.....	15	7	8	20·27	17·07	24·24	436	391	45	70·10	75·19	44·12
Not under instruction, and unable to read and write.	63	29	34	84·00	78·38	89·47	29	13	16	39·19	31·71	48·49	134	78	56	21·54	15·00	54·90
Unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	75	37	38	100	100	100	74	41	33	100	100	100	622	520	102	100	100	100

Aboriginal Tribes.

Under instruction	6	6	.....	·03	·05	.....	6	6	.....	·03	·06	.....	1	1	.....	.....	.....	.....
Not under instruction, but able to read and write	1	1	.....	.....	·01	.....	6	6	.....	·03	·05	.....	25	25	.....	·05	·09	.....
Not under instruction, and unable to read and write.	23,512	11,590	11,922	99·97	99·94	100	22,774	12,119	10,655	99·94	99·90	100	55,191	27,860	27,331	99·95	99·91	100
Unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	23,519	11,597	11,922	100	100	100	22,786	12,131	10,655	100	100	100	55,217	27,886	27,331	100	100	100

Others.

Under instruction	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Not under instruction, but able to read and write	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	8	1	37·50	47·06	14·29
Not under instruction, and unable to read and write.	1	1	.....	100	100	.....	3	.....	3	100	.....	100	13	9	6	62·50	52·94	85·71
Unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	1	1	.....	100	100	.....	3	.....	3	100	...	100	24	17	7	100	100	100

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Hindus.

1070. Thus out of a total of 3,03,445 Hindus under the age of 6, 765 are under instruction, 44 are able to read and write, 3 are unspecified, and the rest 3,02,633 are illiterate, that is, in every 10,000 of the Hindu population under the age of 6, 25 are under instruction, 2 are able to read and write, and are not under instruction, and 9,973 are illiterate. In other words, 27 out of the 10,000 go under the first two headings, and the rest go as illiterate. Out of the 765 Hindus under the age of 6 under instruction, 756 are males and 9 are females. Similarly, out of the 44 persons able to read and write, 43 are boys and 1 is a girl, and out of the 3,02,633 persons returned as illiterate, 1,51,944 are boys and 1,50,689 are girls; the persons returned as unspecified are all males. Taking the Hindu males under 6 to represent 100, we have ·49 as under instruction, ·03 as able to read and write, and 99·48 as illiterate. In other words, supposing the Hindu males under 6 to represent 10,000, we have 49 males under instruction, 3 able to read and write, and 9,948 illiterate. Similarly, among Hindu females below 6, 1 in 10,000 is under instruction, and the rest are illiterate.

1071. In the second age-period there are 4,13,776 Hindus; of these 13,720 or 3·32 per cent. (supposing the total number under that age-period to represent 100), or 332 per 10,000 are under instruction, 4,173 or one per cent. are able to read and write, 6 go as unspecified, and the rest 3,95,877, or 95·68 per cent. are illiterate. Out of a total of 4,13,776, 2,22,669 are males and 1,91,107 are females. Of the males 13,603 or (supposing the males in that age-period to represent 100), 6·11 per cent. are under instruction, 4,084 or 1·83 per cent. are able to read and write, 4 go as unspecified, and the rest, or 92·06 per cent., are illiterate. Among the Hindu females in this age-period, 6 per 10,000 are under instruction, and 5 per 10,000 are able to read and write, and the rest are illiterate.

1072. In the thrd age-period the total number of Hindus is 11,35,647; of these 2,461 or ·21 per cent. are under instruction, 71,547 or 6·30 per cent. are able to read and write, and 61 are unspecified; the rest are illiterate. Out of the 2,461 returned as being under instruction, 2,426 are males and 35 are females, and out of 71,547 returned as being able to read and write, 71,096 are males and 451 are females. Taking the total males in this age-period to represent 100, we have ·41 to represent males under instruction, 11·96 to represent males able to read and write, 87·62 to represent illiterate, and ·01 to represent unspecified Hindu males. Similarly, if the total Hindu females in this age-period be represented by 100, ·01 would represent those under instruction, ·08 those able to read and write, and 99·91 those unable to read and write.

Mahomedans.

1073. Among the Mahomedans, out of a population of 25,588 under the age of six, 58 are under instruction, 5 are able to read and write, 1 is unspecified, and the rest are illiterate. Of those under instruction only 1 is a female. Out of 37,310 persons between the ages of 6 and 14, 1,361 are under instruction (of whom 1,305 are males and 56 are females), 513 (467 M. and 46 F.) are able to read and write, and the rest are illiterate. The Mahomedan population of the age of 15 and over is 1,12,082, of whom 288 (272 M. and 16 F.) are under instruction, 7,532 (7,293 M. and 239 F.) are able to read and write, and the rest, except 12 who go under unspecified, are illiterate.

Comparison of percentages among Hindus and Mahomedans.

1074. A comparison of the percentages in the tables for Hindus and Mahomedans will show that in each age-period and in each heading of instruction the percentages in one table are very nearly equal to those in the other. The percentage of persons under instruction below 6 is ·25 for Hindus, and ·22 for Mahomedans, that for males between 6 and 14 under instruction is 6·11 and 6·56, and that for males above 15 under instruction is ·41 and ·48 respectively.

Jains, Parsis, Christians, under instruction.

1075. Below the age of 6 there are 2·28 persons and 4·56 males under instruction among the Jains, as against 5·57 and 7·67 among the Parsis, and 16 and 21·62 among the Christians. The percentages of persons, males, and females under instruction between the ages of 6 and 14 are 24·38, 46·39 and ·09 for

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Jains, 45·48, 62·78, and 26·98 for Parsis, and 40·54, 51·22, and 27·27 for Christians; and in the third age-period the percentages are, ·69, 1·35, and ·02 for Jains, 2·17, 4·53, and ·46 for Parsis, and 8·36, 9·81, and ·98 for Christians.

Do. instructed.

1076. In the heading "not under instruction, but able to read and write," the percentages are ·05, ·09, and 0 for Jains, ·09, ·17, and 0 for Parsis, in the first age- period. The Christians do not appear in this period. In the second age period, the percentages are 9·09, 17·26, and ·07 for Jains, 13·79, 13·68, and 13·91 for Parsis, and 20·27, 17·07, and 24·24 for Christians. In the third age-period the percentages are 42·65, 83·89, and ·16 for Jains. 43·72, 82·13, and 16 for Parsis, and 70·10, 75·19, and 44·12 for Christians. The percentages under the heading "able to read and write" are in all the age-periods greatly higher among the Jains, Parsis, and Christians than among the Hindus or Mahomedans; for, while among the Hindus there are 100 persons in every 10,000 between the ages 6 and 14 who are able to read and write, and while there are 137 persons per 10,000 among Mahomedans who are similarly situated, there are 909 persons per 10,000 among the Jains, 1,379 per 10,000 among the Parsis, and 2,027 per 10,000 among the Christians. Similarly, while there are among the Hindus 630, and among the Mahomedans 672 persons per 10,000 of the age of 15 and above who are able to read and write, there are 4,265 per 10,000 among the Jains, 4,372 among the Parsis, and 7,010 among the Christians. Again, while among the Hindus there are 1,196 and among the Mahomedans 1,276 males per 10,000 of the age of 15 and over who are able to read and write, there are 8,389 males per 10,000 among the Jains, 8,213 among the Parsis, and 7,519 among the Christians.

Female education among Jains.

1077. In the cause of female education the Jains lag behind, the percentages with regard to the females being among them very nearly the same as, or even less than, the percentages of the Hindus or Mahomedans. The Parsis, however, show a fair percentage in this respect.

Aboriginal tribes and other religions.

1078. The Aboriginal tribes obviously need no remark, and the figures among "Others" are so few that they too need not be noticed.

Review of educational statistics by classes or castes necessary.

1079. The educational statistics hitherto noticed refer to the total population in each religion without reference to classes or castes. We have, for instance, referred to the educational returns for Hindus. We have seen how many Hindu persons are under instruction, how many are able to read and write, and how many are illiterate, and what percentage they severally bear to the total Hindu population. We have seen how many Hindu males and how many females are found under the several headings of instruction, and what proportion they bear to the total Hindu males and females. We have noticed these points in each Division. We have also seen how the statistics stand in the different age-periods, and we have seen how the statistics compare with other religions. But the comparison can hardly be deemed sufficient so long as the classes or castes in one religion are not compared with the corresponding classes or castes in other religions. The different strata of society which among other religions are distinguishable by difference of calling, and consequently by a difference in the social status, are among the Hindus generally represented by castes. In many cases the castes denote the professions. Under the general term Hindu, hundreds of castes are included, and they regulate the position of the various strata in the Hindu society. Hence an enquiry into the educational statistics of these strata is necessary; for, otherwise, the higher strata are apt to be misjudged.

Statistics of castes noticed by classes.

1080. It is not, however, possible within the limited space of this report to notice the educational statistics of each caste of the Hindus, for the information, however useful, cannot but be tedious. It is, however, given elsewhere in the body of the statements. What I mean to do here is to notice the statistics *classwar*, and give the percentages for castes along with the statements, so that they may be referred to if necessary. As to Nágar Brahmans, however, it must be remarked that it is a well known fact that the females generally know how to read and write.

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Entirely illiterate females are rather an exception than a rule in that caste, but the castewar statements disclose unfavourable results—a fact which must be put down more to the account of our tabulators than to actually existing facts.

Under instruction, and instructed in each of the 12 classes of Hindus.

1081. The following table shows the percentages of males and females under instruction, and of those able to read and write in each class of the Hindus :—

No. of Class.	Name of Class.	Total population.		Under instruction.		Able to read and write.	
		Males.	Females.	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.
I	Professional and literate	75,121	66,992	7·92	·12	36·19	·50
II.	Feudal	55,506	49,241	1·21	·02	5 97	·09
III.	Commercial	29,356	27,671	11·22	·07	54·91	·18
IV.	Agricultural	2,56,874	2,26,054	1·59	·02	5·87	·02
V.	Fishing and navigating	7,415	7,420	·93	.....	2·20	·01
VI.	Artisan	82,021	78,196	2·13	·02	8·76	·03
VII.	Domestic	16,800	15,871	·41	.....	1·34	·01
VIII.	Minor professions	16,024	14,543	1·44	·01	7·43	·03
IX.	Labouring and wandering	35,685	33,567	·16	.....	·75	·01
X.	Mendicant	12,609	7,942	1·07	·01	14·57	·11
XI.	Depressed and unclean	97,874	93,587	·05	.....	·68	·01
XII.	Aboriginal	2,84,663	2,61,896	·16	.....	·70	·01
		9,69,948	8,82,920	1·73	·02	7·75	·06

Similarity of percentages among Meshri and Shrawak Vanias.

1082. It is observed that the highest percentages under the headings "under instruction" and "able to read and write," are found in Classes I. and III. The average percentage of Hindu males under instruction is as has been mentioned above 1·73, while the corresponding percentage of Hindu males in Class I. is 7·92 and in Class III. it is 11·22. This last percentage is just a little above the corresponding percentage for Jain males, which is just what may be expected ; for the Hindus in Class III. are mostly the Meshri or Vaishnava Vanias, while the Jains are Shravak Vanias, and their social status is equal in every respect. This similarity is found also in the percentage under the heading "able to read and write" ; for it is 54·91 in Class III. and 59·27 among the Jains. The similarity is still closer if we exclude other castes than the Vaishnava Vanias from Class III., or in other words, if we view the percentages for Vaishnava Vanias only. The number of total males among the Vaishnava Vanias is 23,625, of whom 2,813 are under instruction, and 13.867 are able to read and write. This gives a percentage of 11·91 in the first heading, and 58·70 in the second. This shows that among the Jains or Shravak Vanias 59·27 and among the Meshri or Vaishnava Vanias 58·70 are able to read and write.

Cause of the percentage for Class I. being less than that for Class III.

1083. Class I. is mostly composed of Brahmans, some of the sub-castes or divisions of which are as illiterate as the Kanbis. The village Brahman is not generally superior to the Patels or Kanbis of the village in the art of reading and writing. The Sidhpur Brahmans, the record of whose entries in the schedules struck me when I visited the place, as several of them were returned as "અક્ષરશૂ" or illiterate, may be cited in illustration. Hence it is that the percentages under the two headings in Class I. are less than the corresponding percentages in Class III.; they are, however, much in excess over those in the other classes.

Comparative percentages in other classes.

1084. In Class II., or the feudal class, the percentages are below the average. Those in Classes II. and IV. are nearly equal to each other. In Class II. the percentage of males under instruction is

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1·21, and in Class IV. it is 1·59. The percentage of males able to read and write is 5·97 in Class II. and 5·87 in Class IV. This is as might be expected, for, the Rajputs and other tribes of the feudal class have now no occupation for their sword, and are naturally on a par with the agricultural class. There are Rajput Patels, and there are Rajput cultivators. Their status is quite similar to that of the members of the agricultural class, and hence their educational condition is also exactly similar. The artisan class (VI.) and the minor professions class (VIII.) are also nearly equal in respect to education, the former being, however, a little higher in this respect than the latter. The mendicant class is an admixture of literate and illiterate classes; those of the *Pandharpeshe* or higher classes who turn mendicants at some period of their lives, naturally know how to read and write. Hence the percentage of persons able to read and write in that class is high. It is higher than the percentage in the agricultural and feudal classes. But born mendicants are not better off in this respect, for, the percentage of persons under instruction in the mendicant class is less than in the feudal and agricultural classes.

1085. In the other classes the percentages are necessarily very low. On the whole, the above table discloses the comparative percentages just in the way that might have been expected.

Mahomedan classes.

1086. It has been noticed above that the percentages under the first two headings of instruction are a little higher among the Mahomedans than among the Hindus. But this is owing to the great mass of the Hindus being illiterate. If the Mahomedans are divided into classes, the details do not bear a favourable comparison, as will be seen from the table given below:—

No. of Class.	Name of Class.	Total population.		Under instruction.		Able to read and write.	
		Males.	Females.	Percentage of Males.	Percentage of Females.	Percentage of Males.	Percentage of Females.
I.	Foreign origin	36,399	34,192	1·84	·06	7·60	·12
II.	Hindu converts	7,117	6,812	4·59	·72	23·52	3·35
III.	Agricultural	24,970	24,086	1·65	·01	9·07	·05
IV.	Artisan	14,377	13,555	1·32	.....	5·84	·01
V.	Domestic	2,351	2,214	·38	·05	2·93	·05
VI.	Minor professions ...	1,092	1,354	·73	.....	3·21	·07
VII.	Labouring	275	216	.....	.....	·73	.....
VIII.	Devotees.....	3,273	2,684	·55	·04	3·48	·04
IX.	Depressed and unclean	6	7	.....	.....	.....	.....
		89,860	85,120	1·82	·09	8·64	·33

1087. It will be seen that in no class of the Mahomedans is the percentage as high as in Classes I. and III. of the Hindus. The highest percentage is in Class II., (Hindu converts,) and it is 4·59 for "under instruction," and 23·52 for "able to read and write." The highest percentage among the Hindus is 54·91 for Class III., or 58·70 among the Vaishnava Vanias, while the highest percentage among the Mahomedans is 23·52. Class I. among the Mahomedans is nearly equivalent to the feudal or Class II. among the Hindus. But while the Rajputs, &c., in Class II. have nearly dwindled into the agricultural class, in other words, while high class Rajputs of good position are rare in this Territory, there are many high class Mahomedan families of foreign origin who occupy a very high social status. Hence it is that the percentage of males able to read and write in Class I. among the Mahomedans is higher than the corresponding percentage for Hindus in Class II.

1088. Class II. among the Mahomedans, mainly consists of Vohoras, Khojas, and Memons, all noted for their commercial enterprise. They are among the Mahomedans what the Vaniyas are among the Hindus, and naturally enough the

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percentages of persons learning, and persons able to read and write are higher among them than in any other class.

1089. The percentage in the agricultural class is higher than that obtaining among the Hindus of that class, while those in the artisan and minor professions classes are less.

1090. The other classes of Mahomedans hardly need any remark.

CHAPTER XII.

INFIRMITIES.

Difficulty of obtaining correct returns.

1091. In his report on the Census of 1872, Dr. Lumsdaine observes :— "Amongst people everywhere there is a natural reluctance to confess to infirmities either as affecting themselves or their relations; and in this country there are peculiar difficulties in eliciting the information."

1092. The Census Superintendent of Travancore in his Census Report of 1874-75, refers to this difficulty of obtaining correct information regarding infirmities. "It is not," says he, "without extreme reluctance that people will disclose to the enumerators all the physical and mental defects of the members of their families."

1093. This difficulty of obtaining correct information regarding infirmities in general is heightened in the case of females, especially those of the higher classes, as in such cases the enumerators having but few opportunities of personally seeing the females, are obliged to depend upon the statements of their relatives.

Infirmities recorded in the Census of 1881.

1094. The infirmities recorded in the Census of 1881, are: 1st, insanity; 2nd, blindness; 3rd, deaf-mutism; and 4th, leprosy.

1095. The heading insanity included idiocy, and the other forms of mental alienation, excepting monomania.

1096. The third heading referred to cases of congenital deaf-mutism only.

1097. The fourth heading referred only to black leprosy; the disease of the skin known as white leprosy was not meant to be included, and was not therefore returned.

Total affected by the above infirmities.

1098. The total number of persons returned as affected with any one of the above infirmities is 9,771, of whom 4,922 are males and 4,849 are females. This gives a ratio of 4·47 per mille or 44·71 per 10,000. The ratio for males is 4·31 per mille, or 43·19 per 10,000, and that for females is 4·63 per mille, or 46·38 per 10,000.

Distribution.

1099. Of the total number of persons affected there are—

No.	Infirmity.	Total.	Males.	Females.
1	Persons of unsound mind ...	932	578	354
2	Blind	6,501	2,830	3,671
3	Deaf-mutes	1,714	1,064	650
4	Lepers	624	450	174
	Total.....	9.771	4,922	4,849

Ratios in 1881.

1100. These figures give the following ratios per ten thousand :—

No.	Infirmity.	Both Sexes per 10,000.	Males per 10,000.	Females per 10,000.
1	Persons of unsound mind ...	4·27	5·07	3·39
2	Blind	29·75	24·83	35·11
3	Deaf-mutes	7·84	9·34	6·22
4	Lepers	2·86	3·95	1·66

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Ratios in 1872.

1101. In the Census of 1872, the ratios of persons affected per 10,000 were :—

No.	Infirmity.	Both Sexes.	Males.	Females.
1	Persons of unsound mind ...	6·62	8·32	4·72
2	Blind	23·63	22·36	24·00
3	Deaf-mutes	8·59	10·50	6·45
4	Lepers	4·31	6·14	2·15

Comparison with 1872.

1102. Thus there is an improvement over the state of things in 1872, in the case of three kinds of infirmities, viz., Nos. 1, 3, and 4. In every ten thousand of the population there is now a less number of persons affected with any one of the three infirmities than there was in 1872. In the case of blindness, however, the case is otherwise. The ratio has risen from 23·63 to 29·75. The number of blind persons in every ten thousand of the population is now greater by 6 than it was in 1872.

1103. For the sake of convenience we shall review the statistics regarding infirmities *seriatim*.

1—*Insanity*.

Insanes in Baroda.

1104. The total number of insane persons, including imbeciles or idiots and lunatics, is 932 in this Territory. This gives a ratio of 4·27 per ten thousand, or one in every 2,344. In the Bombay Presidency there is one person of unsound mind in 2,122, and in Madras (Census of 1871) 1 in 2,222. There is thus less unsoundness of mind in this Territory than there is in Bombay or Madras.

Divisional distribution of the insanes.

1105. The insanes are thus distributed in the Divisions :—

Division.	Number.			Proportion per 10,000			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli	32	26	6	2·17	3·3 7	·85	4,608	2,963	11,736
Kadi	487	287	200	4·93	5·63	4·18	2,030	1,777	2,393
Nowsari	149	84	65	5·18	5·73	4·61	1,930	1,744	2,170
Baroda	211	144	67	3·22	4·12	2·29	3,104	2,426	4,563
,, City	53	37	16	5·21	6·86	3·34	1,921	1,456	2,997
,, Cantonment.	... ...	...	.....	.....	.....	.....	.....	...	.....
	932	578	354	4·27	5·07	3 39	2,344	1,971	2,953

1106. The highest proportion is in the Baroda City, and the lowest in the Amreli Division. In the Baroda Cantonment no person was returned as insane. In the case of females the highest proportion is in the Nowsari Division. The proportion of males exceeds that of females in every division.

Figures compared with those in British Guzerath.

1107. In British Guzerath the proportions are 4·95 per ten thousand persons, or one in every 2,018, 6·45 per ten thousand males or one in every 1,551, and 3·37 per ten thousand females or one in every 2,946. The proportion of insane females is very nearly the same as in this Territory, and in the case of males the difference is not very great.

1108. The highest proportion (6·37 per ten thousand persons) is in British Guzerath to be found in the Surat District as the highest proportion in the Divisions in this Territory is found in Nowsari.

Causes of insanity.

1109. Intemperance, uterine disorders, marriages of consanguinity, epilepsy, enforced widowhood, and starvation are mentioned as the main causes of mental alienation.* Dr. Tanner in his

* Bombay Census Report. 1872. Part II., page 209, para. 472

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Practice of Medicine,* says:—"Insanity is no doubt hereditary, or it can sometimes be traced to marriages among near relations, breeding in and in, as the farmers say; or it may perhaps be due to syphilis in the parents or to drunkenness on their part or to scrofula or tubercle. Defective mental education, imperfect training of character, parental mismanagement, the encouragement of too great a desire for learning or riches or worldly position, as well as the fostering of extreme religious feelings are all so many predisposing causes of mental alienation. Among the more immediate causes are the injuries of the head, the abuse of alcohol, or of narcotics, such as tobacco and opium, sexual excesses, particularly masturbation, somewhat rarely perhaps continence fevers and the retrocession of erysipelas or gout in persons predisposed to insanity. There are certain moral causes, a blighted ambition, disappointment in love, distorted views on the subject of future rewards and punishments, immoderate grief, long continued anxiety and distress, prolonged mental exertion, and pecuniary reverses. I think it is Dr. Noble who remarks that the more advanced the civilization of any community, the more abundant are the diseases of the mind. Humboldt states that he looked in vain for cases of insanity among the Native Indians of America. But in this remark he probably referred to acute mental diseases, since savages like children may surely suffer from congenital imbecility or idiocy."

1110. Thus the causes of insanity are physical and moral. In less advanced countries, physical causes operate more than the moral ones, and in civilized countries, the moral and the physical causes operate side by side, and hence the higher proportion of mental alienation in the latter. In European countries there is generally one person in 500 souls who is of unsound mind. Dr. Maudsley in Reynold's System of Medicine†, says:—"Travellers certainly agree that it is a rare disease among barbarous people, whilst in the different civilized nations of the world there is, so far as can be ascertained, an average of one insane person in 500 inhabitants . . . . . Theoretical considerations indicate that the feverish activity of life, the numerous passions, and the great strain of mental work incident to the multiplied industries and eager competition of an active civilization cannot fail to augment the liability to mental disease."

1111. The Registrar-General of England is, however, of opinion‡ that—"The theory that insanity is the product of civilization, and that it has been increased by the spread of education among the masses, is entirely unsupported by evidence. The statistics of lunacy fail to show any increase of insanity amongst the ranks in which the mental powers have of late years been so much more cultivated and exercised than formerly. On the other hand, amongst the poorer classes there is an increase in the number of persons under supervision and treatment for mental maladies. . . . . The explanation is to be found in higher wages and the consequent means of undue indulgence afforded to some of the working classes, while others by the operation of the laws of supply and demand have been reduced to direst poverty. It has been established by the observations of many authorities that intemperance is the most prolific cause of insanity, especially among the working classes. To the cases of madness resulting from habits of drunkenness on the part of the individuals themselves, must be added the numerous instances in which persons owe their insanity to the intemperate habits of their parents."

Application of the above remarks to the figures under the heading.

1112. Examining our figures with the light of the above remarks, we find that in a City like Baroda where naturally there is a greater civilization than in the country, and where "the feverish activity of life and the numerous passions and the great strain of mental work incident to multiplied industries," is greater than in the country, where, again, the working classes get their wages in cash to be often squandered away in the liquor shops, and where the social checks that exist against intemperance in the limited society of villages are but feeble, the proportion of insanity is naturally very high. It is higher than in any of the Divisions, and very much higher in males than in females.

* Volume I., page 425.
† Vol. II., page 4.
‡ Bombay Census Report of 1872, Part II., page 208, para 471.

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Nowsari Division.

1113. The Nowsari Division stands next in point of the proportion of insanes. The Mahalwár details, moreover, of that Division show that it is not in one Mahal, but in several that the proportion is high. The Nowsari Mahal shows the highest proportion, there being no less than 13·30 males and 7·91 females per ten thousand of males and females. In the Velachha Mahal also, the proportions are high, as also in the Ghándevi, Songarh and Vajpore Mahals. This high proportion is mainly due to intemperance, and in the case of Parsis, also to marriages of consanguinity and to epilepsy. In the way of civilization the Parsis are making rather rapid progress, and the proportion of insanes is therefore high. But as just stated the high proportion is mainly due to intemperance. Nowsari is a liquor-producing Division, and the lower classes of society rather freely indulge in drinks. The Bhils, &c., of Songarh, Vyara and Vajpore Mahals often indulge in toddy and other drinks, and the proportions of insanes in these Mahals are rather high.

Mahal.	Proportion per 10,000.		
	Persons.	Males.	Females.
Velachha	7·93	5·77	10·25
Vakal	1·94	.....	3·92
Ghandevi	6·49	5·74	7·26
Palsana	3·92	6·26	1·91
Nowsari	10·49	13·30	7·91
Kamrej	4·76	4·18	5·37
Songarh	3·94	3·20	2·70
Vajpore	5·33	7·54	2·84
Mahuwa	4·12	6·61	3·65
Vyara	6·57	8·98	4·05

Kadi Division.

1114. As liquor is freely used in the Nowsari Division, so is opium in the Kadi Divison by Rajputs, Kolis, &c. The number of Mahomedans in that Division is pretty large, and the custom of intermarriage among the consanguines is more prevalent among the Mahomedans than in any other community.

Prohibition of intermarriage in one *Gotra* beneficial in results.

1115 The prohibition of intermarriage among the members of one *Gotra* which is laid down in the Hindu *Shastras* shows the wisdom and forethought of the law-givers, and also that they were aware of the baneful effects which result from such marriages. For, as will be presently seen, not only mental alienation, but deaf-mutism also, frequently results from the custom of marriages of consanguinity. The Hindu *Shastra* absolutely prohibits marriage between the members of the same *Gotra* or family, and thus strikes the axe at the root of the evil arising from marriages between consanguines.

Distribution by age.

1116. The statistics regarding infirmities were tabulated according to age-periods. The results are given in the following table :—

Age-period.	Number.			Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
0— 4	20	14	6	·70	1·00	·42	14,171	10,019	23,858
5— 9	70	38	32	2·24	2·33	2·15	4,462	4,300	4,653
10—14	95	57	38	3·81	4·14	3·41	2,624	2,416	2,935
15—19	111	73	38	6·24	7·48	4·73	1,602	1,337	2,112
20—29	201	132	69	5·05	6·39	3·60	1,982	1,566	2,777
30—39	196	127	69	6·06	7·41	4·53	1,672	1,358	2,206
40—49	130	76	54	6·36	7·14	5·47	1,578	1,400	1,829
50—59	55	29	26	3·79	3·89	3·68	2,640	2,570	2,718
60 and upwards	54	32	22	5·01	7·70	4·55	1,663	1,295	2,199
Total	932	578	354	4·27	5·07	3·39	2,344	1,971	2,953

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Remarks on the age results of insanity.

1117. The physical and moral causes that bring on insanity can hardly be deemed to operate in the first two age-periods. The numbers returned in those periods probably represent imbeciles, or idiots, or children born with a hereditary taint, except perhaps in a few cases where insanity is the result of accidental injuries to the head. In the third period the ratio increases, and this increase may partly be attributed to the physical and moral causes, and partly to the causes just mentioned. In these three periods, however, the ratio is below the average. It is in the fourth age-period, viz., 15—19 that the ratio rises considerably. This in India is the period of the development of puberty. The corresponding period in cold climates is 16 to 24. Speaking about the age of puberty, Dr. Maudsley says:—"Among the causes of mental disturbance which it would be difficult to pronounce other than moral, but which are really due to physical conditions, are those incident to the great mental revolution produced by the development of the social system at puberty, when there occurs, as Goethe aptly expresses it, an awakening of sensual impulses which clothe themselves in mental forms, of mental necessities which clothe themselves in sensual images. The great moral commotion produced at this period is the cause of an unstable equilibrium which is just as dangerous as if it were produced by some external cause, and which if hereditary predisposition exist, may without further auxiliary cause issue in insanity." In the next or the 5th age-period the ratio decreases a little, but not below that in any one of the first three periods. In the next two age-periods it rises again. Generally it may be said that between the ages of 15 and 50 the ratio is high. It is the period of full mental and bodily development, when, as Dr. Maudsley says, "There is the widest exposure to its causes." In India, or at least in this part of the country, the climacteric period of life seems to be both for men and women the age-period 40—49, corresponding to the similar period in cold countries, 50 to 59. The internal revolutions of the mind have a greater influence on its equilibrium in this age-period than in any other, except, of course, the last age-period, viz., 60 and above, which in this country is generally considered as the natural period of dotage, and in which the slightest extraneous cause is enough to throw the mind off its balance. The above table shows that for women the period 40 to 49 is certainly the climacteric period, the ratio of insanity in that period being even higher than in the last age-period.

Divisional results by age.

1118. The same results are more or less found in every Division of this Territory :—

PROPORTION PER 10,000.

Age-period.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
0— 4	1·23	2·48	...	·86	1·44	·28	1·34	·91	1·76	...	...	...	...	...	...
5— 9	1·50	2·93	...	2·39	2·20	2·59	2·59	2·27	2·91	1·93	2·04	1·81	3·17	6·29	...
10—14	·52	·96	...	4·66	4·99	4·33	4·86	5·36	4·27	3·19	3·50	2·78	2·03	1·89	2·29
15—19	4·36	5·32	3·21	7·67	9·08	5·95	6·37	4·75	8·08	5·09	7·02	2·60	2·16	4·72	...
20—29	1·02	·65	1·33	6·80	7·86	4·73	6·37	7·53	5·20	3·33	4·44	2·08	7·52	12·28	2·03
30—39	2·31	3·38	1·02	7·75	9·15	6·25	6·14	8·27	3·81	4·25	5·54	2·73	8·26	8·82	7·54
40—49	4·52	8·78	...	6·57	7·13	6·81	9·35	12·07	6·45	4·78	5·31	4·14	6·25	5·72	6·89
50—59	4·77	7·06	2·42	3·03	2·57	3·49	7·88	6·87	8·87	3·39	4·52	2·09	2·44	2·38	2·53
60 and upwards	3·53	7·78	...	6·96	7·74	6·29	6·11	5·91	6·26	4·37	7·73	1·49	8·64	11·30	6·38

Results in the Amreli Division.

1119. The age table discloses that either the figures for insanes in the Amreli Division are otherwise than correct, or that the state of things they show is owing to causes which it is difficult to trace, as they do not operate in the other Divisions; for, in the two age-periods, where men and women are almost equally prone to insanity, the returns show cyphers in the column of females. The period 40—49 is, as has been mentioned above, a climacteric period in female life, and yet, in a population of 70,420 females

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in that Division, not one was found insane. Then, again, the figures that are found in the other age-periods do not follow the general rules as do the figures in the other Divisions. This appears rather suspicious. In the case of males, however, the remark does not hold good, except perhaps in the age-period 20—29.

Nowsari Division.

1120. The ratios in the Kadi, Nowsari, and Baroda Divisions follow the average ratios in the respective age-periods. In the Nowsari Division the proportion of insanes is generally higher than in other Divisions, especially in the case of females. In no other Division are there so many as 8 females in ten thousand suffering from this disorder. In two age-periods, moreover, the proportion for females is higher than even that for males—a circumstance not found in any other Division. But that the figures are reliable is clear from the fact that though high they are not irregular. The ratio rises from the first age-period to the fourth, when it reaches 8·09; it does not thereafter diminish so much as to excite suspicion. In the general climacteric period, it is considerably high, though it is still higher in the next period—a circumstance not met with among the females of the other Divisions. Epilepsy and intemperance may be put down as the causes of this high proportion in the Nowsari females.

Baroda Division.

1121. The Baroda Division seems to be more free from insanity than Kadi and Nowsari, but the figures actually returned are not irregular. The females seem to be more exempt than males.

Baroda City.

1122. In the Baroda City the proportion of the population in the age-period 14—19 to the total population of the City is less than in the other Divisions. The proportion of insanes in that period is also less. It is greater in the third age-period than in the fourth, which is not the case in any other Division, and it is also totally absent in the first age-period. This shows that either the imbecility or idiocy of the children was not apparent to the enumerators, or that the recent improvements in sanitation have had their effect. From the 5th to the 7th age-period, and also in the 9th, the ratios are high—a circumstance quite consistent with the nature of the City population.

2.—*Blindness.*

Blind in Baroda.

1123. The total number of blind persons in this Territory is 6,501, of whom 2,830 are males and 3,671 are females. This gives a proportion of 29·75 per 10,000 for persons, 24·84 for males and 35·11 for females. In other words, there is one blind person in every 336, one blind male in every 402, and one blind female in every 285.

Divisional distribution of the blind.

1124. The distribution of the blind in the several Divisions is as under:—

Division.	Number.			Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli Division.....	485	193	292	32·89	25·04	41·47	304	399	241
Kadi „	3,634	1,558	2,076	36·76	30·55	43·38	272	327	231
Nowsari „	747	307	440	25·98	20·97	31·26	385	444	320
Baroda „	1,482	696	786	22·63	19·93	25·70	442	502	389
„ City	148	71	77	14·54	13·18	16·06	687	758	653
„ Cantonment	5	5	.....	10·62	7·37	.....	939	556	.....
Total.....	6,501	2,830	3,671	29·75	24·84	35·11	336	402	285

1125. Thus the lowest proportion is in the Camp, but more properly in the City, as in the Camp there are only blind males. So then, the lowest proportion is in the City and the highest in the Kadi Division, and the proportions for persons vary from 14·54 in the Baroda City to 36·76 in the Kadi Division. Those for males vary from 13·18 in the City to 30·55 in the Kadi Division, and those for females from 16·06 in the City to 43·38 in the Kadi Division.

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Comparison with British Guzerath.

1126. The average proportion of blind persons in British Guzerath is 30·95 against 29·75 in this Territory. The average proportion for males is 24·88 and for females 37·41. This may be shown in a tabular form :—

Territory.	Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.
British Guzerath.....	30·95	24·88	37·41	323	402	267
Baroda Territory	29·75	24·84	35·11	336	402	285

1127. In the Divisional distribution, our Divisions and their contiguous British Districts show very nearly the same proportions, as a comparison of the subjoined table, with the one given in para. 1124 above, will show :—

District.	Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Ahmedabad	37·02	28·04	46·48	270	356	215
Kaira	28·47	23·53	34·05	351	425	293
Panch Mahals	13·70	10 45	17·13	729	957	583
Broach	26·70	23·39	30·23	374	428	331
Surat	35 20	29·25	41·11	284	342	243
Total.....	30·95	24·88	37·41	323	402	267

1128. The Ahmedabad District is contiguous to Kadi, and the proportions are nearly alike. Similarly, Kaira on one side and Broach on the other serve to account for the proportion in the Baroda Division. Only the proportions in the Surat District do not correspond with those in the Nowsari Division. According to the nature of the country they ought to be less in Surat than in Broach, while they are actually more. The proportions in the Nowsari Division are less than in Broach, and higher than in Thana. I have no means of ascertaining what the proportion in the British Talukas contiguous to Nowsari is, but the fact is clear that as we advance southward from Ahmedabad the ratio of blindness declines. There must be exceptional circumstances in the case of Surat for the high proportion in that District.

Causes of blindness.

1129. Blindness is not a disease, but is the result of various diseases of the eye, and as the causes of the diseases are various, they can hardly be noticed within the small space of this Chapter. As a general remark, it may, however, be said that heat, glare, variations in temperature, and sandy plains often cause irritation of the eye, thus giving rise to diseases which result in blindness. Small-pox is also a frequent cause of the loss of sight. The climate of the Kadi Division is hotter than that of the other Divisions, and the sandy particles which rush into the eyes often cause irritation. The climate of the Khandeish District and Berar is nearly as hot as in the Kadi Division, and thus there is 1 blind person in 285 in Khandeish, 1 in 274 in Berar, and 1 in 272 in the Kadi Division.

Distribution by age-periods.

1130. The distribution of the blind by age-periods is as follows :—

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Age-period.	Number			Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
0— 4	151	81	70	5·3	5·7	4·8	1,877	1,732	2,045
5— 9	308	155	153	9·8	9·4	10·2	1,014	1,054	973
10—14	288	145	143	11·5	10·5	12·8	865	950	780
15—19	281	154	127	15·8	15·7	15·8	633	634	632
20—29	592	318	274	14·8	15·3	14·3	673	650	699
30—39	727	318	409	22·4	18·5	26·8	445	539	372
40—49	855	360	495	41·6	33·8	50·1	240	296	200
50—59	1,046	446	600	72·0	59·8	84·9	139	167	118
60 and upwards	2,253	853	1,400	250·8	205·8	289·3	40	48	35
Total	6,501	2,830	3,671	29·7	24·8	35·1	336	402	285

1131. Cases of blindness become more frequent with advancing age-periods, those in the last age-period being the most numerous. It may also be remarked that up to the age of 30, the number of blind males exceeds that of blind females. After thirty, however, the number of females begins to be higher until in the last age-period the females exceed the males by nearly 550. The child-bearing age weakens the females, and renders them more liable to the effects of heat and other causes which tend to blindness. The higher proportions in the case of females in the three age-periods between 5—9 and 19, are of course due to the comparative smallness of the total female population in those periods.

Comparison with British Guzerath and Berar.

1132. In British Guzerath and Berar also, there are more blind males than females, as will be seen from the following comparative table :—

Age-period.	British Guzerath.		Baroda.		Berar.	
	Proportion per 10,000 in each age-period.		Proportion per 10,000 in each age-period.		Proportion per 10,000 in each age-period.	
	Males.	Females.	Males.	Females.	Males.	Females.
0— 4	6·6	4·2	5·7	4·8	14·6	8·0
5— 9	9·1	7·4	9·4	10·2	19·1	14·5
10—14	10·0	9·6	10·5	12·8	21·1	16·2
15—19	14·2	10·9	15·7	15·8	29·5	17·1
20—29	14·1	14·6	15·3	14·3	22·8	19·7
30—39	18·0	12·3	18·5	26·8	24·3	32·2
40—49	34·1	53·8	33·8	50·1	32·9	54·3
50—59	66·9	110·5	59·8	84·9	55·9	98·6
60 and upwards	232·5	318·2	205·8	289·3	160·5	244·5

3.—*Deaf-mutism.*

Deaf-mutism.

1133. The total number returned as deaf-mutes is 1,714—1,064 males and 650 females, the ratio being 7·84, 9·34, and 6·22 per ten thousand for persons, males and females respectively. We thus have 1 deaf-mute in every 1,275 persons, 1 in every 1,071 males and 1 in every 1,604 females.

1134. The present figures show an improvement over those for 1872, when there were 8·59 deaf-mutes in ten thousand persons, 10·50 in ten thousand males, and 6·45 in ten thousand females.

1135. In Berar there are 9·3 deaf-mutes in ten thousand of the population, or 1 in every 1,075. Among males there is 1 in every 957, and among females 1 in every 1,238. There are less deaf-mutes in this Territory both among males and females than in Berar.

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Divisional figures.

1136. The Divisional distribution of deaf-mutes is as follows:—

Division.	Number.			Proportion per 10,000.			One in every		
	Persons.	Males	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli	151	86	65	10·24	11·16	9·23	976	896	1,083
Kadi	762	476	286	7·70	9·33	5·97	1,297	1,071	1,674
Nowsari	306	187	119	10·64	12·76	8·43	939	783	1,185
Baroda	434	280	154	6·62	8·09	5·04	1,509	1,244	1,985
„ City	60	34	26	5·88	6·33	5·42	1,696	1,584	1,844
„ Cantonment	1	1	.....	.....	...	.....	.....	...	.....
Total.. ...	1,714	1,064	650	7·84	9·33	6·21	1,275	1,071	1,604

1137. The proportion of deaf-mutes is lowest in the Baroda City. It is a little higher in the Baroda Division, and higher still in the Kadi Division; but the proportions in the Amreli and Nowsari Divisions are very high, as compared with those in the other Divisions. One person in 976 is a deaf-mute in Amreli, and in Nowsari there is one in every 939. Among the males, in the Amreli Division there is one deaf-mute in 896, and in Nowsari there is one in 783.

Mahalwar figures of Amreli and Nowsari Divisions.

1138. It is necessary to go into more details in regard to these two Divisions. The proportions of deaf-mutes in the several Mahals of the two Divisions are as under :—

Nowsari Division.			Amreli Division.		
Mahal.	Proportion per 10,000.	One in every	Mahal.	Proportion per 10,000.	One in every
Nowsari	8·37	1,195	Amreli	10·57	945
Palsana	6·11	1,636	Dhari	6·84	1,461
Kamrej.....	8·47	1,180	Kodinar	9·54	1,006
Vyara	7·71	1,323	Damnagar	10·59	944
Ghandevi	18·86	530	Shiannagar	13·69	712
Mahuwa	7·04	1,418	Okhamandal	12·39	807
Velachha ..... }	11·87	842	Bhimkatta	.....	994
Vakal ..... }			Maneckwara	.....	557
Songarh	15·37	650			
Vajpore	22·91	456			

Causes of deaf-mutism.

1139. Medical authorities tell us that deaf-mutism is more common in males than in females; that it is more frequently met with in the *country* than in cities; that in general it is less frequent in flat than in mountainous countries, and that it is met with most frequently in the *poorer classes*. They also tell us that inflammation of the brain (meningitis), fever, measles, and inflammation of the internal ear (otitis interna) most frequently cause deaf and dumbness during childhood. Small-pox is also often the cause of deaf-mutism. The causes of congenital deaf-mutism come into operation during intra-uterine life, or during childhood.*

1140. In children, however, the delay in the acquirement of the power of speech is apt to be construed into deaf-mutism, and conversely what eventually turns out to be deaf-mutism is often regarded as a mere delay in the acquirement of the power of speech. Hence the difficulty in getting correct returns regarding this infirmity.

Application of the above to this territory.

1141. Now, our figures show an invariably higher proportion for males than for females, both in the Districts and in the Mahals. In the City the proportion is the lowest, and in the flat and open

* Cyclopædia of the Practice of Medicine, by Dr. H. Von Ziemssen, Vol. XIV., pages 869, *et seq.*

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Divisions of Baroda and Kadi the proportions are less than in the hilly or jungle tracts of Nowsari and Amreli.

Nowsari Division.

1142. In the Nowsari Division as we proceed towards the jungle tracts the proportion begins to rise. In Velachha and Vakal it is higher than in Nowsari, Palsana or Kamrej. In Songarh it is higher still, and it is highest in Vajpore. Vajpore is known as the most unhealthy tract in the Nowsari Division. It is the jungle tract proper, and malaria and fevers make a greater havoc there, than in any part of this Territory. The inhabitants are generally Bhils and other Aborigines, and are very poor, and the country is also hilly. These facts account for the high proportion of deaf-mutism in that part of the country. The same remarks apply with nearly equal force to Songarh. Vyara is nearly in the same condition as Songarh. The smaller proportion of deaf-mutes, therefore, is rather strange. In the Ghandevi Mahal the proportion is higher than even in Songarh, and there are reasons for it. Consanguinity of parents is laid down as one of the causes of deaf-mutism.* It is a well known fact that among the Parsis this custom prevails to a great extent. The Ghandevi Mahal contains a pretty large number of Parsis, especially in the town of Billimora. There is also greater vegetation in the Mahal than in the other *Rasti* Mahals. Hence there is greater malaria in that Mahal. These causes pretty well account for the high proportion of deaf-mutes in that Mahal.

Amreli Division.

1143. In the Amreli Division the high percentage is mainly owing to the numbers in Manekwara and Bhimkatta. In Manekwara there happen to be 5 deaf-mutes in a population of 2,000 and odd. But as it is a Cantonment population, the presence of deaf-mutes is merely accidental, and can hardly be attributed to climatic and other causes. In Bhimkatta the population is below 1,000, and there is one deaf-mute there. In Okhamandal, where also the proportion is very high, the congregation of pilgrims and the supposed sanctity of the place may account for the presence of many deaf-mutes. The proportion for the Division is thus affected by the three above mentioned places. In other Mahals it is not so high as to demand special notice.

Comparison with British Guzerath.

1144. The proportions of deaf-mutes in British Guzerath are very nearly similar to those in this Territory :—

	Proportion per 10,000.		
	Persons.	Males.	Females.
British Guzerath	7·26	8·46	5·99
Baroda (including Amreli) ...	7·84	9·33	6·21
Baroda (excluding Amreli) ...	7·67	9·20	5·99

1145. The following table contrasts our Divisional proportions with those in the Districts of British Guzerath :—

District.	British Guzerath. Proportion per 10,000.			Division.	Baroda. Proportion per 10,000.		
	Persons.	Males.	Females.		Persons.	Males.	Females.
Ahmedabad	7·67	8·74	6·57	Kadi	7·70	9·33	5·97
Kaira	4·49	5·20	3·68	Baroda	6·62	8·09	5·04
Panch Mahals	5·91	6·92	4·83	Baroda City	5·88	6·33	5·42
Broach	7·98	9·91	5·30	Nowsari	10·64	12·76	8·43
Surat	10·66	12·48	8·89	Amreli	10·24	11·16	9·23
Total.....	7·26	8·46	5·99		7·84	9·33	6·21

* Cyclopædia of the Practice of Medicine, by Dr. H. Von Ziemssen, Vol. XIV., p. 869.

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1146. In Ahmedabad there are 7·67 deaf-mutes in every ten thousand of the population ; in Kadi the proportion is 7·70. In Surat the proportion is 10·66 for persons, 12·48 for males and 8·89 for females; in Nowsari, which is contiguous to Surat, the proportions are 10·64 for persons, 12·76 for males, and 8·43 for females. Baroda intervenes Broach and Kaira, and the proportions in Broach and Kaira together are very nearly equal to Baroda and the City together.

Distribution by age.

1147. Our enumerators and supervisors were asked to enter cases of congenital deaf-mutism only. But they seem to have returned other cases of deafness also, as is found from the figures in the several age-periods in the table given below :—

Age.	Number.			Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
0- 4	49	34	15	1·73	2·42	·98	5,784	4,125	9,543
5- 9	156	109	47	4·99	6·67	3·16	2,002	1,499	3,168
10-14	156	102	54	6·26	7·41	4·84	1,598	1,350	2,065
15-19	142	98	44	7 98	10·04	5·48	1,252	996	1,824
20-29	232	147	85	5·82	7·11	4·44	1,717	1,406	2,254
30-39	234	151	83	7·24	8·81	5·45	1,421	1,246	1,834
40-49	244	152	92	11·89	14·28	9·31	841	700	1,074
50-59	250	139	111	17 22	18·65	15·71	581	536	637
60 and upwards.....	251	132	119	27·95	31·83	24·60	358	314	406

1148. Thus our tables show an increasing proportion with an increasing age—a circumstance hardly consistent with congenital deaf-mutism.

Comparison with other Provinces.

1149. Ours is not, however, the only instance in which this has been the case. In British Guzerath and Berar the same state of things is observable, as will be seen from the following contrasting table :—

Age-period.	British Guzerath.		Baroda.		Berar.	
	Proportion per 10,000 in each age-period.		Proportion per 10,000 in each age-period.		Proportion per 10,000 in each age-period.	
	Males.	Females.	Males.	Females.	Males.	Females.
0— 4	1·98	1·30	2:42	·98	1·9	1·1
5— 9	8·77	5·57	6·67	3·16	7·8	5·5
10—14	8·15	6.25	7·41	4·84	7·5	7·0
15—19	9·01	6·84	10·04	5·48	9·7	17 1
20—29	8·45	4 56	7·11	4·44	9·6	7·0
30—39	8·07	5·21	8·81	5·45	9·6	8·7
40—49	9·87	7·01	14·28	9·31	13·5	9·0
50—59	12 29	9·70	18·65	15·71	18·1	13·2
60 and upwards	21·16	18·79	31·83	24·60	32·9	29·1

Comparison with Berar and England.

1150. The following table contrasts our results with those of Berar (1881) and England (1871) :—

Age-period.	Baroda.		Berar.		England.	
	Number	Percentage.	Number.	Percentage.	Number.	Percentage.
0— 4	49	2·86	59	2·4	444	3·9
5—19	454	26·49	575	23·1	4,575	39·7
20—59	960	56·01	1,360	54·7	5,680	49·3
60 and upwards....	251	14·64	492	19·8	819	7·1
Total.....	1,714	100	2,486	100	11,518	100

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4.—*Leprosy.*

Lepers in Baroda.

1151. The total number of lepers in this Territory is 624, of whom 450 are males and 174 are females. The proportion of lepers in ten thousand is 2·86 for persons, 3·95 for males and 1·66 for females, or one in 3,502 persons, one in 2,532 males and one in 6,009 females.

1152. The disease known as black leprosy was alone returned this time, hence the proportion per ten thousand is greatly less than that in 1872.

Lepers in British Guzerath.

1153. In British Guzerath the proportion of lepers in ten thousand is 2·83 for persons, 3·94 for males and 1·67 for females, or 1 in 3,528 persons, 1 in 2,546 males, and 1 in 5,974 females.

Divisional distribution.

1154. The Divisional distribution of lepers is as follows :—

Division.	Number.			Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli	21	15	6	1·42	1·90	·85	7,022	5,136	10,736
Kadi	123	92	31	1·24	1·80	·65	8,036	5,543	15,437
Nowsari	193	135	58	6·71	9·22	4·11	1,490	1,085	2,432
Baroda	250	178	72	3·82	5·10	2·36	2,619	1,962	4,246
,, City	36	30	6	3·54	5·57	1·25	2,828	1,796	7,961
,, Cantonment.	1	...	1	2·13	...	5·51	1,494	...	1,815
Total.....	624	450	174	2·86	3·95	1·66	3,502	2,532	6,009

1155. The highest proportion is in the Nowsari Division, and the lowest in the Kadi Division. In the Baroda Division and in the City the proportion is higher than the average. With regard to the higher proportion in the Nowsari Division, an examination of the Mahalwár proportions is necessary. The table marginally noted shows that the proportion of lepers in ten thousand is in almost all the Mahals of the Division, higher than the average, but it is higher in the damp and malarial Mahals, and highest in the jungle Mahals themselves.

Name of Mahal.	Proportion per 10,000.		
	Persons.	Males.	Females.
Velachha	6·35	7·53	5·14
Vakal	7·16	11·84	2·12
Ghandevi	7·07	9·94	4·80
Palsana.....	9·60	14·46	4·48
Nowsari	3·67	4·53	2·82
Kamrej.....	6·54	8·37	4·68
Songarh	13·37	16·94	9·60
Vajpore.....	28·01	46·48	7·70
Mahuwa	·61	·59	·63
Vyara	4·79	6·45	3·02
Total.....	6·71	9·22	4·11

Causes of leprosy.

1156. Dr. Aitken in his Science and Practice of Medicine, says :—"The great majority of cases of leprous disease in all countries occur among the lowest and poorest of the people. * * * * * It appears to be most frequently met with in low and malarial districts, especially on or near the sea-shore, but it is also common in inland and hilly districts, as among the Hottentots, the mountain inhabitants of Lebanon and the highlands in the North of Persia and Hindustan. The dwellings of the leprous poor are generally as miserable and unwholesome as they can be; and personal uncleanliness of the sufferers is on a par with the filthiness of their abodes. Ablution of the body is seldom or even thought of, so that the skin is often encrusted with the impurities of years. Their clothing is not less foul, being seldom taken off by

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night or by day, but kept on the person as long as it will hold together. The food of the leprous poor is almost always described deficient in nourishment, generally unwholesome, and often insufficient in quantity. The frequent or constant use of fish much salted and often tainted or semi-putrid is more frequently referred to as a cause of the disease than any other article of food. . . . In India the eating of unsound pulses is believed to form the development of leprosy."* Dr. Tanner in his Practice of Medicine makes nearly the same observations as the above. He says† : "All writers agree, however, that the lowest classes of society are the most liable to leprosy, while, if it is not directly caused, it is certainly greatly aggravated and its progress hastened by improper and insufficient food, personal uncleanliness, intemperance, and sexual excesses, as well as by residence in malarial districts or in damp and ill-ventilated dwellings; of these various influences, probably the most important are the improper food and moist climate."

Application of the above remarks to Nowsari Division.

1157. The above quotations sufficiently explain the high proportion of lepers in the Nowsari Division, which generally is the dampest and most moist of all Divisions, and the very high proportions in the Mahals bordering on the forest tracts or the sea-shore, and also the highest proportion in the hilly, malarial, and forest tract of Vajpore. As remarked above in connection with insanity, the inhabitants of these tracts are exceedingly poor, and their food also is deficient in nutrition; and since the disease is hereditary, if it once takes root in a family, it goes on making its appearance in the family from time to time.

Surat and Nowsari compared.

1158. It may be remarked that though the average proportion in British Guzerath is 2·83, the proportions in the Surat District which is contiguous to the Nowsari Division, are 6·24 for persons, 8·10 for males and 4·38 for females, which, it will be seen, are nearly similar to those in the Nowsari Division, owing to causes operating alike. In the Panch Mahals also the proportion for males is greatly in excess over the average proportion for the whole Division.

Baroda Division.

1159. In the Baroda Division, the proportion is a little higher than the average, but this is owing to the high proportion in the Sinor Mahal of that Division, where there are 21·27, 25·18, and 16·81 lepers per ten thousand of persons, males and females respectively. This high proportion arises from the fact that lepers from all parts of this Territory and also from outside are congregated in a place named *Anasuyá* on the banks of the Narbada, the earth or dust of which place is believed to possess some efficacy in curing the disease. The ashes of the sacrifice often performed in the temple of the goddess *Anasuyá Mátá* are also believed to possess that efficacy, and are so used to effect the cure. There are at this time nearly 59 lepers in *Anasuyá*, of these 5 belong to the higher classes, and the rest to the lower and lowest classes. There are as many as 46 Bhils and 5 Dhankas, so that out of the 59 sufferers, 51 belong to the castes which are mostly found in the jungle tracts of the Nowsari Division. The lepers at *Anasuyá* are fed by this Government. The *Annachhatra* or boarding-house is under the supervision of the Vahiwatdar of the Mahal. The Chief Medical Officer informs me that it is in contemplation to build an hospital there, and place a medical officer to look after the health of the patients.

Baroda City.

1160. The higher proportion in the Baroda City does not probably represent the number of Baroda-born lepers only. Lepers are generally a destitute and degraded class, and they probably find the City a convenient place to resort to, both to live upon the charity of the Sirkar and the well-to-do classes, and also to avail themselves of the medical aid which is so freely and attentively given in the dispensaries and by the medical practitioners here.

Lepers by age.

1161. The distribution of lepers by age-periods is as follows :—

* Science and Practice of Medicine, by Dr. Aitken, Vol. I., page 993.
† Practice of Medicine, Vol. I., page 117.

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Age-period.	Number			Proportion per 10,000.			One in every		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
0— 4	2	1	1	·07	·07	·07	1,41,707	1,40,267	1,43,148
5— 9	11	5	6	·35	·31	·40	28,393	32,683	24,858
10—14	34	21	13	1·36	1·52	1·17	7,330	6,558	8,579
15—19	43	28	15	2·42	2·87	1·87	4,136	3,485	5,351
20—29	105	79	26	2·64	3·82	1·38	3,793	2,616	7,370
30—39	154	114	40	4·76	6·65	2·63	2,102	1,504	3,805
40—49	130	102	28	6·34	9·59	2·83	1,578	1,043	3,528
50—59	86	61	25	5·89	8·19	3·53	1,688	1,222	2,827
60 and upwards...	59	39	20	6·57	9·41	4·13	1,522	1,062	2,419
Total.....	624	450	174	2·86	3·95	1·66	3,502	2,532	6,009

1162. The agewar results show that cases of leprosy increase in numbers with advancing age-periods, the highest proportion being in the last age-period. The cases which the first two age-periods show may be ascribed to hereditary taints. As a rule, moreover, people suffer from the disease after puberty, and it is generally believed that males suffer more than females, though doubts are expressed on this point in consequence of the difficulty of obtaining accurate returns regarding female sufferers.* The period of life when the cases are numerous is 30 to 50. The decline in the subsequent age-periods shows that many succumb under the baneful influence of the disease before they reach the age of 60.

CHAPTER XIII.

Towns.

Final Forms XIX. and XX

1163. Final Census Forms XIX. and XX. refer to towns in this Territory. The first compares the town population of 1881 with that of 1872, and the second classifies the inhabitants according to religion.

Total towns in the Territory.

1164. There are in all 33 towns in this Territory; of these 31 have 5,000 inhabitants or more, and the rest have less than 5,000. Under the generally accepted definition of a town the number of towns comes to 31. But as noticed above,† the Census Commissioner for India suggested a modification of the definition according as the population of a place was essentially urban or rural. Thus Billimora and Sankheda, where the occupations, &c., of the people showed that the population was essentially urban, were entered in the town-list, though they contain less than 5,000 souls. In 1872 the number of towns was 31. Of these one (Bhádran) which has now less than 5,000 souls has been omitted from the town-list, and three others, viz., Dwárká, Ládole, and Bálisná, which were villages in 1872, and have now been found to contain more than 5,000 inhabitants, have been added to the list.

Their classification.

1165. The towns in this Territory may be classed as follows :—

Class.	No. of towns.
With from 4,000 to 5,000 souls	2
,, ,, 5,000 to 10,000 ,, ...	18
,, ,, 10,000 to 15,000 ,, ...	8
,, ,, 15,000 to 20,000 ,, ...	3
,, ,, 20,000 to 50,000 ,, ...	1
,, 50,000 and upwards	1
Total	33

* Dr. Aitken's Science and Practice of Medicine, Vol. I., page 993

† Chapter I., para. 29, p. 58, *ante*.

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Town population.

1166. The collective total of the town population is 4,16,543. On an average, therefore, there are 12,622 persons per town. The Kadi Division contains the greatest number of towns. It has 15 towns with an average of 11,449 inhabitants. The Baroda Division, which has 12, or exclusive of the Baroda City 11 towns, contains on an average 8,205 inhabitants, or inclusive of the City, 16,006 inhabitants per town. Amreli and Nowsari contain each 3 towns, with an average population of 8,674 and 8,901 souls respectively.

Increase and decrease in town population.

1167. The town population in 1872 was 4,21,363. It has thus decreased by 5,120 or 1·21 per cent. The decrease is only to be seen in 12 out of 33 towns, the rest showing an increase ranging from 28·49 per cent. in Balisna to ·18 in Dabhoi. Balisna, which was a village in 1872, shows an increase of nearly 28½ per cent.; Ladole, Unjha, and Dwarka have increased each by 24 per cent.; Walam by 17·71, or nearly 18 per cent.; Mehesana by 12 per cent.; Oomta by 10 per cent.; Chanasma and Mehelao by 6 per cent.; Vasso, Saoli, and Kalol by 5 per cent.; Patan and Kheralu by 4 per cent.; Visnagar by nearly 3 per cent., and Nar by 2 per cent. The increase in the town of Nowsari is 1½ per cent. The decrease ranges from 15·59 in Sankheda to ·21 in Kadi and Sidhpore. Amreli shows a decrease of 15 per cent., Sojitra (10·42) per cent., Baroda City (9·13), Pihej (5·86), Petlad (4·57), Padra (3·98), Vadnagar (3·08), and Ghandevi (1·30).

Proportions of the sexes.

1168. Out of a total of 33 towns in this Territory, there are only 9 in the population of which the females outnumber males. Of these 7 are in the Kadi Division, and 2 in the Nowsari Division. The towns in the Amreli and Baroda Divisions show an excess of males over females. The 7 towns of the Kadi Division (noted below*) wherein the female element preponderates form the home of the Jain and Mahomedan population, who, leaving their families at home, go out on trading and other purposes, and it is but natural that the female element there should preponderate. The excess in Sidhpore may also partly be due to the system of bigamy or polygamy prevailing among the Audichya Brahmans. In the towns of Nowsari and Ghandevi the excess of females is mainly due to the Parsi population, among whom also the males, as has been observed elsewhere, are absent from their homes for trading purposes.

Distribution of town population according to religions.

1169. We shall next see how the population is distributed in towns according to religions. In the Territory generally, if the population be represented by 10,000, we have 8,480 Hindus, 800 Mahomedans, 214 Jains, 37 Parsis, 3 Christians, 465 Aborigines, and 1 of other religions. Against these for the town population we have 7,862 Hindus, 1,556 Mahomedans, 428 Jains, 144 Parsis, and the other three religions make up 10. From this it is evident that the Hindus are less numerous in towns than in villages, while the population of other religions, chiefly the Mahomedans, and to some extent the Jains, is more numerous in towns. Out of the 1,74,236 Mahomedans in this Territory, 64,808, or a little more than a third, are found in towns. In Amreli and Kadi, a third of the total Mahomedans in the Divisions, are found in towns, the corresponding proportions for Nowsari and Baroda being 1-5th and 1-4th respectively. Of the Jains the proportion rises in the town population from 2·14, the average percentage for Jains in the Territory, to 4·28 or double the average, and of the Parsis it rises from ·37 to 1·44.

Towns in the Kadi Division.

1170. We shall now notice the important towns in each Division. Out of the 15 towns in the Kadi Division, the first in rank in point of population and importance is the town of *Patan*. It is one of the most ancient towns of Guzerath. It was once the capital of Gurjaráshtra. Its ancient name was Anhilwara, and was founded in A.D. 746 by Wan Raj, the head of the Chowra dynasty. From the time of its foundation to A.D. 1297 (when it was taken by the Mahomedans), princes of three dynasties, viz., Chowra, Solankhi, and Waghela ruled in succession over the Anhilwara kingdom. The description of the City of Anhilwara given in the *Kumárpál*

* 1. Patan; 2. Visnagar; 3, Kadi; 4, Vadnagar; 5, Sidhpore; 6, Vijapore; and 7. Kheralu

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Charitra, and quoted by Colonel Tod in his 'Travels in Western India,' gives some idea of the old grandeur of the place. Speaking of the population the writer of the *Charitra* says, "Anhilwara is a *Nar Samudra*. If you can measure the waters of the ocean then may you attempt to count the number of souls." * This at least shows that the population of the City of Anhilwara, when it was the capital city of the kingdom, was indeed a large one. After the City fell into the hands of the Mahomedans it gradually lost its importance, and "from the wrecks of this ancient metropolis," Ahmedabad was raised, and when the Ahmedabad kings gave place to the Gaekwar princes, Damaji Gaekwar raised a new town or rather new walls round a suburb of the old City, but which instead of Anhilwara Patan was styled simply Patan. † Thus the present town of Patan was built or rather improved by Damaji Rao Gaekwar. Since 1872 the population of this place has increased by 3·77 per cent. In every one hundred of the population of this town there are 69 Hindus, 18 Mahomedans, and nearly 3 Jains. This place is noted for its ornamental pottery, and for the cotton mushroo manufactured there. There are 175 males and 138 females returned as potters. There are 97 persons returned as mushroo weavers. The mushroo prepared here very nearly resembles the silk mushroo. Very good *Chunadies* (female garments) are made here. The number of weavers in this town is greater than in any other town of the Division, as also is the number of persons working in silk and of cloth dealers, dyers, goldsmiths, and darzis. In the number of bankers, money-lenders, money-exchangers, and dealers in precious stones, lapidaries, &c., it ranks first in the Division. In grain dealing, however, it falls below Kadi and Sidhpore. It has a comparatively small number of agricultural population, in which respect it ranks after Visnagar and Vadnagar. *Visnagar* is the next largest town in the Division. Its old name was Visulnagar, and is said to have been founded by Visul Deo Chowhan, one of the rulers of Anhilwara. This place is said to have been given in gift to Vadnagará Nágar Brahmans by Visul Deo. The number of agriculturists in this town is the largest as compared with that in the other towns of the Division. This place is famous for the brass and copper vessels of ordinary use made here. The number of workers in copper and brass is greater here than in any other town of this Division. It has a considerable number of oil-sellers, calico-printers, carpenters, goldsmiths, potters, and blacksmiths working in silver. *Kadi*, which forms the head-quarters of the Division of the same name, ranks as the third town in the District. It had a strong fort, which is now in a dilapidated condition. In every 10,000 of the population of this town there are 2,377 Mahomedans; in no other town is the proportion so high. About 67 per cent. of the males and 35 per cent. of the females were returned as occupied. In point of agricultural population Kadi falls below Visnagar, Vadnagar, and Patan. The number of persons dealing in grain is higher here than anywhere else in the Division, as also is the number of cotton spinners. Next comes *Vadnagar*. In point of agricultural population it is the second town in the Division. The population is rather rural than urban. A considerable portion of the inhabitants, however, is engaged in the commercial and industrial occupations. There are 234 (175 M. and 59 F.) calico-printers, 149 weavers, and 197 cotton carders. The calico-printing done at Vadnagar is noted for its quality. Like Patan, *Sidhpore* is also an old town. It is situated on the banks of the Saraswati, and is deemed by the Hindus to be a place of sanctity, and is the resort of pilgrims. Its old name was Sristhal. The remains of the old Roodra Mala are to be seen in this town. During the last decade the population of the place has remained almost stationary. The proportion of the Mahomedan population in this town is higher. It ranks next to Kadi, there being 2,162 persons here against 2,377 in Kadi in every 10,000 of the population. The number of persons following religious professions is numerous, and this is owing to the supposed sanctity of the place. Besides, owing to its position on the Railway line, and also owing to the resort of thousands of

* Tod's 'Travels in Western India,' page 157.
† 'Travels in Western India,' page 210.

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pilgrims in every season of the year, the number of persons engaged in the carriage of persons, goods, &c., and provision suppliers is large. The number of agriculturists is very poor. It is smaller than in any other town in the Division. *Kalol*, *Mehesana*, and *Unjhá* are towns situated on the Railway line. They show a considerable increase in the population. Trade has, to a certain extent, increased in these places, and this is mainly due to the opening of the Railway communication. Unjhá furnishes the largest number of agriculturists. It is rather a large village than a town.

Towns in the Baroda Division

1171. Of the towns in the Baroda Division, the City of *Baroda*, the capital of H. H. the Gaekwar's dominions, is the only town the population of which exceeds one hundred thousand souls. Its ancient name was Chandanávati from Chandan, a Rajput prince. Subsequently it was changed to Virávati, and subsequently still to Vatapatra or Vatodar.* The statistics for the City have already been noticed in their proper places. *Dabhoi* is a fortified town. The fortifications, however, are not now in a good condition, and they are of interest only to antiquarians and artists. The Hira-gate, which by European writers is generally called the gate of diamonds, but which according to popular tradition denotes the name of the head mason who built the fort, is still worth a visit. To the east of the town there is a Musjid, where there is a stone with a hole in it, which was until recently used [redacted]al. That stone is named *Mámá Dokri*. The State Railway lines from Miyagaum to Badharpore and Baroda to Chandode cross each other at Dabhoi. The population of Dabhoi has but slightly increased. Turbans and scarfs of a better sort are woven in Dabhoi. The number of weavers amounts to 604. Agriculture is not so greatly followed as in Petlad. The number of cloth-dealers, money-lenders and exchangers, grain, &c., dealers, bankers, and darzis is considerable. This place is noted for the copper and brass vessels prepared there. In *Petlad* and in the four towns under the Mahal of that name, viz., Waso, Sojitra, Pihéj and Nar, the agricultural population is numerous.

Towns in the Amreli Division.

1172. The three towns of the Amreli Division are equally important. Amreli has decreased in population, Kodinar has remained stationary, and Dwarka has risen from village to a township. *Amreli* is a fortified place, and is the principal seat of H. H. the Gaekwar's government in Kathiawar. The agriculturists form the bulk of the population. Then come the weavers, and then those engaged in trade. Of those engaged in the industrial arts the most numerous are the calico-printers and the silversmiths. The silver-work of this place is highly valued. *Kodinar* is a seaport. *Mool*, or the original Dwarka, is situated near it; near the port there are salt pans. The population of Kodinar is chiefly composed of Hindus and Mahomedans. Sail cloth is made here. *Dwarka* is situated in Okhamandal. It is a seaport, and is noted for its supposed sanctity. It is visited by thousands of pilgrims from all parts of India. It is said to have been founded by Krishna, the 8th incarnation of Vishnu, and was the place of his residence. There are many temples dedicated to the founder and his companions. It is one of the seats or the *gadis* of the Shankaráchárya, or the high priest of the Hindus. A little more than a third of the population is engaged in agriculture. The number of priests and mendicants is also large. The Brahmans generally belong to the caste named Googli. A new jail has been recently built, especially for the accommodation of the Wághér convicts. The Assistant to the Agent to the Governor-General resides here, and the Okha Battalion is also located here.

Towns in the Nowsari Division.

1173. In the Nowsari Division there are only three towns. *Nowsari* itself is the Sudder station of the Divisio[redacted] home of the Parsis. It is said that the Par[redacted] after their migration to this part of India settled in and near Nowsari.

* I have, however, failed to obtain any independent authority for the above. The name Vatodar means, in the heart of Vata or Burr trees, and, as a fact, these trees abound in the vicinity of the City. The व was naturally changed to ब and त to ड.

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It is now the head-quarters of the Parsi priesthood. The Parsi population forms 28 per cent. of the population of this town. The number of Mahomedans here is comparatively small. 60 per cent. of the males and 33 per cent. of the females were returned as occupied. In point of occupied females this place ranks next to Kadi, where, as noticed above, the percentage of occupied females is 34·69. The main occupations wherein the females are engaged are Parsis' holy thread-making, weaving, cotton spinning, sewing, corn-grinding, and general labour. One fact worth notice in connection with this town is, that the number of beggars is very small. In the towns of *Ghandeci* and *Billimora* also, the Parsi population is numerous.

CONCLUSION.

1174. Nearly all the important Final Census Forms have thus been noticed in the foregoing pages. Some of the Supplementary Forms have also been incidentally noticed, and it is not necessary to refer to the rest. The Supplementary Forms for European British subjects, for instance, were specially prepared at the suggestion of the Census Commissioner for India, as they were required for the information of the Registrar-General, London.

Supplementary tables.

1175. To sum up the salient points as deduced from the several forms, the area of this Territory is actually greater than it was shown in the Census of 1872, though the present figure also is but approximately correct; the population has increased on an average by one per cent. per annum, and the increase is mainly to be found in the agricultural classes; the number of males exceeds that of females; the bulk of the population naturally consists of Hindus, who form nearly 85 per cent. of the total population; the large percentage of married persons indicates material prosperity; the custom of early or baby marriage prevails more generally in Guzerath and in this Territory than it does in the other parts of the Bombay Presidency, and it is greatly prevalent in the Kaidwa Kanbi caste. The age statistics show that among children under one year, the number of male infants exceeds that of female infants; but from the years 1 to 4 the female infants are more numerous, after which period again the boys outnumber the girls; that in the child-bearing age-period the females suffer greatly and show a very unfavourable proportion as compared with the males, and that after the child-bearing age-period is tided over, the females rally, and the proportion of males begins to decline until after the age of 60 it is nearly one-third of that of the females. The caste tables show that the most important castes are the Kanbis, Kolis, Brahmans, and Dheds, and that castes in Guzerath are divided into numerous sub-divisions or sections. The tables showing languages and birth-place show that people from nearly all the Continents are found in this Territory, and that the ingress is greater than the egress. The occupation tables show that the percentage of occupied persons is greater now than in 1872, and that agriculture is the occupation mainly followed, though other industries are gradually increasing. There is a decided improvement in the matter of education. The number of school-going persons is greater than it was in 1872, and the number of persons able to read and write is also greater, and though the first does not yet stand a favourable comparison with the neighbouring provinces, the second does. The forms regarding infirmities show an improvement over the state of things in 1872 with regard to leprosy, deaf-mutism, and unsoundness of mind. Blindness, however, has increased.

1176. Twenty-six months have passed away since the Census was taken, and most of the Census Reports are out, while this has lagged behind. The writer had some other calls upon his time, and there were [redacted] delays. He craves, however, an indulgence from his superiors, and owes an apology to the public. He has acted under the saying, "Better late than never."

Delay accounted for.

1177. The writer cannot conclude this report without acknowledging the encouragement and support he received from various quarters. He is extremely grateful to His Highness the Maharaja for

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the keen interest His Highness all along evinced in the progress of the Census operations and in the completion of the report. To P. S. Melvill, Esq., C.S.I., late Agent to the Governor-General, whose advice during the preliminary arrangements and the tabulation and other operations was the main cause of the success which has crowned the arrangements; to Rajah Sir T. Madava Row, K.C.S.I., who initiated and directed the arrangements; to Khan Bahadur Kazi Shahbuddin, C.I E., who, as Acting Dewan, took a very lively interest in the operations, and whose advice and encouragement greatly contributed to the success of the arrangements; to the Heads of Departments in the Huzur, who all heartily co-operated whenever requested; to the Subhas of the Divisions, viz., Rao Bahadur Laxuman Jagannath, Subha Kadi Division; Rao Bahadur Ganesha Sitaram Shastri, Subha Nowsari Division; Rao Bahadur Raghunath Mahadeo Kelkar, Acting Subha Baroda Division; and Rao Bahadur Trimbakrai Vrajarai, Subha Amreli Division; and to Dinshaji Ardeshir Taliyarkhan, Esq., Municipal Commissioner for the City, who all superintended and guided the preliminary operations in their respective Divisions, the writer's acknowledgments are due. But for the support and co-operation of these officers, the whole arrangement would have been a grand failure.

1178. The names of Messrs. Mulshankar Jetha and Bulwant Abaji Patwardhan cannot also be omitted. Mr. Mulshankar served as an Assistant, and Mr. Bulwantrao as Head Clerk in this office. Both these gentlemen were extremely useful. Their steadiness at work, their accuracy and neatness, and their loyal zeal richly deserve commendation. In drafting the different circulars, in promptly carrying out the various arrangements, in superintending the tabulation, registration, and compilation work, in framing, revising, and copying the report, and in examining and correcting the proof sheets, their assistance has been extremely great. Mr. Mulshankar was specially useful in guiding and checking the registration and other work, and in preparing the book of tables separately printed in the vernacular. He has a quick eye at the detection of errors. Mr. Bulwantrao also was specially useful in framing the Final Census Forms. Both these gentlemen have worked very hard, and their services deserve recognition. The names of Mr. Sitaram Sadashiv Shirastedar, Mr. Krishnarao Anant, Record-keeper and Supervisor, and Messrs. Mohanlal Mulji, Devchand Narotam, and Iccharam Dadabhai, Supervisors, also deserve to be mentioned.

Baroda Census Office,
27th April 1883.

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FINAL CENSUS FORMS.

BARODA TERRITORIES.

1881.

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FINAL CENSUS FORM I.

Statement showing the Area and Population of the Baroda Territory

DISTRICT OR PROVINCE.	Area in square Miles.	No. of Towns & Villages.	No. of Houses. Occupied	No. of Houses. Unoccupied.	Total Population of both Sexes.	Total Males.	Total Females.	No. of Persons per square Mile.	No. of Towns or Villages per square Mile.	No. of Houses per square Mile.	No. of Persons per occupied house.	REMARKS.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amréli Division												
Villages	1560	288	31124	15765	121444	63436	58008	94·53	·18	30·06	4·73	
Towns		3			26024	13612	12412					
Total	*1560*	*291*	*31124*	*15765*	*147468*	*77048*	*70420*	*94·53*	*·18*	*30·06*	*4·73*	
Kadi Division												
Villages	3158	1069	219213	102986	816751	425675	391076	313·01	·34	102·03	4·50	
Towns		15			171736	84279	87457					
Total	*3158*	*1084*	*219213*	*102986*	*988487*	*509954*	*478533*	*313·01*	*·34*	*102·03*	*4·50*	
Nowsari Division												
Villages	1940	790	54742	9799	260844	133381	127463	148·22	·40	33·26	5·25	
Towns		3			26705	13096	13609					
Total	*1940*	*793*	*54742*	*9799*	*287549*	*146477*	*141072*	*148·22*	*·40*	*33·26*	*5·25*	
Baroda Division												
Villages	1906	831	145365	38902	564729	301724	263005	343·64	·44	96·67	4·50	
Towns		11			90260	47559	42701					
Total	*1906*	*842*	*145365*	*38902*	*654989*	*349283*	*305706*	*343·64*	*·44*	*96·67*	*4·50*	
Baroda City	5	1	27726	9876	101818	53871	47947	20363·6	.....	7520·4	3·67	
Divisional Total	*8569*	*3011*	*478170*	*177328*	*2180311*	*1136633*	*1043678*	*254·44*	*·35*	*76·49*	*4·56*	
Baroda Cantonment	1	1	1473	177	4694	2879	1815	4694	1	1650	3·18	
Grand Total	8570	3012	479643	177505	2185005	1139512	1045493	254·95	·35	76·68	4·56	

Mahalwar details of the above.

Amréli Division.												
Amréli	319	53	8599	5330	40673	21124	19549	127·50	·18	43·66	4·73	
Bhimkattá	5	1	176	64	994	520	474	198·8	·2	48·00	5·64	
Kodinár	252	71	6770	2016	31189	16263	14927	123·76	·28	34·88	4·60	
Okhámandal	276	43	4102	2137	19985	10778	9207	72·41	·15	22·60	4·87	
Boyt Shankhoddhár	4	1	606	342	3124	1748	1676	856·00	·25	237·00	5·65	
Dámnagar	132	26	2882	805	14168	7347	6821	107·33	·19	27·13	4·91	
Shiánagar	29	8	1044	856	5016	2645	2371	173·96	·27	65·51	4·80	
Dhári	542	84	6280	4071	29233	15277	13956	53·93	·15	19·09	4·65	
Manóckwárá Contingent Camp	1	...	665	144	2786	1347	1439	2786·00	.....	609·00	4·19	
Total	*1560*	*291*	*31124*	*15765*	*147468*	*77048*	*70420*	*94·53*	*·18*	*30·06*	*4·73*	
Kadi Division.												
Kadi	280	110	19690	9995	88733	45950	42783	317·01	·39	106·01	4·50	
Vijápore	288	125	31620	14263	143467	73637	69830	498·14	·43	159·31	4·53	
Méhésáná	150	78	15298	7802	71500	37182	34318	476·66	·50	154·00	4·67	
Kalol	288	85	19777	5058	69079	40278	42801	309·30	·29	86·23	4·50	
Vadávli	296	111	19376	11224	91643	48241	43402	309·60	·37	103·37	4·78	
Sidhpore	266	83	20001	10457	85079	49165	45814	357·43	·31	114·50	4·75	
Visnagar	227	58	19215	8027	81842	41701	40141	360·53	·25	120·00	4·25	
Dehégaum	293	90	15434	4957	64584	33639	30945	220·42	·32	69·59	4·18	
Atarsumbá	90	59	6366	1783	27847	14696	13151	390·41	·65	90·54	4·37	
Kheralu	218	67	13094	6068	57544	29129	28415	263·90	·30	87·98	4·39	
Vadnagar	76	24	7256	2814	30057	14484	15573	395·48	·31	133·50	4·14	
Pátan	469	138	26863	16835	120830	61914	58916	257·63	·29	92·74	4·53	
Harij	217	48	5423	3085	26282	13938	12344	121·11	·23	41·97	4·84	
Total	*3158*	*1082*[a]	*219213*	*102986*	*988487*	*509954*	*478533*	*313·01*	*·34*	*102·03*	*4·50*	
Nowsari Division.												
Velachhá	291	82	6301	1583	31503	15929	15574	141·86	·42	33·54	5·00	
Vákal		40	1495	382	9778	5064	4714				6·54	
Ghandévi	45	30	5817	1491	29683	15090	14593	659·62	·66	162·40	5·10	
Palsáná	89	68	4419	606	22909	11756	11153	257·40	·71	56·80	5·15	
Nowsari	119	65	9658	2351	49002	24264	24738	411·78	·54	102·60	4·97	
Kámrej	107	58	5547	947	25967	13147	12820	242·70	·54	60·70	4·68	
Songarh	344	152	5383	731	29922	15348	14574	86·98	·44	17·77	5·55	
Váipore	460	68	1409	117	8210	4315	3895	20·02	·21	2·32	5·83	
Mahuwá	125	66	5934	733	32628	16766	15862	261·02	·53	53·33	5·50	
Vyárá	360	149	8549	858	47947	24798	23149	133·18	·41	26·13	5·61	
Total	*1940*	*793*	*54742*	*9799*	*287549*	*146477*	*141072*	*148·22*	*·40*	*33·26*	*5·25*	
Baroda Division.												
Jarodo	375	111	15416	2889	65522	34950	30572	174·72	·29	48·81	4·25	
Dabhoi	197	83	11981	3718	56169	29956	26213	285·12	·42	79·69	4·69	
Baroda	309	127	20969	4984	90094	47948	42146	291·56	·41	83·99	4·30	
Sinore	134	51	8065	2137	39494	21055	18439	294·73	·38	73·15	4·81	
Chorandá	226	99	13023	3924	61805	32225	29580	273·47	·43	74·98	4·74	
Pádrá	181	85	19940	6206	86705	46015	40690	479·03	·47	144·45	4·35	
Péthad	270	75	32433	10740	147440	79926	67514	726·02	·33	212·31	4·54	
Shiawi		31	11297	2844	48586	26119	22167				4·30	
Sankhedá	177	140	10720	1257	51645	28024	24721	291·78	·73	67·66	4·81	
Tilakwárá	37	35	1515	197	7529	3865	3664	203·48	·94	48·27	4·96	
Total	*1906*	*837*	*145365*	*38902*	*654989*	*349283*	*305706*	*343·64*	*·44*	*96·67*	*4·50*	
Baroda City	5	1	27726	9876	101818	53871	47947	20363·6	.....	7520·4	3·67	
Total	*8569*	*3004*	*478170*	*177328*	*2180311*	*1136633*	*1043678*	*254·44*	*·35*	*76·49*	*4·56*	
Baroda Cantonment	1	1	1473	177	4694	2879	1815	4694	1	1650	3·18	
Grand Total	8570	3005	479643	177505	2185005	1139512	1045493	254·95	35	76·68	4·56	

Two Mahals, viz. Sankheda and Vyara in Nowsari Division comprising an area of 1,134 square miles are scarcely inhabited. These, if deducted, the density of the remainder of the Division is 270·20. The density of Sankheda Mahal is 87·21 and of Vyara 133·18.

[a] Two suburbs recorded as independent villages in the above Form have been here included in the main villages.

† Five suburbs recorded as independent villages in the above Form have been here included in the main villages.

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FINAL CENSUS FORM II. (Provincial Form).

Statement of the Increase or Decrease of the Population.

District or Province.	Total Population of Both Sexes.				Males.				Females.				Remarks.
	1872 or year of last Census.	1881.	Increase (+) or Decrease (—).	Percentage of Increase or Decrease.	1872 or year of last Census.	1881.	Increase (+) or Decrease (—).	Percentage of Increase or Decrease.	1872 or year of last Census.	1881.	Increase (+) or Decrease (—).	Percentage of Increase or Decrease.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
...reli Division.....	160086	147468	—13218	— 8 22	84906	77048	— 7858	— 8·93	76080	70420	— 5660	— 7·43	* The figure for 1872 includes the population of the Deesa Cantonment Camp (883 males and 841 females=1723) which place was excluded from our arrangements of 1881; the net increase is therefore 1,36,163 (64,947 males and 73,216 females).
...di do.	851648	988487	+136839*	+16·07	445689	509954	+64265*	+14·42	405959	478533	+ 72574*	+17·88	
...wari do.	241255	287549	+ 46294	+19·19	123248	146477	+23229	+18·84	118007	141072	+ 23065	+19·54	
...da do.	634579	654989	+ 20410†	+ 3·22	313032	349283	+ 6251†	+ 1·82	291547	305706	+ 14159†	+ 4 86	† The figure for 1872 includes the population of Chandode (1,744 males and 1,672 females=3,416) which place was excluded from our arrangements of 1881; the net increase is therefore 23,826 (7,995 males and 15,831 females).
...da City	112057	101818	— 10239	— 9·14	61065	53871	— 7194	—11·78	50992	47947	— 3045	— 5 97	
Total.....	2000225	2180311	+180086	+ 9·00	1057640	1136633	+78993	+7·47	942585	1043678	+101093	+10·73	
...da Cantonment ...	4217	4694	+ 477	+11·31	2459	2879	+ 420	+17·08	1758	1815	+ 57	+ 3·24	
Grand Total.....	2004442	2185005	+180563	+ 9 01	1060099	1139512	+79413	+ 7·49	944343	1045493	+101150	+10 71	

Mahalwar details of the above.

Name of Mahal.	Total Population of Both Sexes.				Males.				Females.				Percentage of variation Increase (+) or Decrease (—)			Remarks.
	1872 or year of last Census.	1881.	Increase (+) or Decrease (—).		1872 or year of last Census.	1881.	Increase (+) or Decrease (—).		1872 or year of last Census.	1881.	Increase (+) or Decrease (—).		Of Both Sexes.	Of Males.	Of Females.	
Amreli Division.																
...reli	49824	40673	—8157		25788	21124	—4144		24036	19549	—4013		—16·37	—16·07	—16·70	
...imkatá		994				520				474						
...dmer	33626	31189	— 2437		17727	16262	—1465		15899	14927	— 972		— 7·24	— 8·26	— 6·11	
...hamandal	16390	19985	+ 3595		8994	10778	+1784		7396	9207	+1811		+21·93	+19·83	+24·49	
...yt Shankboddhár	2763	3424	+ 661		1439	1748	+ 309		1324	1676	+ 352		+23·92	+21·47	+26·58	
...nnagar.....	17071	14168	— 2903		8866	7347	—1519		8205	6821	—1384		—17·00	—17·13	—16·87	
...ánagar.....	5007	5016	+ 9		2694	2645	— 49		2313	2371	+ 58		+ 0·17	— 1·82	+ 2·51	
...ári.....	33921	29233	— 4688		18103	15277	—2826		15818	13956	—1862		—13·82	—15·61	—11·14	
...nockwárá Contingent Camp.....	2084	2786	+ 702		995	1317	+ 352		1089	1439	+ 350		+33·68	+35·38	+32·14	
Total.....	166086	147468	— 13218		84906	77048	—7858		76080	70420	—5660		— 8·24	— 8·03	— 7·43	
Kadi Division.																
...dí	76402	88733	+ 12331	.....	45950	.....	.....		42783	.....	.....		+16·13	...	...	* The figures received from the Soobhás of Kadi and Baroda Divisions do not give the details of Sexes.
...japore	120295	143467	+ 17172	.....	73637	.....	.....		66839	.....	.....		+13·59	...	...	
...chéáná	61100	71500	+ 10340	.....	37182	.....	.....		31918	.....	.....		+16·90	...	...	
...ahl.....	75048	89079	+ 14031	.....	46278	.....	.....		42801	.....	.....		+18·69	...	...	
...dávli	77160	91643	+ 14483	.....	48241	.....	.....		43402	.....	.....		+18·77	...	...	
...lipore	61679	75079	+ 13400	.....	41165	.....	.....		45914	.....	.....		+16·40	...	...	
...anagar	74358	81843	+ 7486	.....	41701	.....	.....		40141	.....	.....		+10·06	...	...	
...hérsum.....	56693	64584	+ 7891	.....	33639	.....	.....		30945	.....	.....		+13·91	...	...	
...arsumbá	26830	27847	+ 1217	.....	14866	.....	.....		13151	.....	.....		+ 4·57	...	...	
...herala	51088	57544	+ 6506	.....	29129	.....	.....		28415	.....	.....		+12·74	...	...	
...adnagar	29345	30057	+ 712	14315	14494	+ 169	15030	15573	+ 543	+ 2·42	+ 1·18	+ 3·61				
...átan	98114	120833	+ 22719	.....	61914	.....	.....		58916	.....			+23·15	...	...	
...arij.....	16405	26282	+ 9877	.....	13939	.....	.....		12344	.....			+60·20	...	...	
...oná Contingent Camp...	1323	.....	— 1323	682	.....	— 682	641	.....		— 641	— 100	— 100	— 100			
Total.....	851648	988487	+ 136839	445689	509954	+64265	405959	478533	+72574	+16·07	+14·42	+17·88				
Nowsari Division.																
...elachhá	20156	31503	+ 11347	10404	15929	+5525	9752	15574	+ 5822	+56·29	+53·10	+59·70				
...ákal	15444	9778	— 5666	7790	5064	—2726	7654	4714	— 2940	—36·68	—34·99	—38·41				
...haudevi	27706	29683	+ 1977	13935	15090	+1155	13771	14593	+ 822	+ 7·13	+ 8·29	+ 5·96				
...alsáná.....	21654	22909	+ 1255	11182	11756	+ 574	10472	11153	+ 681	+ 5·79	+ 6·13	+ 6·50				
...owsari	45765	49002	+ 3237	23013	24264	+1251	22753	24738	+ 1985	+ 7·07	+ 5·43	+ 8·72				
...ámroj	23103	25967	+ 2864	11937	13147	+1210	11166	12320	+ 1654	+12·39	+10·14	+14·81				
...ongarh	22843	29922	+ 7079	11728	15348	+3620	11115	14574	+ 3459	+30·98	+30·87	+31·12				
...ájpore.....	7498	8210	+ 713	3981	4315	+ 334	3517	3895	+ 378	+ 9·50	+ 8·39	+10·75				
...aluwá	26096	32628	+ 5932	13686	16766	+3080	13010	15862	+ 2852	+22·22	+22·50	+21·92				
...yárá	30390	47947	+ 17557	15592	24758	+9206	14798	23149	+ 8351	+57·77	+59·04	+56·43				
Total.....	231255	287549	+ 46294	123248	146477	+23229	118007	141072	+23065	+19·19	+18·84	+19·54				
Baroda Division.																
...arodá	61184	65522	+ 4338	.....	34950	.....	.....		30572	.....		+ 7·09	...	...		
...bhoi	53212	56169	+ 2957	.....	29956	.....	.....		26213	.....		+ 5·55	...	...		
...ndej	87554	90094	+ 2540	.....	47948	.....	.....		42146	.....		+ 2·90	...	...		
...ujvel	37642	39494	+ 1852	.....	21055	.....	.....		18439	.....		+ 4·92	...	...		
...hoorandá	58876	61835	+ 2929	.....	32225	.....	.....		29580	.....		+ 4·97	...	...		
...adrá.....	86170	86705	+ 535	.....	46015	.....	.....		40690	.....		+ 0·62	...	...		
...etiad	194507	117440	+ 1519	.....	79928	.....	.....		67514	.....		+0·78	...	...		
...hiswá		45586			26419	.....	.....		22167	.....			...	...		
...ankhedá	45098	51645	+ 6547	.....	26924	.....	.....		24721	.....		+14·51	...	...		
...ikwará	6920	7529	+ 609	3603	3365	+ 262	3317	3664	+ 347	+ 8·80	+ 7·27	+10·46				
...handale Thana	3416	.....	— 3416	1744	.....	—1744	1672	.....		1672	— 100	— 100	— 100			
Total.....	633579	654989	+ 20410	340283	349283	+6251	293547	305706	+ 14159	+ 3·22	+ 1·82	+ 4·86				
Baroda City	112057	101818	— 10239	61065	53871	—7194	50992	47947	— 3045	— 9 14	—11 78	— 5 97				
Total.....	2000225	2180311	+180086	1057640	1136633	+78993	942585	1043678	+101093	+ 9·00	+ 7·47	+10·73				
Baroda Cantonment	4217	4694	+ 477	2459	2879	+ 420	1758	1815	+ 57	+11 31	+17 08	+ 3·24				
Grand Total.....	2004442	2185005	+180563	1060099	1139512	+79413	944343	1045493	+101150	+ 9 01	+ 7 49	+10 71				

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FINAL CENSUS FORM III.

Statement showing the Distribution of the Population of the Baroda Territory according to Religion.

DISTRICT OR PROVINCE.	Hindoos.			Mahomedans.			Jains.			Parsis.			Christians.			Aboriginal Tribes.			Others.			Total Population.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Amrdli Division	127127	66476	60651	17817	9259	8558	2474	1280	1194	15	10	5	24	16	8	...	...	...	11	7	4	147468	77048	70420
Kadi do.	892573	461928	431045	63205	31882	31323	32126	16039	16087	49	30	19	44	33	11	85	39	46	5	3	2	988487	509954	478533
Nowsari do.	164094	84409	79685	23009	11415	11594	1667	981	686	7441	3247	4194	13	9	4	91317	46411	44906	8	5	3	287549	146477	141072
Baroda do.	584632	312372	272260	51800	27242	24558	8249	4372	3808	123	83	40	77	53	24	10116	5160	4956	1	1	...	654989	349283	305706
Baroda City	80667	42753	37914	18405	9605	8800	2209	1130	1079	306	207	99	225	171	54	4	4	...	2	1	1	101818	53871	47947
Total	*1849493*	*967938*	*881555*	*174236*	*89403*	*84833*	*46726*	*23802*	*22914*	*7934*	*3577*	*4357*	*383*	*282*	*101*	*101522*	*51614*	*49908*	*27*	*17*	*10*	*2180311*	*1136633*	*1043678*
Baroda Cantonment	3375	2010	1365	744	457	287	2	1	1	184	94	90	388	316	72	...	...	...	1	1	...	4694	2879	1815
Grand Total	1852868	969948	882920	174980	89860	85120	46718	23803	22915	8118	3671	4447	771	598	173	101522	51614	49908	28	18	10	2185005	1139512	1045493

Mahalwar details of the above.

Amreli Division.																								
Amrdli	35567	18501	17066	4302	2223	2079	789	891	898	6	4	2	9	5	4	.....	...	...	...	...	...	40673	21124	19549
Bhimkatta	929	468	446	62	35	27	3	2	1	...	...	...	....	...	...	.....	...	...	...	...	...	994	510	474
Kotinár	26389	13794	12595	4773	2454	2324	25	12	13	2	2	...	...	...	...	.....	...	...	...	...	...	31189	16262	14927
Okhámandal	15966	8617	7309	3386	2099	1787	53	48	45	7	4	3	4	4	...	.....	...	...	9	6	3	19365	10778	9207
Boyt Shankhoddhár	2325	1281	1044	1053	443	610	46	24	22	...	...	...	...	...	...	.....	...	...	...	...	...	3424	1748	1676
Dámnagar	12818	6643	6175	795	...	879	532	316	266	...	...	...	...	...	...	.....	...	...	2	1	1	14169	7347	6821
Shiánagar	4641	2437	2204	152	...	64	223	130	103	...	...	...	...	...	...	.....	...	...	...	...	...	5016	2645	2371
Dhári	26156	13008	13548	2376	1304	1072	690	358	332	...	...	...	11	7	4	.....	...	...	...	...	...	29233	15277	13956
Manékwárá Contingent Camp	2316	1112	1204	442	226	216	28	9	19	...	...	...	...	...	...	.....	...	...	...	...	...	2786	1347	1439
Total	*127127*	*66476*	*60651*	*17817*	*9259*	*8558*	*2474*	*1280*	*1194*	*15*	*10*	*5*	*24*	*16*	*8*	.....	...	...	*11*	*7*	*4*	*147468*	*77048*	*70420*
Kadi Division.																								
Kadi	78489	40874	37615	8664	4256	4408	1552	803	749	19	10	9	4	4	...	.....	...	...	5	3	2	88733	45950	42783
Vijápore	152423	68176	84247	4529	2279	2250	6511	3180	3331	...	...	...	1	1	...	3	1	2	...	...	...	143467	73637	69830
Mohésána	63795	33347	30448	4518	2238	2280	3133	1564	1569	11	8	3	19	17	2	24	8	16	...	...	...	71530	37182	34348
Kalol	84296	43718	40578	2812	1551	1261	1971	1009	962	...	...	...	...	...	...	.....	...	...	...	...	...	89079	46278	42801
Vadávli	85926	45107	40819	2892	1652	1240	2825	1482	1343	...	...	...	...	...	...	.....	...	...	...	...	...	91643	48241	43402
Sidhpore	80121	41616	38505	12963	6554	6409	1906	949	957	11	5	6	20	11	9	58	30	28	...	...	...	95079	49105	45974
Visnagar	74777	38116	36661	4203	2144	2059	2858	1438	1420	4	3	1	...	...	...	.....	...	...	...	...	...	81842	41701	40141
Dehégaum	58952	30769	28183	3553	1783	1770	2079	1087	992	...	...	...	...	...	...	.....	...	...	...	...	...	64584	33689	30945
Atarsumbá	26174	13824	12350	1433	751	682	239	120	119	1	1	...	...	...	...	.....	...	...	...	...	...	27847	14696	13151
Kherálu	50904	25915	24989	4351	2138	2213	2289	1076	1213	...	...	...	...	...	...	.....	...	...	...	...	...	57544	29129	28415
Vadnagar	26985	12566	13519	3253	1579	1674	719	339	380	...	...	...	...	...	...	.....	...	...	...	...	...	30057	14484	15573
Pátan	105896	54649	51247	9252	4484	4768	5682	2781	2901	...	...	...	...	...	...	.....	...	...	...	...	...	120830	61914	58916
Harij	25135	13251	11884	782	473	309	362	211	151	3	3	...	...	...	...	.....	...	...	...	...	...	26282	13938	12344
Total	*892973*	*461928*	*431045*	*63205*	*31882*	*31323*	*32126*	*16039*	*16087*	*49*	*30*	*19*	*44*	*33*	*11*	*85*	*39*	*46*	*5*	*3*	*2*	*988487*	*509954*	*478533*

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Mahalwar details of the above—continued.

DISTRICT OR PROVINCE.	Hindoos.			Mahomedans.			Jains.			Parsis.			Christians.			Aboriginal Tribes.			Others.			Total Population.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Nowsari Division.																								
Velachhá	16907	8715	8192	6973	3...	3643	481	275	186	120	71	49	1	1	...	7041	3537	3504	...	...	...	31503	15929	15574
Vákal	343	208	136	137	113	...	2	2	...	44	24	20	...	...	...	9253	4719	4534	...	...	...	9776	5062	4714
Ghandévi	24524	12627	11897	3302	1583	1719	247	194	153	1509	685	824	1	1	...	.....	...	...	...	...	...	29583	15490	14513
Palsáná	21494	11075	10419	1279	607	672	49	27	22	73	37	36	7	5	2	7	5	2	...	...	...	22909	11756	11153
Nowsari	37770	18983	18787	6318	3274	3044	263	143	120	4638	1857	2781	5	3	2	6	5	4	...	...	...	49002	24204	24798
Kámrej	22676	11824	11052	2303	1142	1161	135	93	42	108	60	48	...	...	...	45	28	17	...	...	...	25967	13147	12820
Songarh	2880	1628	1252	400	272	128	21	14	7	162	87	75	...	...	...	26459	13347	13112	...	...	...	29922	15348	14574
Váipore	472	337	135	132	127	5	...	...	...	24	21	3	...	...	...	7583	3830	3753	...	...	...	8210	4315	3895
Mahuwá	31194	15986	15208	928	507	421	189	115	74	309	153	156	...	...	...	.....	...	...	8	5	3	32628	16766	15862
Vyárá	5635	3028	2607	737	460	277	200	118	82	454	252	202	...	...	...	40921	20940	19981	...	...	...	47947	24708	23149
Total	*164094*	*84409*	*79685*	*23009*	*11415*	*11594*	*1667*	*981*	*686*	*7447*	*3247*	*4194*	*13*	*9*	*4*	*91317*	*46411*	*44906*	*8*	*5*	*3*	*287549*	*146477*	*141072*
Baroda Division.																								
Jarole	59355	31642	27713	5540	2989	2551	76	41	35	4	3	1	5	4	1	542	271	271	...	...	...	65522	34950	30572
Dabhoi	50086	26779	23307	5076	2650	2426	939	482	457	26	15	11	20	20	...	22	10	12	...	...	...	56169	29956	26213
Baroda	85071	45220	39851	4043	2211	1832	256	508	458	17	10	7	7	4	3	.....	...	...	...	...	...	90094	47948	42146
Simore	32868	17528	15340	4561	2419	2142	498	283	215	12	9	3	1	1	...	1554	815	739	...	...	...	39494	21055	18439
Chorandá	51918	27080	24838	8616	4476	4140	1245	649	596	23	17	6	3	3	...	.....	...	...	...	...	...	61805	32225	29580
Pádrá	78410	41650	36760	6425	3383	3043	1819	958	866	1	1	...	...	...	...	50	29	21	...	...	...	86705	46015	40690
Pétlád	132365	72141	60224	13040	6706	6334	1993	1057	936	...	...	...	41	21	20	.....	...	...	1	1	...	147440	79926	67514
Shiswá	45546	24741	20805	2350	1290	1060	684	383	301	6	5	1	...	...	...	.....	...	...	...	...	...	48586	26419	22167
Sankhálá	43372	22931	20941	1852	986	866	28	20	8	28	21	7	...	...	...	5865	2998	2879	...	...	...	51645	26924	24721
Tilakwárá	5141	2660	2481	297	153	144	2	1	1	6	2	4	...	...	...	2083	1049	1034	...	...	...	7529	3865	3664
Total	*584632*	*312372*	*272260*	*51800*	*27742*	*24558*	*8240*	*4372*	*3868*	*123*	*83*	*40*	*77*	*53*	*24*	*10116*	*5160*	*4956*	*1*	*1*	...	*654989*	*342283*	*305706*
Baroda City	80667	42753	37914	18405	9605	8800	2269	1130	1079	306	207	99	225	171	54	4	4	...	2	1	1	101818	53871	47947
Total	*1849493*	*967938*	*881555*	*174236*	*89403*	*84833*	*46716*	*23802*	*22914*	*7934*	*3577*	*4357*	*383*	*282*	*101*	*101522*	*51614*	*49908*	*27*	*17*	*10*	*2180311*	*1136633*	*1043678*
Baroda Cantonment	3375	2010	1365	744	457	287	2	1	1	184	94	90	388	216	72	.....	...	...	1	1	...	4694	2879	1815
Grand Total	1852868	969948	882920	174980	89860	85120	46718	23803	22915	8118	3671	4447	771	598	173	101522	51614	49908	28	18	10	2185005	1139512	1045493

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FINAL CENSUS FORM III. A.

Statement showing the Christian Population in the Baroda Territory by Race and Sect.

RACE AND SECT.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total	
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
sh of Eng- d	British born subjects	2	1	3	10	...	10	2	...	2	4	1	5	10	3	13	118	7	125	146	12
	Other Europeans or Americans	2	4	6	...	...	...	...	...	...	1	...	1	...	4	4	9	5	14	12	13
	Eurasians	...	1	1	3	...	3	4	2	6	...	...	...	15	14	29	11	5	16	33	22
	Natives	2	...	2	3	..	3	...	...	...	18	19	37	3	4	7	9	5	14	35	28
	Total	*6*	*6*	*12*	*16*	...	*16*	*6*	*2*	*8*	*23*	*20*	*43*	*28*	*25*	*53*	*147*	*22*	*169*	*226*	*75*
n Catholic	British born subjects	...	...	...	4	...	4	...	...	...	4	...	4	4	...	4	72	2	74	84	2
	Other Europeans or Americans	...	...	...	...	3	3	...	...	...	...	...	...	...	...	...	9	2	11	9	5
	Eurasians	9	1	10	12	8	20	3	2	5	24	3	27	118	19	137	61	31	92	227	64
	Natives	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	4	9	13	5	9
	Total	*9*	*1*	*10*	*16*	*11*	*27*	*3*	*2*	*5*	*28*	*3*	*31*	*123*	*19*	*142*	*146*	*44*	*190*	*325*	*80*
yterians	British born subjects	...	...	...	...	...	...	...	...	...	...	...	...	2	1	3	6	...	6	8	1
	Other Europeans or Americans	...	...	...	...	...	...	...	...	...	...	...	...	3	1	4	1	2	3	4	3
	Eurasians	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...	2	...
	Natives	1	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1
	Total	*1*	*1*	*2*	...	...	...	...	...	...	...	...	..	*7*	*2*	*9*	*7*	*2*	*9*	*15*	*5*
sts	British born subjects	...	...	..	...	...	...	...	...	...	...	...	...	1	1	2	...	...	...	1	1
	Other Europeans or Americans	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	4	2	2
	Eurasians	...	...	...	...	...	...	...	...	...	...	...	...	8	4	12	...	...	...	8	4
	Natives	...	...	..	...	...	...	...	...	...	2	1	3	...	...	...	...	...	..	2	1
	Total	...	...	...	...	...	...	...	...	...	*2*	*1*	*3*	*9*	*5*	*14*	*2*	*2*	*4*	*13*	*8*
yans	British born subjects	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	10	...	10	11	...
	Other Europeans or Americans	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Eurasians	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...
	Natives	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	*1*	...	*1*	...	...	...	...	...	...	...	...	...	*10*	...	*10*	*11*	...
odists	British born subjects	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	1	...
	Other Europeans or Americans	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Eurasians	...	...	...	...	...	...	...	...	...	...	...	...	2	3	5	4	2	6	6	5
	Natives	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...	*3*	*3*	*6*	*4*	*2*	*6*	*7*	*5*
ans	British born subjects	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...
	Other Europeans or Americans	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	1	...
	Eurasians	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	..
	Natives	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...	*1*	...	*1*	...	...	...	*1*	...
	British born subjects	2	1	3	15	...	15	2	...	2	8	1	9	18	5	23	206	9	215	251	16
	Other Europeans or Americans	2	4	6	...	3	3	...	...	...	1	...	1	4	5	9	21	11	32	28	23
	Eurasians	9	2	11	15	8	23	7	4	11	24	3	27	145	40	185	76	38	114	276	95
	Natives	3	1	4	3	...	3	...	...	...	20	20	40	4	4	8	13	14	27	43	39
	Grand Total	16	8	24	33	11	44	9	4	13	53	24	77	171	54	225	316	72	388	598	173

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FINAL CENSUS FORM III. B.

Statement showing the Sects of the Mahomedan Population in the Baroda Territory.

DISTRICT OR PROVINCE.	MAHOMEDANS.								
	Sunis.			Shias.			Total.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Amreli Division	16349	8481	7868	1468	778	690	17817	9259	8558
Kadi Division	50621	25712	24909	12584	6170	6414	63205	31882	31323
Nowsari Division	22871	11288	11583	138	127	11	23009	11415	11594
Baroda Division	48811	25630	23181	2989	1612	1377	51800	27242	24558
Do. City	16278	8471	7807	2127	1134	993	18405	9605	8800
Total	*154930*	*79582*	*75348*	*19306*	*9821*	*9485*	*174236*	*89403*	*84833*
Baroda Cantonment	723	443	280	21	14	7	744	457	287
Grand Total	155653	80025	75628	19327	9835	9492	174980	89860	85120

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FINAL CENSUS FORM IV.

Statement of the relative proportions of the Sexes and of the main Religious Divisions of the Population in the Baroda Territory.

PROVINCE OR DISTRICT.	Ratio per 10,000. To Total Population. Of Males.	Of Females.	Of Hindoos.	Of Mahomedans.	Of Jains.	Of Parsis.	Of Christians.	Of Aboriginal tribes.	Of other Religions.	Of Hindoo Males to Total Hindoo Population.	Of Mahomedan Males to Total Mahomedan Population.	Of Jain Males to Total Jain Population.	Of Males of the Aboriginal Tribes to Total Population of Aboriginal Tribes.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Amreli Division	5224·72	4775·28	8620·65	1208· 2	167·76	1·02	1·63	.....	·74	5229· 1	5196·73	.....	.....
Kadi Division	5158·93	4841·07	9033·73	639·41	325·00	·50	·45	·86	·05	5172·92	5044·22	4992·53	.....
Navsari Division	5093·98	4906·02	5706·65	800·17	57·98	258·77	·45	3175· 7	·28	5143·94	4961· 1	.....	5082·
Baroda Division	5332·66	4667·34	8925·83	790·85	125·80	1·88	1·17	154·45	·02	5343·06	5259·07	.....	5100 8
Baroda City	5290·91	4709·09	7922·67	1807·63	216·96	30·05	22·1	·39	· 2	5299·94	5218·69	.....	.....
Total	*5213·17*	*4786·83*	*8482·70*	*799·13*	*214·26*	*36·39*	*1·76*	*465·63*	*·13*	*5233·53*	*5131·14*	*5095·04*	*5084·0*
Baroda Cantonment	6133 37	3866·63	7190·03	1585·00	4·26	391·99	826·59	.....	2·13	.....	.....	.....	.....
Grand Total	**5212 15**	**4784 85**	**8479 93**	**800 82**	**213 81**	**37 15**	**3·53**	**464 63**	**·13**	**5234 85**	**5135 44**	**5095 04**	**5084 0.**

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FINAL CENSUS FORM V.

Statement showing the Civil Condition of the Population.

PROVINCE OR DISTRICT.	Single.		Married.		Widowed.		* Unspecified.		Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Amréli Division	38579	25614	33864	33790	4605	11016	.....	.....	* This column has been added to meet the case of persons for whom the 8 column Schedule was used by the authorities of the Western Rajpootana State Railway.
Kadi do.	224062	136810	264092	271992	21732	69713	68	18	
Nowsari do.	68746	51522	70463	71857	7268	17693	.....	.....	
Baroda do.	152548	85758	176175	169878	20560	50070	.....	.....	
Baroda City	19733	9964	29449	25586	4689	12397	.....	.....	
Total	*503668*	*309068*	*574043*	*573103*	*58854*	*160889*	*68*	*18*	
Baroda Cantonment	1202	524	1533	1016	144	275	.....	.....	
Grand Total	504870	310192	575576	574119	58998	161164	68	18	

Mahalwar details of the above.

Amréli Division.								
Amréli	9746	6643	9946	9875	1432	3031	.....	.....
Bhimkattá	247	174	251	247	22	53	.....	.....
Kodinár	8865	6043	6536	6586	861	2298	.....	.....
Okhámandal	5662	3456	4542	4388	544	1383	.....	.....
Beyt Shankhoddhár	1004	477	623	837	121	362	.....	.....
Dámnagar	3281	2287	3621	3595	445	939	.....	.....
Shiánagar	1232	831	1233	1220	180	320	.....	.....
Dhári	7841	5274	6513	6390	923	2292	.....	.....
Manéckwárá Contingent Camp.	671	429	599	652	77	358	.....	.....
Total	*38579*	*25614*	*33864*	*33790*	*4605*	*11016*	.....	.....
Kadi Division.								
Kadi	20132	11616	23779	24548	2039	6619	.....	.....
Vijápore	32947	18887	37490	40008	3200	10985	.....	.....
Méhésáná	16268	9650	19370	20082	1544	4586	.....	.....
Kalol	21228	12792	23166	23958	1884	6051	.....	.....
Vadávli	19732	12269	26450	25605	2059	5528	.....	.....
Sidhpore	19510	12055	27576	27687	2011	6154	68	18
Visnagar	16624	10152	23212	23997	1865	5992	.....	.....
Dehégaum	16423	9647	15826	16332	1390	4966	.....	.....
Atarsumbá	7346	4177	6719	6982	631	1992	.....	.....
Kherala	13086	8459	14770	15229	1273	4727	.....	.....
Vadnagar	6017	3829	7718	9195	749	2549	.....	.....
Pátan	28307	18696	31293	31914	2614	8306	.....	.....
Harij	6742	4581	6723	6455	473	1308	.....	.....
Total	*224062*	*136810*	*264092*	*271992*	*21732*	*69713*	*68*	*18*
Nowsari Division.								
Velachhá	7293	5251	7731	7970	915	2353	.....	.....
Vákal	2356	2405	2035	1930	203	379	.....	.....
Ghandevi	6795	4425	7493	7698	802	2270	.....	.....
Palsáná	4871	3327	6186	6195	699	1631	.....	.....
Nowsari	10111	6851	12901	14121	1352	3766	.....	.....
Kámrej	5181	3570	7028	7420	938	1630	.....	.....
Songarh	7950	6603	6836	6633	562	1339	.....	.....
Váipore	2058	1622	2125	1931	132	343	.....	.....
Mahuvá	8615	6668	7382	7249	769	1745	.....	.....
Vyará	13026	10600	10876	10511	896	2038	.....	.....
Total	*68746*	*51522*	*70463*	*71857*	*7268*	*17693*	.....	.....
Baroda Division.								
Jarole	16886	9839	16140	15694	1924	5039	.....	.....
Dabhoi	12587	7389	15397	14488	1972	4336	.....	.....
Baroda	20427	11350	24573	23733	2948	7063	.....	.....
Sinore	8927	5296	10750	10097	1378	3046	.....	.....
Chorandá	13172	8269	17117	16425	1936	4886	.....	.....
Pádrá	19433	10946	23770	22843	2812	6901	.....	.....
Pétlád	33840	15783	41336	40062	4750	11669	.....	.....
Shiswá	11535	5311	13269	13043	1615	3914	.....	.....
Saukhédá	13824	10163	12347	11741	1053	2817	.....	.....
Tilakwárá	1517	1512	1776	1753	172	399	.....	.....
Total	*152548*	*85758*	*176175*	*169878*	*20560*	*50070*	.....	.....
Baroda City	19733	9964	29449	25586	4689	12397	.....	.....
Total	*503668*	*309068*	*574043*	*573103*	*58854*	*160889*	*68*	*18*
Baroda Cantonment	1202	524	1533	1016	144	275	.....	.....
Grand Total	504870	310192	575576	574119	58998	161164	68	18

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FINAL CENSUS FORM VI.

Statement showing the Civil Condition and Age of the Population in the Baroda Territory.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	17573	17301	6248	6579	4901	1328	3025	206	1570	79	1140	89	423	25	189	12	110	4	36579	25614
Kadi do.	131140	109259	43109	22405	21377	3498	11888	737	6341	346	5341	325	2317	134	1627	71	1022	35	224063	136810
Nowsari do.	42544	40648	13207	7993	5182	1799	3088	572	1710	207	1677	194	701	59	397	34	240	16	69746	51522
Baroda do.	82572	71528	31201	12099	13613	1230	7979	356	5089	174	5812	201	3193	84	1923	50	1136	36	152548	85758
Baroda City	8418	7971	3998	1394	2165	179	1724	109	1157	81	1239	103	596	67	327	33	209	27	19733	9964
Total	*283247*	*246707*	*100663*	*50470*	*47238*	*8034*	*27704*	*1980*	*15567*	*887*	*15209*	*903*	*7230*	*369*	*4663*	*200*	*2717*	*118*	*503668*	*309668*
Baroda Cantonment	436	403	191	95	116	13	237	9	98	1	93	3	15	.....	10	.....	6	.....	1202	524
Grand Total	283683	247110	100854	50565	47384	8047	27941	1989	15665	888	15302	906	7245	369	4673	200	2723	118	504870	310192

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	332	590	1057	2185	2544	4726	4464	6669	5640	6146	9675	7808	5410	3715	3128	1535	1574	416	33864	33790
Kadi do.	14618	30715	18490	28526	23185	32387	31755	41212	36336	36783	61053	53915	37218	27517	28010	16002	13427	4935	264092	271992
Nowsari do.	1323	2595	3474	5892	5193	7784	8727	11390	10782	11419	19789	17862	11031	8438	6810	4664	3334	1813	70463	71857
Baroda do.	3069	9214	11255	19618	15684	21047	22696	27939	27051	26162	46054	38737	27776	18736	15812	6905	6778	2130	176175	169678
Baroda City	408	967	1358	2809	1967	3500	3583	4488	4352	4054	8008	5632	5330	2695	2937	1035	1506	346	29449	25586
Total	*19750*	*44081*	*35674*	*59090*	*48573*	*69444*	*71225*	*91098*	*84161*	*84564*	*144579*	*123954*	*86765*	*61101*	*56697*	*30141*	**26619*	*9630*	*574043*	*573103*
Baroda Cantonment	14	20	35	114	101	195	286	226	263	146	450	184	231	87	108	82	65	12	1533	1016
Grand Total	19764	44101	35709	59204	48674	69639	71511	91324	84424	84710	145009	124138	86996	61188	56805	30173	26684	9642	575576	574119

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FINAL CENSUS FORM VI.—*continued.*

Statement showing the Civil Condition and Age of the Population in the Baroda Territory—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	7	8	45	47	74	167	232	337	494	547	1031	1943	909	2711	927	3580	886	2076	4605	11010
Kadi do.	625	498	547	774	588	1096	981	2123	1402	3301	3499	11301	3964	14906	5188	18287	4938	17273	21732	69719
Nowsari do.	43	90	109	181	153	305	341	568	585	824	1590	2933	1523	3909	1526	4323	1497	4501	7366	17603
Baroda do.	130	222	407	631	552	805	1002	1435	1499	2351	4140	8631	4520	12583	4407	13150	3733	11203	20560	50070
Baroda City	23	29	49	118	104	201	236	416	352	725	953	2218	1063	3043	570	2886	939	2703	4089	12307
Total	*828*	*842*	*1148*	*1749*	*1511*	*2576*	*2852*	*4879*	*4242*	*7808*	*11123*	*27114*	*12139*	*37153*	*13018*	*40232*	*11903*	*38536*	*58854*	*160889*
Baroda Cantonment	1	1	3	2	2	1	4	6	19	11	34	39	25	66	23	63	33	86	144	275
Grand Total	829	843	1151	1751	1513	2577	2856	4885	4261	7819	11157	27153	12164	37219	13041	40295	12026	38622	58998	161164

UNSPECIFIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	6	1	2	1	4	4	11	1	9	1	23	7	9	2	4	1	.....	.....	68	18
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	*6*	*1*	*2*	*1*	*4*	*4*	*11*	*1*	*9*	*1*	*23*	*7*	*9*	*2*	*4*	*1*	.....	.....	*68*	*18*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	6	1	2	1	4	4	11	1	9	1	23	7	9	2	4	1	.....	.....	68	18

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Statement showing the Civil Condition and Age of the Hindoo Population.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amreli Division	15448	14755	7923	5531	4193	1157	2542	170	1273	62	900	53	328	17	169	10	93	4	32870	21759
Kadi do.	119141	97954	38982	19345	18780	3028	10052	615	4991	291	4453	203	1957	100	1575	48	914	27	200145	121671
Kowsari do.	22457	20940	6878	3385	2645	589	1571	197	978	60	1101	56	527	21	309	15	193	5	36659	25208
Baroda do.	73742	68457	27635	10159	11952	1019	6846	284	4458	156	5247	174	2966	75	1813	44	1073	29	135732	79397
Baroda City	6527	6069	2984	779	1601	85	1261	03	873	56	972	70	473	49	269	21	173	10	15033	7208
Total	*237315*	*203175*	*83602*	*39199*	*39171*	*5878*	*22273*	*1369*	*12573*	*625*	*12673*	*616*	*6251*	*262*	*4135*	*138*	*2446*	*81*	*420439*	*251303*
Baroda Cantonment	324	300	138	62	74	5	90	5	25	.....	33	.....	11	.....	2	.....	4	.....	701	372
Grand Total	237639	203475	83740	39251	39245	5883	22363	1334	12598	625	12706	616	6262	262	4137	138	2450	81	421140	251665

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amreli Division	330	570	1063	2037	2333	4109	3907	5811	4963	5835	8357	6628	4609	3179	2651	1285	1307	346	29677	29806
Kadi do.	14265	29023	17678	26000	21950	29685	29448	37222	33302	38088	55185	48333	33166	24050	25967	14277	12044	4407	242325	248501
Kowsari do.	1069	2185	2836	4079	3732	4968	5477	6643	6337	6259	11145	9039	6350	4686	3960	2624	2000	1068	42906	43040
Baroda do.	9852	8685	10491	16174	14513	16991	20647	24362	24261	23209	40879	34421	24652	16708	13918	6127	5900	1800	156063	153528
Baroda City	370	865	1204	2472	1695	2915	3031	3556	3564	3200	6443	4450	4212	2186	2351	798	1130	268	24000	20660
Total	*18856*	*42324*	*33269*	*54328*	*44223*	*60563*	*62570*	*77594*	*72327*	*71041*	*122019*	*103771*	*73289*	*51359*	*47967*	*25111*	*22381*	*7955*	*496901*	*494567*
Baroda Cantonment	14	20	34	108	90	153	233	183	207	110	335	137	175	60	72	26	45	8	1205	805
Grand Total	18870	42354	33303	54436	44313	60816	62803	77777	72534	71151	122354	103908	73464	51419	48039	25137	22426	7963	498107	494861

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FINAL CENSUS FORM VI. A.—*continued.*

Statement showing the Civil Condition and Age of the Hindoo Population—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	7	3	42	46	65	150	211	290	380	494	891	1698	858	2375	894	2330	771	2294	4039	9586
Kadi do.	610	476	523	783	548	975	913	1849	1250	2865	3126	9697	3481	12925	4569	15936	4355	15301	19404	60657
Nowsari do.	24	70	87	152	120	224	256	399	414	546	570	1985	1020	2464	1011	3629	938	2908	4844	11371
Baroda do.	111	202	377	579	549	725	959	1244	1363	2043	3757	7671	4150	11210	3946	10692	3335	9864	18547	44320
Baroda City	19	27	42	97	81	170	186	359	278	614	746	1791	846	2481	777	2813	765	2194	3720	10046
Total	781	778	1071	1607	1363	2244	2525	4141	3674	6562	9490	23042	10355	31455	11147	33805	10168	32545	50544	136189
Baroda Cantonment	1	1	3	2	2	1	4	4	14	10	23	31	18	50	15	43	24	87	104	109
Grand Total	782	779	1074	1609	1365	2245	2529	4145	3688	6572	9513	23073	10373	31505	11162	33848	10192	32632	50648	136378

UNSPECIFIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	5	1	2	1	3	3	10	1	3	1	20	6	7	2	4	1	.....	.....	54	16
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...
Total	5	1	2	1	3	3	10	1	3	1	20	6	7	2	4	1	.....	.....	54	16
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...
Grand Total	5	1	2	1	3	3	10	1	3	1	20	6	7	2	4	1	.....	.....	54	16

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FINAL CENSUS FORM VI. B.

Statement showing the Civil Condition and Age of the Mahomedan Population.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	2222	2193	1146	903	609	164	425	35	256	17	195	27	77	8	15	2	14	.....	4859	3349
Kadi do.	8216	7559	3235	1908	1781	399	1214	106	610	46	459	51	177	32	111	20	53	8	15656	10189
Nowsari do.	2739	2613	1116	709	442	159	319	70	184	26	165	39	56	14	29	11	17	5	5057	3706
Baroda do.	6139	5473	2693	1380	1320	134	879	48	448	16	423	20	160	6	84	6	40	6	12186	7095
Baroda City	1649	1693	902	582	506	91	385	44	247	24	237	30	112	17	53	9	35	11	4126	2481
Total	*20955*	*19531*	*9092*	*5588*	*4658*	*947*	*3222*	*303*	*1745*	*129*	*1479*	*167*	*582*	*77*	*292*	*48*	*159*	*30*	*42184*	*26820*
Baroda Cantonment	65	65	36	22	29	2	34	2	16	1	14	3	1	.....	3	.....	2	.....	200	95
Grand Total	21020	19596	9128	5610	4687	949	3256	305	1761	130	1493	170	583	77	295	48	161	30	42384	26915

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	10	13	32	119	183	550	425	778	602	708	1169	1040	702	478	428	233	242	61	3793	3975
Kadi do.	318	690	643	1149	774	1792	1517	2727	2116	2507	3969	3643	2469	1873	1877	1131	896	341	14579	15853
Nowsari do.	155	250	293	479	344	653	691	957	850	924	1613	1423	838	705	598	428	319	125	5701	5944
Baroda do.	221	483	643	1180	895	1508	1480	2189	2036	2131	3791	3138	2385	1505	1420	571	694	171	13555	13905
Baroda City	36	93	120	344	208	509	461	812	663	750	1340	1040	961	466	505	198	345	62	4639	4274
Total	*740*	*1529*	*1731*	*3271*	*2394*	*5072*	*4574*	*7458*	*6267*	*7020*	*11882*	*10284*	*7355*	*5027*	*4828*	*2561*	*2496*	*760*	*42267*	*42082*
Baroda Cantonment	.....	.....	1	5	9	28	37	29	40	25	64	27	33	16	24	4	17	4	225	138
Grand Total	740	1529	1732	3276	2403	5100	4611	7487	6307	7045	11946	10311	7388	5043	4852	2565	2513	764	42492	43120

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FINAL CENSUS FORM VI. B.—*continued.*

Statement showing the Civil Condition and Age of the Mahomedan Population—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	3	1	8	15	30	89	40	46	126	205	114	288	94	308	102	337	507	1334
Kadi do.	15	18	21	27	30	73	45	162	85	299	239	863	302	1161	345	1433	354	1338	1436	5379
Nowsari do.	8	13	9	16	14	31	22	59	53	77	126	298	139	457	138	495	148	518	657	1944
Baroda do.	15	30	27	44	37	61	67	150	95	226	230	755	230	1106	338	1113	369	1054	1501	4527
Baroda City	4	2	7	16	23	25	47	47	61	191	186	375	178	496	168	494	173	499	848	2045
Total.....	*42*	*53*	*67*	*104*	*111*	*205*	*201*	*457*	*334*	*739*	*961*	*2496*	*1063*	*3507*	*1083*	*3837*	*1079*	*3631*	*4941*	*15029*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	1	5	.....	8	61	5	11	5	13	9	23	32	54
Grand Total.....	42	53	67	104	111	205	201	458	339	739	969	2502	1068	3518	1088	3850	1088	3654	4973	15083

UNSPECIFIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	1	.....	.....	.....	.....	1	1	.....	4	.....	3	1	2	.....	.....	.....	.....	.....	11	2
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	*1*	.....	.....	.....	.....	*1*	*1*	.....	*4*	.....	*3*	*1*	*2*	.....	.....	.....	.....	.....	*11*	*2*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	1	.....	.....	.....	.....	1	1	.....	4	.....	3	1	2	.....	.....	.....	.....	.....	11	2

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FINAL CENSUS FORM VI. C.

Statement showing the Civil Condition and Age of the Jain Population.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	301	351	176	144	97	7	56	1	40	.....	43	.....	18	.....	5	.....	3	.....	739	503
Kadi do.	3760	3725	1585	1086	816	69	614	16	436	9	427	11	163	2	141	2	54	.....	8017	4920
Nowsari do.	177	189	92	44	69	1	62	1	39	.....	33	.....	5	1	5	.....	4	.....	486	186
Baroda do.	877	807	385	174	176	8	133	2	108	.....	102	2	60	1	25	.....	13	.....	1879	994
Baroda City	174	101	81	43	40	.....	39	.....	24	1	21	2	9	1	4	3	1	.....	393	310
Total	*5289*	*5183*	*2319*	*1490*	*1198*	*85*	*904*	*20*	*649*	*10*	*626*	*15*	*274*	*5*	*180*	*5*	*75*	.....	*11514*	*6813*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	5289	5183	2319	1490	1198	85	904	20	649	10	626	15	274	5	180	5	75	.....	11514	6813

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	2	1	5	28	38	68	67	85	70	102	135	137	94	56	47	17	24	9	479	498
Kadi do.	35	103	168	406	458	905	779	1259	1007	1283	1888	1931	1271	988	1041	591	483	186	7130	7601
Nowsari do.	1	6	8	20	23	41	42	43	58	60	117	78	88	36	55	23	25	4	417	306
Baroda do.	19	24	190	312	170	340	246	354	345	330	561	493	359	255	261	106	93	36	2145	2050
Baroda City	2	8	33	51	58	71	75	109	96	85	152	116	116	80	68	36	26	15	625	571
Total	*59*	*141*	*313*	*717*	*737*	*1320*	*1209*	*1850*	*1576*	*1810*	*2853*	*2750*	*1928*	*1415*	*1472*	*773*	*651*	*250*	*10789*	*11026*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....
Grand Total	59	141	313	717	737	1320	1209	1850	1576	1810	2854	2750	1928	1415	1472	773	651	250	10790	11026

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FINAL CENSUS FORM VI. C.—*continued.*

Statement showing the Civil Condition and Age of the Jain Population—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	1	2	1	7	4	7	14	39	27	47	9	46	13	45	69	193
Kadi do.	.....	4	3	14	10	50	23	111	58	197	133	629	181	709	254	916	239	848	893	3566
Nowsari do.	.....	.....	.....	1	.....	3	3	4	4	11	20	99	18	48	19	58	14	30	78	194
Baroda do.	3	.....	3	7	2	15	22	29	26	55	59	127	86	183	84	230	63	179	348	824
Baroda City	.....	.....	.....	3	1	6	3	10	9	20	23	52	36	65	23	74	15	68	119	298
Total	*3*	*4*	*6*	*25*	*14*	*76*	*52*	*161*	*101*	*290*	*247*	*896*	*348*	*1141*	*389*	*1324*	*337*	*1168*	*1497*	*5075*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1
Grand Total	3	4	6	25	14	76	52	161	101	290	247	896	348	1141	389	1324	337	1169	1497	5076

UNSPECIFIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	.....	.....	.....	.....	*2*	.....	.....	.....	.....	.....	.....	.....	.....	.....	*2*	.....
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	.....	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....

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FINAL CENSUS FORM VI. D.

Statement showing the Civil Condition and Age of the Parsi Population.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	1	.....	1	1	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	3	1
Kadi do.	4	4	1	.....	.....	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	5
Nowsari do.	845	817	390	259	94	34	42	8	11	2	14	2	5	.....	3	.....	1	.....	1405	1122
Baroda do.	16	12	1	1	5	1	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	23	14
Baroda City	43	22	26	10	8	2	13	1	2	.....	2	.....	1	.....	1	.....	.....	.....	96	35
Total	*909*	*855*	*419*	*271*	*107*	*38*	*57*	*9*	*14*	*2*	*17*	*2*	*6*	.....	*4*	.....	*1*	.....	*1534*	*1177*
Baroda Cantonment	26	23	11	11	4	3	5	.....	1	.....	.....	.....	1	.....	.....	.....	.....	.....	48	37
Grand Total	935	878	430	282	111	41	62	9	15	2	17	2	7	.....	4	.....	1	.....	1582	1214

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	2	1	.....	2	.....	1	.....	2	2	1	.....	.....	.....	7	4
Kadi do.	.....	.....	.....	2	.....	2	3	.....	7	2	4	3	5	.....	1	1	2	1	22	11
Nowsari do.	15	51	84	167	147	242	189	298	196	338	388	580	265	334	257	259	176	146	1717	2415
Baroda do.	.....	.....	.....	.....	.....	4	8	1	8	8	27	4	7	2	6	.....	2	.....	58	19
Baroda City	.....	1	1	2	4	5	12	9	15	13	30	14	26	11	8	3	5	1	101	59
Total	*15*	*52*	*85*	*171*	*151*	*255*	*213*	*308*	*228*	*361*	*450*	*601*	*305*	*349*	*273*	*263*	*185*	*148*	*1905*	*2508*
Baroda Cantonment	.....	.....	.....	1	2	9	10	8	5	3	12	12	8	7	6	2	1	.....	44	42
Grand Total	15	52	85	172	153	264	223	316	233	364	462	613	313	356	279	265	186	148	1949	2550

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FINAL CENSUS FORM VI. D.—*continued.*

Statement showing the Civil Condition and Age of the Parsi Population—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	1	.....	3
Nowsari do.	.....	4	1	3	3	7	1	10	7	24	15	80	17	113	30	174	51	343	125	657
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1	1	3	.....	3	2	7
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	3	.....	3	.....	1	1	1	3	3	1	10	5
Total	.....	4	1	3	3	7	1	10	10	24	18	81	18	115	32	180	54	347	137	672
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	2	1	.....	3	.....	3	.....	3	2	11
Grand Total	.....	4	1	3	3	7	1	10	10	25	20	82	18	119	32	183	54	350	139	683

UNSPECIFIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....

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Statement showing the Civil Condition and Age of the Christian Population.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	1	2	2	.....	1	.....	.....	.....	1	.....	1	.....	.....	.....	.....	.....	.....	.....	6	2
Kadi do.	3	3	3	3	.....	1	5	.....	2	.....	2	.....	1	.....	.....	.....	1	.....	17	7
Nowsari do.	4	1	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	2
Baroda do.	7	5	.....	2	3	.....	6	.....	3	.....	3	.....	1	.....	1	.....	.....	.....	24	7
Baroda City	24	26	5	1	10	1	24	1	11	.....	7	1	1	.....	.....	.....	.....	.....	82	30
Total	*39*	*37*	*10*	*6*	*14*	*2*	*35*	*2*	*17*	.....	*13*	*1*	*3*	.....	*1*	.....	*1*	.....	*133*	*48*
Baroda Cantonment	21	15	6	10	9	3	108	2	56	.....	46	.....	2	.....	4	.....	.....	.....	252	30
Grand Total	60	52	16	16	23	5	143	4	73	.....	59	1	5	.....	5	.....	1	.....	385	78

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	1	1	.....	2	1	3	1	2	.....	1	.....	1	.....	10	3
Kadi do.	.....	.....	.....	.....	.....	.....	3	1	2	.....	2	1	6	2	1	.....	.....	.....	14	4
Nowsari do.	.....	.....	.....	.....	.....	1	.....	.....	.....	1	1	.....	2	.....	.....	.....	.....	.....	3	2
Baroda do.	1	1	.....	2	.....	3	2	4	7	5	12	1	5	.....	.....	1	1	.....	28	17
Baroda City	.....	.....	1	.....	2	.....	4	1	14	6	42	12	15	2	4	.....	.....	.....	82	21
Total	*1*	*1*	*1*	*2*	*2*	*5*	*10*	*6*	*25*	*13*	*60*	*15*	*30*	*4*	*6*	*1*	*2*	.....	*137*	*47*
Baroda Cantonment	.....	.....	.....	.....	.....	5	6	6	11	8	18	8	15	4	6	.....	2	.....	58	31
Grand Total	1	1	1	2	2	10	16	12	36	21	78	23	45	8	12	1	4	.....	195	78

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FINAL CENSUS FORM VI. E.—*continued.*

Statement showing the Civil Condition and Age of the Christian Population—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	2
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	2	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	.....	.....	2	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	3	.....	2	.....	1	2	.....	1	7	3
Total	.....	.....	.....	.....	.....	.....	.....	1	1	.....	6	.....	3	1	1	3	1	1	12	6
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1	1	2	2	3	5	.....	2	6	11
Grand Total	.....	.....	.....	.....	.....	.....	.....	2	1	.....	7	1	5	3	4	8	1	3	18	17

UNSPECIFIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amreli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

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FINAL CENSUS FORM VI. F.

Statement showing the Civil Condition and Age of the Aboriginal Tribes in the Baroda Territory.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	16	13	3	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	19	17
Nowsari do.	16331	16138	4731	3535	1931	1016	1094	295	498	119	364	97	108	23	51	8	25	6	25133	21237
Baroda do.	1791	1774	487	377	187	68	115	22	71	2	37	5	6	2	.....	.....	10	1	2704	2251
Baroda City	1	.....	.....	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	.....
Total	*18139*	*17925*	*5221*	*3915*	*2118*	*1084*	*1211*	*317*	*569*	*121*	*401*	*102*	*114*	*25*	*51*	*9*	*35*	*7*	*27859*	*23505*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	18139	17925	5221	3915	2118	1084	1211	317	569	121	401	102	114	25	51	9	35	7	27859	23505

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	1	3	3	2	4	8	2	3	5	4	1	4	3	2	1	.....	20	31
Nowsari do.	83	103	263	547	947	1884	2398	3449	3341	3836	6524	5847	3488	2676	1939	1330	614	470	19717	20142
Baroda do.	5	21	21	50	116	241	313	429	394	479	783	680	368	266	207	100	88	47	2295	2313
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....
Total	*88*	*124*	*275*	*600*	*1066*	*2127*	*2645*	*3881*	*3737*	*4318*	*7313*	*6531*	*3857*	*2946*	*2149*	*1432*	*903*	*517*	*22033*	*22476*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	88	124	275	600	1066	2127	2645	3881	3737	4318	7313	6531	3857	2946	2149	1432	903	517	22033	22476

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FINAL CENSUS FORM VI. F.—*continued.*

Statement showing the Civil Condition and Age of the Aboriginal Tribes in the Baroda Territory—*continued.*

PROVINCE OR DISTRICT.	WIDOWERS AND WIDOWS.																			
	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amrêli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	1	.....	2	.....	2	.....	2	.....	8
Nowsari do.	1	3	3	9	16	40	59	96	107	106	367	530	328	847	320	907	352	809	1561	3527
Baroda do.	1	.....	.....	1	4	4	14	12	15	27	33	78	24	84	38	113	32	73	161	392
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	*2*	*3*	*3*	*10*	*20*	*44*	*73*	*109*	*122*	*193*	*400*	*609*	*352*	*933*	*366*	*1082*	*384*	*944*	*1722*	*3927*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	2	3	3	10	20	44	73	109	122	193	400	609	352	933	366	1082	384	944	1722	3927

PROVINCE OR DISTRICT.	UNSPECIFIED.																			
	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amrêli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

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FINAL CENSUS FORM VI. G.

Statement showing the Civil Condition and Age of the Population of other Religions.

SINGLE.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	1	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....
Kadi do.	.....	1	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
Nowsari do.	1	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	1
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	*1*	*1*	.....	*1*	*2*	.....	*2*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	*5*	*2*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	1	.....
Grand Total	1	1	.....	1	2	.....	2	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	6	2

MARRIED.

PROVINCE OR DISTRICT.	0-9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	1	.....	1	3	.....	1	.....	.....	2	1	.....	.....	.....	.....	.....	5	4
Kadi do.	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	2	1
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	1	1	.....	.....	.....	2	2
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	1	1
Total	.....	.....	.....	*1*	.....	*2*	*4*	*1*	*1*	*1*	*2*	*2*	*1*	*1*	*2*	.....	*1*	.....	*11*	*8*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total																				

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FINAL CENSUS FORM VI. G.—*continued.*

Statement showing the Civil Condition and Age of the Population of other Religions—*continued.*

WIDOWERS AND WIDOWS.

PROVINCE OR DISTRICT.	0–9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....

UNSPECIFIED.

PROVINCE OR DISTRICT.	0–9.		10—14.		15—.		20—.		25—.		30—.		40—.		50—.		60 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males	Females.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

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Distribution according to Civil Condition by three Age-Periods—(All Religions).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND
	Males.				Females.				Males.				Females.				Males.
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	10288	16933	11358	38579	10104	13776	1734	25614	92	1337	32435	33864	164	2611	31015	33790	.....	52	4553	4605
Kadi do.	82360	91889	49813	224062	73009	58655	5146	136810	5647	27461	230984	264092	14482	44759	212761	271992	311	861	20560	21732
Kowsari do.	27000	28691	12995	68746	27260	21381	2881	51522	359	4438	65688	70463	645	7842	63370	71857	18	125	7125	7268
Baroda do.	48766	65067	38775	152548	45742	37885	2131	85758	599	13725	161851	176175	1979	26853	141046	169878	80	501	20023	20560
Baroda City	5040	7276	7417	19733	5021	4344	599	9964	90	1676	27683	29449	190	3646	21750	25586	9	63	4617	4689
Total	*173514*	*209796*	*120358*	*503668*	*161136*	*136041*	*12491*	*309668*	*6787*	*48637*	*518619*	*574043*	*17460*	*85711*	*469932*	*573103*	*374*	*1602*	*56878*	*58854*
Baroda Cantonment	256	371	575	1202	252	246	26	524	6	43	1484	1533	6	128	882	1016	.....	4	140	144
Grand Total	173770	210167	120933	504870	161388	136287	12517	310192	6793	48680	520103	575576	17466	85839	470814	574119	374	1606	57018	58998

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	2	43	10966	11016	.....	.....	.....	.....	.....	.....	.....	.....	10380	18322	48846	77048	10270	16435	48715	70420
Kadi do.	345	1027	68441	69713	4	4	60	68	.....	2	16	18	88322	120215	301417	509954	87736	104443	286354	478533
Kowsari do.	23	248	17422	17693	.....	.....	.....	.....	.....	.....	.....	.....	27437	33254	85786	146477	27928	29471	86678	144072
Baroda do.	41	812	49217	50070	.....	.....	.....	.....	.....	.....	.....	.....	49401	79233	220649	349283	47762	65550	192394	305706
Baroda City	5	140	12352	12397	.....	.....	.....	.....	.....	.....	.....	.....	5139	9615	39717	53871	5216	6130	84601	47947
Total	*316*	*2275*	*158398*	*160889*	*4*	*4*	*60*	*68*	.....	*2*	*16*	*18*	*180679*	*260039*	*695015*	*1136633*	*178942*	*224029*	*640737*	*1043708*
Baroda Cantonment	.....	3	272	275	.....	.....	.....	.....	.....	.....	.....	.....	262	418	2199	2879	258	377	1180	1815
Grand Total	316	2278	158570	161164	4	4	60	68	.....	2	16	18	180941	260457	698114	1139512	179170	224406	641917	1045493

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Distribution according to Civil Condition by three Age-Periods—(Hindoos).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
nrdli Division	8788	14563	9499	32670	8583	11703	1473	21759	90	1260	28197	29577	160	2453	26093	28706	.....	49	3980	4029
oli do.	75111	89312	42722	207145	65942	51357	4372	121671	5534	26499	210382	242325	14220	42669	191612	248501	309	894	18971	19464
swari do.	14206	15129	7324	36659	14121	10204	943	25268	276	3629	39001	42906	530	6334	36182	43046	12	109	4723	4844
roda do.	43564	57613	34355	135732	40728	32698	1781	75397	552	12771	144770	158093	1850	25019	125684	152543	31	457	16059	16547
roda City	3977	5434	5622	15033	3910	2938	360	7208	84	1493	22126	24060	170	3167	17323	20660	7	54	3659	3720
Total	*145646*	*175271*	*99522*	*420439*	*133284*	*109090*	*8929*	*251303*	*6536*	*45589*	*444776*	*496901*	*16930*	*79632*	*397404*	*494056*	*359*	*1563*	*48692*	*50544*
roda Cantonment	190	266	239	701	187	185	10	382	6	42	1157	1205	6	123	977	986	.....	4	100	104
Grand Total	145842	175537	99761	421140	133471	109255	8939	251665	6542	45631	445933	498106	16936	79754	398171	494861	359	1567	48792	50648

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
nrdli Division	2	47	9537	9586	.....	.....	.....	.....	.....	.....	.....	.....	8878	15022	41676	66476	8745	14203	37709	60651
oli do.	235	974	59448	60657	3	4	47	54	.....	2	14	16	80957	109549	271422	461928	80397	95002	255046	431045
swari do.	17	205	11149	11371	.....	.....	.....	.....	.....	.....	.....	.....	14494	18867	51048	84409	14668	16743	49274	79685
roda do.	83	748	43539	44320	.....	.....	.....	.....	.....	.....	.....	.....	44147	71041	197184	312372	42611	58645	171004	272260
roda City	5	119	9922	10046	.....	.....	.....	.....	.....	.....	.....	.....	4098	6878	31707	42753	4085	6221	27605	37911
Total	*342*	*2093*	*133795*	*136180*	*3*	*4*	*47*	*54*	.....	*2*	*14*	*16*	*152544*	*222357*	*593037*	*967938*	*150506*	*190917*	*540514*	*881937*
roda Cantonment	... ..	3	195	198	.....	.....	....	.....	.....	.....	.....	....	202	312	1496	2010	193	290	882	1365
Grand Total	342	2096	133990	136378	3	4	47	54	.....	2	14	16	152746	222669	594533	969948	150699	191107	541114	883920

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Distribution according to Civil Condition by three Age-Periods—(Mahomedans).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
...di Division	1327	2041	1591	4959	1319	1777	253	3349	2	40	3751	3793	3	129	3843	3975	.....	3	504	507
do.	4991	6461	4405	15856	4794	4733	662	10189	103	858	13618	14579	225	1614	14014	15853	2	34	1400	1436
...ri do.	1724	2121	1212	5057	1749	1633	324	3706	44	404	5253	5701	74	655	5215	5944	5	12	640	657
...i do.	8021	5211	3854	12186	3421	3433	236	7095	42	822	12691	13555	120	1543	11278	12936	5	37	1459	1501
...a City	920	1631	1575	4126	979	1276	226	2481	6	150	4483	4639	19	418	3837	4274	2	9	829	840
Total	*12583*	*17464*	*12137*	*42184*	*12262*	*12857*	*1701*	*26820*	*197*	*2274*	*39796*	*42267*	*441*	*4359*	*38182*	*42982*	*14*	*95*	*4832*	*4941*
...a Cantonment	31	70	99	200	89	48	8	95	.....	1	224	225	.....	5	133	138	.....	.....	33	33
Grand Total	12614	17534	12236	42384	12351	12905	1709	26915	197	2275	40020	42492	441	4364	38315	43120	14	95	4864	4973

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
...i Division	.....	1	1233	1234	.....	.....	.....	.....	.....	.....	.....	.....	1329	2084	5846	9259	1322	1907	5329	8558
do.	9	36	5234	5279	1	.....	10	11	.....	.....	2	2	5097	7352	19433	31882	5028	6393	19912	31333
...ri do.	3	26	1915	1944	.....	.....	.....	.....	.....	.....	.....	.....	1773	2537	7105	11415	1826	2314	7454	11594
...i do.	8	56	4463	4527	.....	.....	.....	.....	.....	.....	.....	.....	3668	6070	17504	27242	3549	5037	15972	24558
...a City	.....	18	2027	2045	.....	.....	.....	.....	.....	.....	.....	.....	928	1790	6887	9605	998	1712	6090	8800
Total	*20*	*137*	*14872*	*15029*	*1*	.....	*10*	*11*	.....	.....	*2*	*2*	*12795*	*19833*	*56775*	*89403*	*12723*	*17353*	*54757*	*84833*
...a Cantonment	.....	.....	54	54	.....	.....	.....	.....	.....	.....	.....	.....	31	71	355	457	39	53	195	287
Grand Total	20	137	14926	15083	1	.....	10	11	.....	.....	2	2	12826	19904	57130	89860	12762	17406	54952	85120

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Distribution according to Civil Condition by three Age-Periods—(Jains).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under. 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amrâli Division	171	306	262	739	200	295	8	503	.....	7	465	472	1	28	469	498	.....	.....	69	69
Kadi do.	2946	3099	2672	8017	2257	2554	109	4920	10	193	6927	7130	87	471	7093	7601	.....	3	887	890
Nowsari do.	110	159	217	486	96	87	3	186	.....	9	408	417	.....	26	280	306	.....	.....	78	78
Baroda do.	515	747	617	1879	486	495	13	994	3	107	2035	2145	7	229	1814	2050	.....	6	342	348
Baroda City	105	150	138	393	106	97	7	210	.....	34	591	625	1	58	513	571	.....	.....	113	113
Total	*3147*	*4461*	*3906*	*11514*	*3145*	*3528*	*140*	*6813*	*13*	*350*	*10426*	*10789*	*46*	*812*	*10168*	*11026*	.....	*9*	*1488*	*1497*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	3147	4461	3906	11514	3145	3528	140	6813	13	350	10427	10790	46	812	10168	11026	.....	9	1488	1497

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amrâli Division	.....	.....	198	198	.....	.....	.....	.....	.....	.....	.....	.....	171	313	796	1280	201	223	670	1194
Kadi do.	1	17	3548	3566	.....	.....	2	2	.....	.....	.....	.....	3256	3295	10488	16039	2295	2642	10750	15687
Nowsari do.	.....	1	193	194	.....	.....	.....	.....	.....	.....	.....	.....	110	168	703	981	96	114	476	686
Baroda do.	.....	7	817	824	.....	.....	.....	.....	.....	.....	.....	.....	518	860	2994	4372	498	731	2644	3968
Baroda City	.....	3	295	298	.....	.....	.....	.....	.....	.....	.....	.....	105	184	841	1130	107	156	814	1079
Total	*1*	*28*	*5046*	*5075*	.....	.....	*2*	*2*	.....	.....	.....	.....	*3160*	*4820*	*15822*	*23803*	*3192*	*4368*	*15354*	*22914*
Baroda Cantonment	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	1	1
Grand Total	1	28	5047	5076	.....	.....	2	2	.....	.....	.....	.....	3160	4820	15823	23803	3192	4368	15355	22915

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DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	1	1	1	3	.....	1	.....	1	.....	.....	7	7	.....	.....	4	4	.....	.....	.....	.....
Kadi do.	1	4	2	7	4	.....	1	5	.....	.....	22	22	.....	2	9	11	.....	.....	.....	.....
Nowsari do.	517	718	170	1405	507	569	46	1122	4	95	1618	1717	13	205	2197	2415	.....	1	124	125
Baroda do.	11	6	6	23	6	7	1	14	.....	.....	58	58	.....	.....	19	19	.....	.....	2	2
Baroda City	23	46	27	96	10	23	3	35	.....	1	100	101	.....	3	56	59	.....	.....	10	10
Total	*553*	*775*	*206*	*1534*	*527*	*599*	*51*	*1177*	*4*	*96*	*1805*	*1905*	*13*	*210*	*2285*	*2508*	.....	*1*	*136*	*137*
Baroda Cantonment	17	20	11	48	15	19	3	37	.....	.....	44	44	.....	1	41	42	.....	.....	2	2
Grand Total	570	795	217	1582	542	618	54	1214	4	96	1849	1949	13	211	2326	2550	.....	1	138	139

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	8	10	.....	1	4	5
Kadi do.	.....	.....	3	3	.....	.....	1	1	.....	.....	.....	.....	1	4	25	30	4	2	13	19
Nowsari do.	2	5	650	657	.....	.....	.....	.....	.....	.....	.....	.....	521	814	1912	3247	522	779	2893	4194
Baroda do.	.....	.....	7	7	.....	.....	.....	.....	.....	.....	.....	.....	11	6	66	83	6	7	27	40
Baroda City	.....	.....	5	5	.....	.....	.....	.....	.....	.....	.....	.....	23	47	137	207	10	25	64	99
Total	*2*	*5*	*665*	*672*	.....	.....	*1*	*1*	.....	.....	.....	.....	*557*	*872*	*2148*	*3577*	*542*	*814*	*3001*	*4357*
Baroda Cantonment	.....	.....	11	11	.....	.....	.....	.....	.....	.....	.....	.....	17	20	57	94	15	20	55	90
Grand Total	2	5	676	683	.....	.....	1	1	.....	.....	.....	.....	574	892	2205	3671	557	834	3356	4447

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Distribution according to Civil Condition by three Age-Periods (Christians).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
...rth Division	1	2	3	6	2	.....	.....	2	.....	.....	10	10	.....	.....	3	3	.....	.....	.....	.....
...di do.	2	4	11	17	3	3	1	7	.....	.....	14	14	.....	.....	4	4	.....	.....	2	2
...wari do.	2	2	.....	4	1	.....	1	2	.....	.....	3	3	.....	.....	2	2	.....	.....	2	2
...roda do.	6	1	17	24	5	2	.....	7	.....	1	27	28	.....	3	14	17	.....	.....	1	1
...roda City	14	15	53	82	10	11	8	30	.....	1	81	82	.....	.....	21	21	.....	.....	7	7
Total	*25*	*24*	*84*	*133*	*27*	*16*	*5*	*48*	.....	*2*	*135*	*137*	.....	*3*	*44*	*47*	.....	.....	*12*	*12*
...roda Cantonment	13	15	225	253	11	14	5	30	.....	.....	58	58	.....	.....	31	31	.....	.....	6	6
Grand Total	37	39	309	385	38	30	10	78	.....	2	193	195	.....	3	75	78	.....	.....	18	18

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total
...rth Division	.....	.....	3	3	.....	.....	.....	.....	.....	.....	.....	.....	1	2	13	16	2	.....	6	8
...di do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	4	27	33	3	3	5	11
...wari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	5	9	1	.....	3	4
...roda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6	2	45	53	5	5	14	24
...roda City	.....	.....	3	3	.....	.....	.....	.....	.....	.....	.....	.....	14	16	141	171	16	11	27	54
Total	.....	.....	*6*	*6*	.....	.....	.....	.....	.....	.....	.....	.....	*25*	*26*	*231*	*282*	*27*	*19*	*55*	*101*
...roda Cantonment	.....	.....	11	11	.....	.....	.....	.....	.....	.....	.....	.....	12	15	289	316	11	14	47	72
Grand Total	.....	.....	17	17	.....	.....	.....	.....	.....	.....	.....	.....	37	41	521	598	38	33	102	173

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Distribution according to Civil Condition by three Age-Periods—(Aboriginal Tribes).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6.	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	9	10	.....	19	9	7	1	17	.....	1	19	20	.....	3	18	21	.....	.....	.....	.....
Nowsari do.	10500	10562	4071	25133	10786	8997	1504	21287	35	311	19381	19717	28	622	19492	20142	1	3	1557	1561
Baroda do.	1049	1229	426	2704	1090	1055	100	2251	2	24	2209	2295	2	69	2242	2313	.....	1	100	161
Baroda City	1	.....	2	3	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
Total	*11559*	*11801*	*4499*	*27859*	*11891*	*9949*	*1665*	*23505*	*37*	*326*	*21670*	*22033*	*30*	*694*	*21752*	*22476*	*1*	*4*	*1717*	*1722*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	11559	11801	4499	27859	11891	9949	1665	23505	37	326	21670	22033	30	694	21752	22476	1	4	1717	1722

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under. 6	6—14	15 and above.	Total.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	8	8	.....	.....	.....	.....	.....	.....	.....	.....	9	11	19	39	9	10	27	46
Nowsari do.	1	11	3515	3527	.....	.....	.....	.....	.....	.....	.....	.....	10586	10966	25009	46411	10815	9520	24471	44806
Baroda do.	.....	1	391	392	.....	.....	.....	.....	.....	.....	.....	.....	1051	1254	2855	5160	1098	1125	2733	4956
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	3	4	.....	.....	.....	.....
Total	*1*	*12*	*3914*	*3927*	.....	.....	.....	.....	.....	.....	.....	.....	*11597*	*12131*	*27886*	*51614*	*11922*	*10655*	*27231*	*49808*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	1	12	3914	3927	.....	.....	.....	.....	.....	.....	.....	.....	11597	12131	27886	51614	11922	10655	27231	49808

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Distribution according to Civil Condition by three Age-Periods—(Other Religions).

DISTRICT OR PROVINCE.	SINGLE.								MARRIED.								WIDOWERS AND			
	Males.				Females.				Males.				Females.				Males.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	.....	.....	2	2	.....	.....	.....	.....	.....	.....	5	5	.....	1	3	4	.....	.....	.....	.....
Kadi do.	.....	.....	1	1	.....	1	.....	1	.....	.....	2	2	.....	.....	1	1	.....	.....	.....	.....
Nowsari do.	1	.....	1	2	.....	1	.....	1	.....	.....	2	2	.....	.....	2	2	.....	.....	1	1
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	1	1	.....	.....	.....	.....
Total	*1*	.....	*4*	*5*	.....	*1*	.....	*2*	.....	.....	*11*	*11*	.....	*1*	*7*	*8*	.....	.....	*1*	*1*
Baroda Cantonment	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	1	.....	5	6	.....	2	.....	2	.....	.....	11	11	.....	1	7	8	.....	.....	1	1

DISTRICT OR PROVINCE.	WIDOWS.				UNSPECIFIED.								TOTAL.							
	Females.				Males.				Females.				Males.				Females.			
	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.	Under 6	6—14	15 and above.	Total.
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	7	.....	1	3	4
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	3	.....	1	1	2
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	4	5	.....	1	2	3
Baroda do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	1	1
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	*1*	.....	*16*	*17*	.....	*3*	*7*	*10*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....
Grand Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	17	18	.....	3	7	10

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FINAL CENSUS FORM VII.

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FINAL CENSUS

Statement showing the Age of the entire

DISTRICT OR PROVINCE.	Under 1.		1—.		2—.		3—.		4—.		5—9.		10—14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	2370	2290	919	951	1237	1343	1767	1765	1772	1792	10247	9753	10390	8811
Kadi do.	14061	14056	10897	11190	13957	14939	14721	15355	15585	15501	77168	69433	62148	51706
Nowsari do.	3868	4092	3347	3421	4349	4536	5358	5697	4944	4958	22044	20579	16781	14056
Baroda do.	7658	7256	4904	4787	7051	7150	8328	8376	8854	8649	48046	44219	42863	32348
Baroda City	852	867	655	786	823	866	850	819	841	897	4768	4702	5305	4379
Total	28849	28591	20762	21135	27417	28834	31004	32542	32026	31794	163173	148685	137487	111310
Baroda Cantonment	31	37	41	34	38	44	51	47	48	40	242	222	229	211
Grand Total	28880	28628	20803	21169	27455	28928	31055	32589	32074	31834	163415	148907	137716	111521

* The periods 40-44 and 45-49, interpolated by differentiation, are

Mahalwar details

Amréli Division.														
Amréli	602	603	200	300	347	380	466	477	447	479	2751	2588	2822	2440
Bhimkattá	17	17	8	5	8	9	12	20	14	7	65	68	75	72
Kodinár	634	582	143	160	214	259	329	303	414	349	2232	2102	2175	2001
Okhámandal	409	370	140	128	195	176	252	215	255	257	1386	1388	1366	1101
Beyt Shankhoddhár	60	42	23	18	39	40	53	40	52	35	194	195	187	165
Dámnagar	159	218	100	85	131	107	155	165	169	168	1059	975	987	941
Shiánagar	50	50	27	34	34	38	73	58	63	71	396	363	357	285
Dhári	389	362	170	196	239	297	407	383	353	387	1993	1924	1951	1668
Manáckwárá Contingent Camp	50	48	18	19	30	38	20	38	25	39	171	154	170	138
Total	*2370*	*2290*	*919*	*951*	*1237*	*1343*	*1767*	*1765*	*1772*	*1792*	*10247*	*9753*	*10390*	*8811*
Kadi Division.														
Kadi	1070	1052	813	859	1331	1390	1936	1400	1397	1391	6784	6015	5730	4834
Vijápore	2096	2185	1721	1814	1954	2162	2134	2209	2161	2248	11134	10063	9286	7843
Méhésáná	1001	979	819	843	1032	1188	1052	1200	1237	1177	5563	5084	4579	3844
Kalol	1167	1109	1101	1093	1376	1466	1450	1455	1430	1379	7060	6220	5558	4510
Vadávli	1292	1203	965	928	1431	1499	1467	1424	1453	1480	7185	6437	5580	4816
Sidhpore	1453	1433	1123	1184	1185	1364	1304	1409	1425	1493	7257	6733	6106	4842
Vianagar	1302	1224	898	879	1071	1118	1096	1194	1290	1178	6154	5757	4877	4181
Dehégnum	804	803	610	673	878	972	987	980	1038	1066	5175	4661	4234	3245
Atarsumbá	347	302	253	246	329	330	469	467	469	472	2438	2118	1854	1403
Kheralu	744	809	583	591	782	831	794	856	869	947	4482	4125	3642	2926
Vadnagar	499	507	297	344	421	444	437	449	505	438	2407	2004	1765	1715
Pátan	1899	1950	1383	1432	1777	1780	1755	1838	1870	1832	9290	8209	7338	6153
Harij	387	380	331	304	390	415	500	468	431	410	2239	1946	1599	1304
Total	*14061*	*14056*	*10897*	*11190*	*13957*	*14939*	*14721*	*15355*	*15585*	*15501*	*77168*	*69433*	*62148*	*51705*
Nowsari Division.														
Velachhá	406	460	261	269	381	401	499	591	446	470	2250	2149	1969	1702
Vakal	168	149	122	150	153	171	219	206	201	209	872	828	614	543
Ghandévi	373	424	334	317	421	417	464	515	426	417	2091	1915	1789	1432
Palsáná	324	318	231	271	332	329	377	409	318	300	1578	1509	1363	1090
Nowsari	650	657	538	515	705	742	793	892	739	730	3480	3171	2991	2550
Kámréj	331	358	207	243	345	309	359	448	365	387	1777	1712	1578	1414
Songarh	389	401	449	472	564	577	674	720	643	623	2407	2292	1549	1344
Váijpore	118	133	123	107	149	164	187	189	188	187	611	595	361	300
Mahuwá	431	465	343	370	533	519	669	695	623	570	2786	2631	1880	1595
Vyárá	678	727	739	707	766	957	1097	1042	998	1065	4192	3837	2689	2036
Total	*3868*	*4092*	*3347*	*3421*	*4349*	*4536*	*5358*	*5697*	*4944*	*4958*	*22044*	*20579*	*16781*	*14056*
Baroda Division.														
Jarode	798	816	510	544	707	690	823	961	966	980	5367	4873	4307	3242
Dabhoi	585	617	416	421	641	652	715	848	733	722	3952	3747	3624	2813
Baroda	952	870	632	570	830	908	1107	1145	1184	1159	6582	6259	6055	4528
Sinore	468	458	299	321	429	473	514	548	505	551	2836	2008	2470	2009
Chorandá	726	662	433	449	545	741	800	820	703	750	4491	4191	3854	3297
Pádrá	796	745	510	527	854	900	1071	1160	1171	1064	6424	5885	5748	4566
Péchád	1803	1815	1159	1038	1699	1531	1664	1695	1883	1719	10458	8599	9576	6760
Shiawá	604	519	323	255	490	435	566	514	672	613	3738	3164	3312	2412
Sankhédá	800	861	523	571	662	703	806	1044	912	946	4532	4251	3197	2427
Tilakwárá	126	103	94	91	94	117	132	141	155	142	656	642	320	294
Total	*7658*	*7256*	*4904*	*4787*	*7051*	*7150*	*8328*	*8376*	*8854*	*8649*	*48046*	*44219*	*42863*	*32348*
Baroda City	852	867	655	786	823	866	850	819	841	897	4768	4702	5305	4379
Total	*28849*	*28591*	*20762*	*21135*	*27417*	*28834*	*31004*	*32542*	*32026*	*31794*	*163173*	*148685*	*137487*	*111310*
Baroda Cantonment	31	37	41	34	38	44	51	47	48	40	242	222	229	211
Grand Total	28880	28628	20803	21169	27455	28928	31055	32589	32074	31834	163415	148907	137716	111521

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FORM VII.

Population in the Baroda Territory.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 & upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
7519	6221	7721	7212	7614	6772	7283	5992	4563	3838	6832	6451	3276	3300	968	833	2570	3096	77048	70420
45154	36957	44635	44073	43788	40491	41091	38922	28825	26716	43508	42561	25739	25527	9290	8834	19387	22443	509954	478533
10528	9888	12156	12530	13077	12450	12424	12167	10542	8821	13255	12405	5963	6238	2770	2783	5071	6390	146477	141073
2974	2454	3326	2961	3612	3046	3352	2534	2247	1834	3363	2823	1372	1304	393	336	843	1174	34959	30572
2441	1978	2959	2623	3123	2490	2872	2402	2107	1649	3001	2568	1396	1169	461	423	925	1096	29856	26212
4142	3301	4186	4064	4606	3865	4334	3684	3364	2849	5296	4593	2332	1959	755	564	1531	1821	47948	42146
1782	1517	1911	1812	2031	1700	1894	1627	1491	1224	2223	1674	1011	790	361	321	820	806	21055	18432
2892	2372	3200	3078	3208	2981	3304	2674	2444	1851	3033	2980	1494	1269	451	360	992	1085	32225	29580
3830	3057	4117	3729	4453	3822	4310	3732	3227	2588	4790	4174	2284	2023	942	783	1398	1635	46015	40090
7250	5088	7196	6357	7112	5974	6732	6007	5415	4720	8545	7766	4207	3669	1361	1134	3106	3862	79926	67514
2363	1541	2251	1951	2451	2000	2359	2040	1854	1590	2829	2459	1527	1190	479	402	910	1083	26419	22167
1825	1545	2277	2187	2597	2425	2379	2129	1931	1597	2357	2049	944	568	344	245	737	754	26624	24721
309	248	314	268	440	353	336	324	254	215	322	217	142	141	33	25	95	103	3965	3664
2091	23082	31737	29130	33639	29687	31534	27152	24474	20417	35559	31402	16499	14402	5643	4703	11647	13419	349283	305705
4236	3880	5543	5013	5861	4800	6123	4786	4077	3167	6389	5895	3226	3032	1008	922	2654	3136	53871	47947
97356	80058	101792	97958	103979	93260	98453	89019	72481	62959	106143	98625	54703	52499	19679	18075	41329	48284	1136633	1043673
219	209	527	241	389	158	330	150	227	76	271	159	108	97	33	18	104	98	2879	1815
97575	80267	102319	98199	104359	93418	98783	89169	72708	63035	106414	98778	54811	52576	19712	18093	41433	48382	1139512	1045488

respectively 58,206 and 48,208 for males, and 50,760 and 48,018 for females.

of the above.

1994	1696	2195	1955	2078	1822	1957	1710	1258	1064	1919	1920	982	997	268	249	748	863	21124	19549
41	45	46	36	47	37	42	40	43	30	54	41	30	21	3	5	15	23	520	474
1785	1489	1621	1560	1549	1586	1588	1319	961	849	1289	1178	511	541	144	127	362	463	16262	14927
855	722	988	883	1049	798	1028	739	637	438	1012	850	482	418	179	154	547	572	10778	9207
154	160	176	168	157	132	148	144	96	92	180	196	102	115	30	20	97	108	1748	1676
811	544	689	751	724	655	649	534	417	405	649	615	305	321	119	89	233	248	7347	6821
243	215	287	249	260	251	245	201	144	125	220	213	129	119	38	30	79	69	2645	2371
1533	1234	1581	1452	1626	1366	1515	1157	897	740	1367	1303	676	692	161	140	439	655	15277	13958
103	116	140	158	124	125	120	148	90	95	151	135	59	76	26	19	50	95	1347	1439
7519	6221	7721	7212	7614	6772	7283	5992	4563	3838	6832	6451	3276	3300	968	833	2570	3096	77048	70420
4421	3561	4320	4207	4271	3599	3677	3541	2737	2406	3962	3910	2159	2212	585	583	1387	1823	45850	42783
6375	5089	6048	6038	5761	5625	5662	5678	4072	3825	6651	6322	4009	3809	1452	1335	3121	3586	73637	69630
3360	2785	3364	3227	3255	2769	2980	2646	1914	1763	3069	3005	1879	1814	629	547	1379	1467	37182	34319
3420	3267	4011	3876	3878	3492	3607	3409	2709	2476	3967	3723	2417	2366	999	940	1728	2020	46278	42601
4286	3584	4630	4201	4394	3855	4021	3445	2717	2304	3965	3465	2350	2163	836	720	1669	1818	46241	43402
4487	3455	4190	4176	4242	3886	4020	3928	2696	2557	4218	4065	2496	2324	820	794	2133	2217	49165	45914
3557	2909	3684	3761	3514	3399	3223	3307	2436	2225	3545	3724	2138	2464	974	864	1842	1897	41701	40141
2792	2105	2861	2638	2887	2709	2835	2653	2075	1867	2916	2892	1781	1721	643	596	1123	1369	33639	30945
1384	978	1271	1133	1358	1138	1191	1029	848	754	1269	1207	697	661	182	194	377	569	14606	13151
2579	2070	2480	2501	2550	2309	2390	2376	1705	1631	2375	2574	1494	1677	583	665	1077	1527	29129	28413
1136	1077	1098	1408	1129	1431	1164	1306	774	910	1290	1474	695	844	257	324	633	838	14184	15572
5581	4889	5442	5742	5293	5104	5939	4702	3394	3423	5355	5194	2990	2989	1094	1053	2414	2695	61914	59910
1176	1125	1236	1165	1256	1175	1182	902	788	575	1026	986	634	483	256	219	507	487	13533	12344
45154	36957	44635	44073	43788	40491	41091	38922	28825	26716	43508	42561	25739	25527	9290	8834	19387	22443	509954	478533
1286	1187	1481	1445	1589	1428	1339	1311	1151	1013	1499	1403	677	741	268	328	517	626	15629	15574
332	273	322	287	379	417	405	450	433	275	473	393	175	166	71	61	125	136	5064	4714
1170	1045	1326	1352	1308	1296	1273	1222	1032	943	1399	1360	716	801	341	334	627	797	15090	14593
891	810	997	1067	1093	1011	1017	951	831	657	1110	1062	535	542	268	207	521	620	11756	11153
1767	1656	1521	1999	1980	2016	1670	2139	1604	1709	2283	2387	1177	1277	581	652	1192	1640	24264	24738
1030	1021	1148	1192	1131	1031	1121	1078	1018	856	1254	1148	646	633	252	213	547	677	13147	13520
953	960	1204	1240	1424	1406	1373	1305	1130	992	1339	1173	580	511	252	244	418	414	15318	14574
281	358	437	413	436	400	449	884	339	190	365	294	122	120	52	36	85	85	4315	3893
1264	1133	1361	1485	1571	1412	1431	1388	1187	909	1490	1321	530	549	233	242	394	584	16766	15853
1544	1445	1939	2050	2164	2033	2146	1939	1817	1393	2136	1659	635	898	413	366	645	805	24798	23149
10528	9888	12156	12530	13077	12450	12424	12167	10542	8821	13255	12405	5963	6238	2770	2783	5071	6390	146477	141073
2974	2454	3326	2961	3612	3046	3352	2534	2247	1834	3363	2823	1372	1304	393	336	843	1174	34959	30572
2441	1978	2959	2623	3123	2490	2872	2402	2107	1649	3001	2568	1396	1169	461	423	925	1096	29856	26212
4142	3301	4186	4064	4606	3865	4334	3684	3364	2849	5296	4593	2332	1959	755	564	1531	1821	47948	42146
1782	1517	1911	1812	2031	1700	1894	1627	1491	1224	2223	1674	1011	790	361	321	820	806	21055	18432
2892	2372	3200	3078	3208	2981	3304	2674	2444	1851	3033	2980	1494	1269	451	360	992	1085	32225	29580
3830	3057	4117	3729	4453	3822	4310	3732	3227	2588	4790	4174	2284	2023	942	783	1398	1635	46015	40090
7250	5088	7196	6357	7112	5974	6732	6007	5415	4720	8545	7766	4207	3669	1361	1134	3106	3862	79926	67514
2363	1541	2251	1951	2451	2000	2359	2040	1854	1590	2829	2459	1527	1190	479	402	910	1083	26419	22167
1825	1545	2277	2187	2597	2425	2379	2129	1931	1597	2357	2049	944	568	344	245	737	754	26624	24721
309	248	314	268	440	353	336	324	254	215	322	217	142	141	33	25	95	103	3965	3664
2091	23082	31737	29130	33639	29687	31534	27152	24474	20417	35559	31402	16499	14402	5643	4703	11647	13419	349283	305705
4236	3880	5543	5013	5861	4800	6123	4786	4077	3167	6389	5895	3226	3032	1008	922	2654	3136	53871	47947
97356	80058	101792	97958	103979	93260	98453	89019	72481	62959	106143	98625	54703	52499	19679	18075	41329	48284	1136633	1043673
219	209	527	241	389	158	330	150	227	76	271	159	108	97	33	18	104	98	2879	1815
97575	80267	102319	98199	104359	93418	98783	89169	72708	63035	106414	98778	54811	52576	19712	18093	41433	48382	1139512	1045488

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FINAL CENSUS

Showing the Ages of the

DISTRICT OR PROVINCE.	Under 1.		1—.		2—.		3—.		4—.		5—9.		10—14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	2025	1973	797	789	1028	1130	1498	1496	1517	1517	8910	8429	9025	7614
Kadi do.	12746	12788	9937	10193	12785	13674	13585	14104	14283	14300	70685	63295	56485	47045
Nowsari do.	2115	2232	1679	1776	2350	2355	2789	3083	2508	2481	12119	11268	9801	8216
Baroda do.	6830	6461	4316	4222	6241	6343	7453	7994	7892	7695	43953	39629	38503	28912
Baroda City	708	670	551	646	650	687	652	661	660	686	3695	3611	4130	3348
Total	*24424*	*24124*	*17280*	*17626*	*23054*	*24189*	*25977*	*27338*	*26860*	*26679*	*139362*	*126232*	*117944*	*95135*
Baroda Cantonment	20	25	34	28	27	28	40	35	40	31	178	174	175	162
Grand Total	24444	24149	17314	17654	23081	24217	26017	27373	26900	26710	139540	126406	118119	95297

* The periods 40-44 and 45-49, interpolated by differentiation, are respectively

Mahalwar details

Amréli Division.														
Amréli	517	523	253	263	293	323	411	423	392	415	2429	2263	2185	2144
Bhimkattá	16	16	8	5	8	9	12	19	13	6	63	59	71	69
Kodinár	545	496	119	124	157	204	260	287	351	288	1928	1819	2107	1721
Okhámandal	316	297	121	99	153	139	195	162	199	194	1115	1095	1113	848
Beyt Shankhoddhár	37	27	15	8	23	22	27	24	25	18	110	109	131	96
Dámnagar	148	199	91	72	118	97	148	155	154	155	858	891	899	830
Bhánagar	48	48	24	32	30	34	67	53	69	64	368	335	318	260
Dhárí	353	339	151	175	218	272	362	336	302	347	1799	1784	1764	1499
Manéckwárá Contingent Camp	45	38	15	11	28	30	18	35	21	30	140	124	137	124
Total	*2025*	*1973*	*797*	*789*	*1028*	*1130*	*1498*	*1496*	*1517*	*1517*	*8910*	*8429*	*9025*	*7614*
Kadi Division.														
Kadi	948	951	731	774	1182	1223	1112	1202	1253	1256	6077	5388	5079	4313
Vijápore	1935	2010	1616	1696	1811	2028	2022	2073	2024	2099	10440	9341	8644	7319
Méhésáná	888	878	732	763	842	1054	998	1073	1123	1085	5054	4618	4098	3455
Kalol	1104	1044	1044	1047	1309	1409	1376	1380	1371	1317	6761	5920	5261	4287
Vadávli	1223	1203	906	857	1367	1428	1391	1341	1399	1408	6782	6065	5265	4537
Sidhpore	1214	1209	943	1007	1019	1152	1098	1198	1217	1305	6200	5683	5164	4042
Visnagar	1201	1133	832	824	987	1081	1009	1112	1197	1084	5710	5373	4478	3887
Dehgaum	717	730	562	610	826	899	832	921	956	977	4778	4272	3882	2977
Atarsumbá	324	345	243	233	309	309	454	437	446	454	2316	2023	1744	1411
Kherala	673	717	509	526	702	753	723	771	787	864	4018	3693	3281	2604
Vadnagar	445	449	257	304	380	393	384	397	433	388	2092	1811	1511	1502
Pátan	1608	1749	1244	1268	1576	1596	1599	1672	1668	1665	8310	7288	6543	5448
Harij	377	375	318	284	375	399	487	457	418	398	2147	1875	1535	1243
Total	*12746*	*12788*	*9937*	*10193*	*12785*	*13674*	*13585*	*14104*	*14283*	*14300*	*70685*	*63295*	*56485*	*47045*
Nowsari Division.														
Velachhá	168	226	117	119	177	180	256	300	211	213	1125	1093	1061	955
Vákal	5	2	2	4	1	2	5	4	2	7	23	14	17	22
Ghandévi	307	332	289	274	356	352	357	439	360	352	1747	1591	1488	1160
Palsáná	312	297	216	254	314	311	356	394	287	288	1491	1438	1263	1026
Nowsari	507	512	421	427	566	621	636	730	579	570	2787	2459	2238	1921
Kámrej	300	319	191	221	306	278	321	397	331	337	1587	1530	1405	1213
Songarh	18	28	30	39	31	31	50	40	39	40	177	165	145	120
Váipore	3	2	2	3	3	2	6	9	3	2	20	12	22	13
Mahuwá	414	447	335	362	515	496	661	665	603	555	2713	2500	1809	1526
Vyárá	81	67	76	73	81	82	101	105	53	111	449	404	333	260
Total	*2115*	*2232*	*1679*	*1776*	*2350*	*2355*	*2789*	*3083*	*2508*	*2481*	*12119*	*11268*	*9801*	*8216*
Baroda Division.														
Jarode	732	738	462	494	635	636	846	900	877	904	4893	4475	3879	2914
Padhdi	522	546	373	383	567	577	642	757	651	637	3561	3363	3258	2524
Baroda	896	827	586	538	675	865	1049	1093	1134	1103	6250	5942	5711	4282
Simere	405	382	236	265	355	384	431	474	413	474	2352	2164	2027	1688
Chorandá	599	541	357	370	450	625	694	701	591	635	3799	3583	3234	2784
Pádrá	717	676	463	470	764	808	875	1055	1057	965	5849	5394	5250	4127
Pétlád	1596	1419	1047	918	1525	1386	1519	1549	1665	1527	9458	7731	8039	6081
Shiswá	569	502	297	288	455	411	540	484	624	569	3530	2905	3130	2255
Sankhédá	708	757	425	488	543	574	674	686	762	790	3820	3565	2901	2111
Tilakwárá	86	73	70	58	72	79	83	95	108	91	441	437	224	200
Total	*6830*	*6461*	*4316*	*4222*	*6241*	*6343*	*7453*	*7994*	*7892*	*7695*	*43953*	*39629*	*38503*	*28912*
Baroda City	708	670	551	646	650	687	652	661	660	686	3695	3611	4130	3348
Total	*24424*	*24124*	*17280*	*17626*	*23054*	*24189*	*25977*	*27338*	*26860*	*26679*	*139362*	*126232*	*117944*	*95135*
Baroda Cantonment	20	25	34	28	27	28	40	35	40	31	178	174	175	162
Grand Total	24444	24149	17314	17654	23081	24217	26017	27373	26900	26710	139540	126406	118119	95297

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FORM VII. A.

Hindoo Population.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 and upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
6591	5416	6721	6271	6596	5891	6274	5111	3884	3268	5795	5571	2810	2821	834	710	2171	2644	66476	60651
41281	33691	40423	39687	39455	36195	37015	34726	25769	23773	38911	37677	23031	22511	8224	7751	17313	19635	461928	431045
6497	5776	7304	7239	7729	6865	7191	6876	6025	5104	7897	7171	3591	3632	1689	1636	3125	3975	84409	79685
27014	20735	28452	25890	30082	25408	28107	24066	21776	18200	31768	27993	14684	12678	4993	4185	10308	11849	312372	272260
3377	3170	4478	3978	4715	3870	4879	3780	3282	2531	5531	4666	2589	2391	808	741	2048	2478	42753	37914
84760	*68788*	*87378*	*83065*	*88577*	*78229*	*83466*	*74559*	*60736*	*52876*	*89902*	*83078*	*46705*	*44033*	*16548*	*15023*	*34965*	*40581*	*967938*	*881555*
166	159	327	192	246	120	229	117	162	51	204	110	66	56	23	12	73	65	2010	1365
84926	68947	87705	83257	88823	78349	83695	74676	60898	52927	90106	83188	46771	44089	16571	15035	35038	40646	969948	882920

47,555 and 42,551 for males, and 42,689 and 40,499 for females.

of the above.

1776	1505	1947	1728	1815	1599	1711	1463	1081	911	1669	1705	857	853	245	219	620	729	18501	17066
40	43	39	35	42	35	39	34	37	29	49	88	28	21	3	5	15	23	483	446
1529	1260	1364	1307	1323	1347	1353	1101	831	714	1077	989	415	440	126	114	309	384	13794	12595
679	560	805	728	854	667	814	608	508	362	794	683	381	325	139	115	431	487	9617	7809
130	84	136	115	114	89	124	91	75	56	142	134	89	93	24	12	79	61	1281	1044
743	508	621	693	655	585	576	485	373	355	574	548	274	286	105	75	208	221	6643	6175
223	204	264	226	242	236	230	188	133	119	199	197	123	113	35	28	74	67	2437	2204
1383	1154	1432	1309	1447	1231	1331	1018	769	647	1171	1158	597	625	134	135	395	589	13608	12548
88	98	113	130	104	102	96	123	77	75	120	119	47	65	23	17	40	83	1112	1204
6591	*5416*	*6721*	*6271*	*6596*	*5891*	*6274*	*5111*	*3884*	*3268*	*5795*	*5571*	*2810*	*2821*	*834*	*710*	*2171*	*2644*	*66476*	*60651*
4055	3164	3852	3699	3799	3101	3250	3041	2425	2123	3502	3378	1887	1876	508	515	1214	1596	40874	37615
5948	4721	5582	5548	5276	5130	5205	5228	3748	3472	6070	5739	3689	3432	1305	1188	2861	3223	68176	64247
3076	2541	3046	2849	2881	2429	2635	2310	1678	1525	2734	2642	1672	1525	554	444	1236	1262	33347	30448
3040	3135	3784	3663	3638	3305	3395	3214	2541	2321	3609	3514	2250	2239	916	894	1619	1889	43718	40578
4047	3409	4283	3988	4051	3608	3736	3222	2494	2137	3687	3245	2162	2003	767	674	1556	1674	45107	40819
3833	2900	3589	3526	3653	3264	3437	3309	2233	2130	3512	3385	2090	1908	653	613	1762	1868	41616	38505
3279	2726	3388	3426	3186	3094	3021	2973	2198	1990	3197	3306	1920	2243	675	778	1638	1681	38116	36661
2602	1940	2629	2429	2604	2454	2575	2394	1863	1685	2637	2582	1622	1535	571	553	1013	1219	30769	28183
1317	925	1187	1076	1271	1060	1108	960	757	701	1184	1116	647	602	167	179	350	519	13824	12350
2309	1849	2198	2177	2244	2003	2127	2072	1489	1415	2068	2176	1304	1472	517	584	967	1313	25915	24989
955	944	945	1205	1002	1239	1012	1121	673	782	1109	1256	603	728	204	274	561	726	12566	13519
4991	4327	4761	4974	4671	4389	4405	4014	2943	2938	4645	4388	2586	2488	943	849	2066	2199	54649	51247
1129	1098	1180	1127	1279	1119	1109	868	727	554	957	955	599	460	244	206	470	466	13251	11884
41281	*33691*	*40423*	*39687*	*39455*	*36195*	*37015*	*34726*	*25769*	*23773*	*38911*	*37677*	*23031*	*22511*	*8224*	*7751*	*17313*	*19635*	*461928*	*431045*
735	628	836	748	901	759	772	713	659	580	854	741	387	387	160	185	296	360	6715	6192
24	14	20	9	20	12	31	16	19	6	18	11	9	9	1	1	9	8	206	136
994	841	1102	1119	1104	1052	1058	1020	863	754	1190	1121	606	640	274	220	492	630	12627	11897
846	762	947	989	1035	945	947	886	773	600	1048	980	480	504	249	187	491	558	11075	10419
1374	1258	1502	1524	1584	1504	1479	1621	1276	1309	1798	1761	888	908	451	496	897	1166	18983	18787
951	895	1063	1084	1028	887	1020	919	922	746	1124	960	559	504	253	271	463	541	11824	11052
123	73	176	134	217	130	174	138	139	90	144	108	70	56	32	25	63	89	1628	1252
30	4	50	19	63	22	51	13	33	10	34	9	8	8	5	...	4	7	337	135
1198	1094	1301	1410	1483	1350	1349	1322	1116	866	1411	1255	491	518	225	223	363	559	15986	15208
222	202	307	255	294	214	311	228	225	143	276	225	93	98	39	28	47	112	3028	2607
6497	*5776*	*7304*	*7239*	*7729*	*6865*	*7191*	*6876*	*6025*	*5104*	*7897*	*7171*	*3591*	*3632*	*1689*	*1636*	*3125*	*3975*	*84409*	*79685*
2713	2249	3033	2676	3274	2747	3024	2272	2028	1648	2941	2581	1235	1153	335	294	735	1032	31642	27713
2191	1747	2637	2327	2810	2225	2571	2137	1899	1457	2661	2269	1197	1010	412	377	797	971	26779	23307
3917	3137	3927	3842	4337	3660	4043	3470	3168	2669	4973	4349	2200	1827	712	533	1442	1714	45220	39851
1507	1258	1619	1504	1674	1406	1559	1311	1221	1037	1863	1384	856	658	310	279	700	672	17528	15340
2413	2044	2730	2603	2738	2508	2531	2281	2093	1521	2424	2419	1229	1045	386	294	807	681	27080	24888
3613	2939	3735	3348	4016	3419	3853	3370	2968	2612	4267	3762	2043	1774	641	703	1239	1402	41650	36760
6603	4330	6550	5664	6433	5268	6109	5319	4868	4265	7708	6958	3780	3269	1257	1002	3034	3378	72141	60224
2123	1444	2104	1829	2283	1887	2277	1910	1715	1483	2620	2308	1237	1126	443	380	845	1020	24741	20805
1689	1321	1899	1829	2202	2040	1978	1797	1638	1373	2067	1747	808	719	274	298	643	644	22931	20941
231	176	218	267	315	248	232	199	178	133	214	221	99	98	23	25	68	75	2660	2481
27014	*20735*	*28452*	*25890*	*30082*	*25408*	*28107*	*24066*	*21776*	*18200*	*31768*	*27993*	*14684*	*12678*	*4993*	*4185*	*10308*	*11849*	*312372*	*272260*
3377	3170	4478	3978	4715	3870	4879	3780	3282	2531	5531	4666	2589	2391	808	741	2048	2478	42753	37914
84760	*68788*	*87378*	*83065*	*88577*	*78229*	*83466*	*74559*	*60736*	*52876*	*89902*	*83078*	*46705*	*44033*	*16548*	*15023*	*34965*	*40581*	*967938*	*881555*
166	159	327	192	246	120	229	117	162	51	204	110	66	56	23	12	73	65	2010	1365
84926	68947	87705	83257	88823	78349	83695	74676	60898	52927	90106	83188	46771	44089	16571	15035	35038	40646	969948	882920

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FINAL CENSUS

Showing the Ages of

DISTRICT OR PROVINCE.	Under 1.		1——.		2——.		3——.		4——.		5——9.		10——14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	311	276	105	134	183	178	242	240	223	239	1169	1139	1181	1023
Kadi do.	820	801	650	676	832	899	815	861	948	837	4485	4193	3899	3144
Nowsari do.	301	307	192	191	301	297	310	343	333	347	1455	1391	1418	1264
Baroda do.	600	571	388	397	577	554	601	595	693	655	3516	3204	3363	2610
Baroda City	154	161	123	128	154	164	158	159	158	190	942	986	1029	922
Total	*2186*	*2116*	*1458*	*1526*	*2047*	*2092*	*2126*	*2198*	*2354*	*2268*	*11567*	*10913*	*10890*	*8963*
Baroda Cantonment	6	8	4	3	7	9	6	10	4	4	38	31	37	27
Grand Total	2192	2124	1462	1529	2054	2101	2132	2208	2358	2272	11605	10944	10927	8990

* The periods 40-44 and 45-49, interpolated by differentiation, are

Mahalwar details

Amréli Division.														
Amréli	72	63	31	34	46	41	42	43	39	52	276	258	277	242
Bhimkattá	1	1	...	...	...	...	...	1	1	1	1	7	4	3
Kodinár	89	86	24	35	57	54	69	76	63	61	301	283	367	279
Okhámandal	93	70	18	28	41	36	57	53	55	60	264	284	246	218
Beyt Shankhoddhár	23	15	8	9	15	18	26	20	26	17	60	83	56	64
Dámnagar	4	9	5	9	5	3	7	7	7	8	53	53	45	40
Shiánagar	1	...	1	...	3	2	2	1	1	1	11	7	15	9
Dhári	24	24	15	12	14	19	37	36	26	30	154	139	139	123
Manéckwárá Contingent Camp	5	8	3	7	2	5	2	3	4	9	29	25	32	11
Total	*311*	*276*	*105*	*134*	*183*	*178*	*242*	*240*	*222*	*239*	*1169*	*1139*	*1181*	*1023*
Kadi Division.														
Kadi	93	89	71	74	125	148	108	108	129	118	615	590	550	436
Vijápore	59	74	45	41	70	56	49	57	63	75	327	283	277	214
Mehésáná	60	73	51	58	55	69	62	80	69	56	294	297	291	217
Kalol	35	28	34	23	42	38	46	49	36	35	192	169	185	124
Vadavli	34	25	29	40	38	41	41	42	30	39	216	183	175	116
Sidhpore	196	183	157	152	154	195	194	186	204	171	945	938	828	709
Visnagar	52	50	47	36	55	55	48	54	59	69	289	239	254	170
Delegaum	50	48	30	42	35	42	33	44	52	45	248	234	220	167
Atarasumbá	19	11	8	13	17	20	13	23	19	17	105	81	98	72
Kheralu	48	56	53	46	62	56	52	62	72	48	324	305	267	218
Vadnagar	43	43	35	33	34	41	48	41	69	39	263	224	222	189
Pátan	127	119	83	106	137	126	110	109	135	117	598	599	487	475
Harij	4	3	7	14	8	12	6	6	11	8	69	51	45	37
Total	*820*	*801*	*650*	*676*	*832*	*899*	*815*	*861*	*948*	*837*	*4485*	*4193*	*3899*	*3144*
Nowsari Division.														
Veláchhá	106	107	60	61	76	92	91	104	99	118	481	425	439	426
Vekal	3	...	...	...	2	3	1	...	1	1	4	8	7	2
Ghandévi	44	55	27	29	46	46	48	54	42	44	223	224	196	167
Palsáná	11	18	14	15	18	16	19	13	31	11	78	63	72	56
Nowsari	87	70	66	53	96	84	92	94	100	106	405	405	438	341
Kámrej	27	36	14	19	38	29	35	47	29	44	167	173	158	192
Songarh	5	...	2	2	10	3	4	2	4	3	16	10	21	16
Vájpore	...	...	...	...	...	...	...	1	...	...	1	.....	1	.....
Mánuwá	11	14	4	4	11	20	13	17	13	11	50	45	42	42
Vyárá	7	7	5	8	6	5	7	11	14	9	30	43	44	22
Total	*301*	*307*	*192*	*191*	*301*	*297*	*310*	*343*	*333*	*347*	*1455*	*1391*	*1418*	*1264*
Baroda Division.														
Jarode	58	66	42	43	64	51	65	54	75	58	416	347	396	290
Dabhoi	53	54	30	29	63	59	58	79	72	79	323	324	338	240
Baroda	46	31	28	27	39	35	51	45	41	50	283	255	283	189
Sinore	42	46	42	40	51	55	45	53	58	46	307	284	292	230
Chorandá	112	108	74	72	83	103	93	109	95	100	545	544	555	454
Pádrá	60	59	35	46	71	73	78	81	94	82	465	399	407	346
Petlád	180	165	104	109	144	129	157	128	191	171	887	746	854	650
Shiswá	28	14	19	14	28	18	21	23	32	36	161	154	137	125
Saukhéá	17	25	12	12	27	26	27	21	33	26	111	122	115	79
Tilakwárá	4	3	2	6	2	5	6	3	2	7	18	29	16	7
Total	*600*	*571*	*388*	*397*	*577*	*554*	*601*	*595*	*693*	*655*	*3516*	*3204*	*3363*	*2610*
Baroda City	154	161	123	128	154	164	158	159	158	190	942	986	1029	922
Total	*2186*	*2116*	*1458*	*1526*	*2047*	*2092*	*2126*	*2198*	*2354*	*2268*	*11567*	*10913*	*10890*	*8963*
Baroda Cantonment	6	8	4	3	7	9	6	10	4	4	38	31	37	27
Grand Total	2192	2124	1462	1529	2054	2101	2132	2208	2358	2272	11605	10944	10927	8990

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FORM VII. B.

the Mahomedan Population.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 and upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
800	729	870	847	898	771	902	789	588	483	893	774	420	430	117	108	358	398	9259	8558
2585	2265	2777	2995	2815	2853	2742	2786	1928	1772	2950	3086	1758	1996	575	588	1393	1572	31882	31323
800	843	1033	1086	1087	1027	1069	1017	835	743	1033	1156	547	647	218	287	484	648	11415	11594
2242	1763	2426	2387	2579	2373	2498	2269	2006	1644	2875	2616	1387	1328	455	361	1036	1231	27242	24558
736	625	893	903	971	865	1078	885	679	560	1251	979	561	550	165	151	553	572	9605	8800
7163	*6225*	*7998*	*8218*	*8350*	*7883*	*8289*	*7746*	*6036*	*5202*	*9002*	*8611*	*4673*	*4951*	*1530*	*1495*	*3734*	*4421*	*89403*	*84833*
38	30	71	32	61	26	51	24	35	13	39	27	27	15	5	2	28	27	457	287
7201	6255	8069	8250	8411	7914	8340	7770	6071	5214	9041	8638	4700	4966	1535	1497	3762	4448	89860	85120

respectively 5,249 and 3,792 for males, and 4,287 and 4,851 for females.

of the above.

175	165	209	199	236	185	216	215	154	128	207	187	109	126	20	25	114	116	2223	2079
1	2	7	1	5	2	3	6	6	1	5	2	1	...	...	...	...	...	35	27
256	228	255	253	224	238	235	217	148	133	200	189	95	101	18	13	53	78	2454	2324
172	156	173	152	184	128	211	128	124	74	213	161	99	90	38	39	111	82	2099	1787
23	73	39	52	33	40	21	53	20	32	34	62	13	21	6	6	16	45	443	610
30	21	36	38	42	46	37	32	25	26	43	37	21	22	8	9	14	13	387	379
9	5	8	11	11	6	6	4	6	2	7	6	3	6	...	2	4	2	88	64
120	61	116	115	138	105	151	110	92	68	150	114	67	53	24	12	37	51	1304	1072
14	18	27	26	20	21	22	24	13	19	29	16	12	11	3	2	9	11	226	216
800	*729*	*870*	*847*	*898*	*771*	*902*	*789*	*588*	*483*	*893*	*774*	*420*	*430*	*117*	*108*	*358*	*398*	*9259*	*8558*
364	345	381	440	392	427	356	432	261	232	378	447	236	289	58	51	139	182	4256	4408
163	171	202	205	193	214	189	197	129	125	241	209	139	156	33	43	100	130	2279	2250
184	143	170	227	233	188	212	193	133	136	191	194	126	183	30	62	77	104	2238	2280
113	80	134	124	148	105	140	106	99	75	155	134	86	72	49	19	57	81	1551	1281
118	88	165	105	185	133	173	108	116	69	141	97	98	85	38	14	55	55	1652	1240
562	517	517	571	503	524	506	508	381	352	608	602	343	361	138	151	319	289	6554	6409
180	131	181	201	181	178	186	217	133	135	196	246	122	107	43	40	118	131	2144	2059
124	101	156	135	174	161	158	175	119	103	175	218	101	133	33	24	70	98	1783	1770
58	43	76	52	81	74	75	57	42	44	64	74	43	52	12	13	21	37	751	682
182	151	182	237	193	197	166	188	116	117	204	237	119	136	32	37	66	132	2138	2213
155	113	120	170	97	159	126	150	80	102	136	166	74	85	23	43	54	77	1579	1674
349	363	447	503	384	457	402	430	278	368	423	451	246	320	77	82	201	243	4484	4768
33	19	46	25	52	35	53	25	41	14	38	21	25	17	9	9	26	13	473	309
2585	*2265*	*2777*	*2995*	*2815*	*2852*	*2742*	*2786*	*1928*	*1772*	*2950*	*3086*	*1758*	*1996*	*575*	*588*	*1303*	*1572*	*31882*	*31323*
253	277	286	328	312	326	283	305	233	235	278	381	154	213	56	80	123	165	3330	3642
9	1	9	...	17	3	15	4	11	5	19	1	8	1	1	...	6	1	113	24
109	141	166	164	145	155	151	130	103	107	124	150	66	90	25	74	68	89	1583	1719
41	44	43	71	50	62	65	61	48	49	55	78	23	35	12	20	27	59	607	672
237	203	232	276	283	263	279	273	217	192	302	287	166	151	70	68	144	178	3274	3044
63	121	63	152	87	130	81	147	81	100	112	180	77	124	34	35	78	132	1142	1661
9	13	41	22	42	14	33	14	28	12	32	9	14	5	3	1	8	2	272	128
9	...	28	1	19	1	29	...	17	1	16	1	3	...	2	...	2	...	127	5
41	27	55	49	58	40	59	46	53	24	52	39	19	19	6	5	20	19	507	421
29	16	49	23	74	32	74	37	44	18	43	30	17	9	9	4	8	8	460	277
800	*843*	*1032*	*1086*	*1087*	*1027*	*1069*	*1017*	*835*	*743*	*1033*	*1156*	*547*	*647*	*218*	*287*	*484*	*648*	*11415*	*11594*
235	176	266	255	308	261	287	237	202	175	303	224	125	144	47	38	100	133	2989	2551
203	186	255	242	272	210	264	226	184	160	245	261	169	128	34	35	112	114	2650	2426
180	130	199	169	213	162	209	173	159	146	264	198	105	112	35	22	76	88	2211	1833
217	198	205	205	255	204	240	223	192	133	252	213	109	100	38	28	74	91	2419	2142
417	298	422	411	403	409	404	324	295	294	508	478	231	214	83	54	156	163	4176	4140
244	183	294	301	320	317	343	275	274	213	322	312	186	177	72	53	117	127	3332	3043
561	459	553	599	559	609	526	603	477	394	733	703	365	353	107	103	318	413	6706	6334
108	79	122	100	127	93	116	100	105	77	149	126	63	45	24	13	50	43	1290	1060
66	51	96	94	111	89	94	84	100	42	77	97	39	53	13	14	28	51	966	883
11	10	14	11	11	19	15	14	18	10	23	9	5	2	2	1	5	8	153	144
2242	*1763*	*2426*	*2357*	*2579*	*2373*	*2498*	*2269*	*2006*	*1644*	*2875*	*2616*	*1387*	*1328*	*455*	*361*	*1036*	*1231*	*27242*	*24558*
736	625	893	903	971	865	1078	885	679	560	1251	979	561	550	165	151	553	572	9605	8800
7163	*6225*	*7998*	*8218*	*8350*	*7883*	*8289*	*7746*	*6036*	*5202*	*9002*	*8611*	*4673*	*4951*	*1530*	*1495*	*3734*	*4421*	*89403*	*84833*
38	30	71	32	61	26	51	24	35	13	39	27	27	15	5	2	28	27	457	287
7201	6255	8069	8250	8411	7914	8340	7770	6071	5214	9041	8638	4700	4966	1535	1497	3762	4448	89860	85120

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Showing the Ages of the

DISTRICT OR PROVINCE.	Under 1.		1—.		2—.		3—.		4—.		5—9.		10—14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	33	41	17	28	26	24	27	28	33	36	167	185	181	172
Kadi do.	493	464	306	319	340	361	318	387	353	363	1985	1937	1756	1506
Nowsari do.	21	16	16	7	17	11	20	29	23	12	81	70	100	65
Baroda do.	92	88	69	50	96	85	77	78	89	78	467	452	488	393
Baroda City	25	31	14	8	15	12	15	21	15	19	92	78	113	96
Total	664	640	422	412	494	503	457	543	513	508	2792	2722	2638	2232
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Grand Total	664	640	422	412	494	503	457	543	513	508	2792	2722	2638	2232

Mahalwar details

Amréli Division.														
Amréli	13	17	6	9	8	15	13	11	16	12	46	67	60	54
Bhimkattá	...	...	...	...	...	...	...	...	...	...	1	.....	.....	.....
Kodinár	...	...	...	1	...	...	...	...	...	...	3	.....	.....	1
Okhámandal	...	3	1	1	1	1	...	...	1	3	6	7	7	5
Beyt Shankhoddhár	1	...	...	1	1	...	...	...	1	...	4	8	.....	3
Dámnagar	7	10	4	4	8	7	2	3	8	5	48	31	43	45
Shiánagar	1	2	2	2	1	3	4	4	2	6	17	21	24	16
Dhári	11	9	4	9	7	6	8	10	5	10	40	51	46	46
Manéckwárá Contingent Camp	...	...	...	1	...	3	...	...	...	...	2	5	1	3
Total	33	41	17	28	26	34	27	28	33	36	167	185	181	172
Kadi Division.														
Kadi	29	13	11	11	24	19	16	20	15	16	90	86	101	83
Vijápore	102	101	60	77	73	78	63	79	74	74	367	439	365	309
Méhsáná	53	33	35	21	35	43	31	46	45	38	212	167	187	169
Kalol	28	37	23	24	25	19	28	26	23	27	107	131	112	99
Vadávli	35	35	30	31	26	30	35	41	33	33	187	189	140	143
Sidhpore	41	39	20	24	12	15	10	23	13	17	104	108	109	80
Visnagar	49	41	19	19	29	32	39	28	34	25	155	145	145	124
Dehégnam	37	25	18	21	17	31	17	21	30	34	149	155	132	101
Atarsumbá	4	6	2	1	3	1	2	7	4	1	17	14	12	10
Kheralu	24	36	21	19	18	22	19	23	10	35	140	127	94	104
Vadnagar	11	16	5	7	7	10	5	11	3	11	52	29	32	24
Pátan	74	82	58	58	64	58	46	57	67	50	382	327	306	230
Harij	6	2	6	6	7	4	7	5	2	4	23	20	19	24
Total	493	464	306	319	340	361	318	387	353	363	1985	1937	1750	1505
Nowsari Division.														
Velachhá	7	5	3	4	1	3	6	8	11	5	19	22	37	17
Vákal	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Ghandevi	5	4	4	1	4	1	3	6	3	2	18	11	20	18
Palsáná	1	...	1	...	...	1	...	2	...	...	2	2	5	2
Nowsari	2	1	2	2	4	4	3	5	3	4	14	18	11	11
Kámrej	3	1	1	...	2	1	1	2	3	1	10	2	2	4
Songarh	...	...	...	...	...	...	...	...	...	...	1	1	2	.....
Váipore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Mahuwá	1	3	1	...	4	1	5	4	2	...	7	8	9	9
Vyárá	2	3	4	...	2	...	2	2	1	.....	10	6	14	4
Total	21	16	16	7	17	11	20	29	23	12	81	70	100	65
Baroda Division.														
Jarode	...	...	...	1	1	...	...	...	...	...	1	4	5	2
Dabhoi	10	17	13	8	6	15	14	11	9	5	64	56	57	48
Baroda	8	11	18	5	16	8	7	7	8	6	46	61	61	55
Simore	7	6	4	5	5	7	9	3	3	6	38	27	36	17
Chorandá	15	13	7	7	11	13	11	9	17	15	57	62	65	59
Padrá	19	8	12	9	19	21	15	23	19	17	102	98	86	93
Pétlád	26	30	8	11	30	15	16	17	27	21	111	99	133	87
Shiswá	7	3	7	3	7	6	5	7	6	8	45	45	45	32
Sankhédá	...	...	...	1	1	...	...	1	...	...	3	.....	.....	.....
Tilakwárá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	92	88	69	50	96	85	77	78	89	78	467	452	488	393
Baroda City	25	31	14	8	15	12	15	21	15	19	92	78	113	96
Total	664	640	422	412	494	503	457	543	513	508	2792	2722	2638	2232
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Grand Total	664	640	422	412	494	503	457	543	513	508	2792	2722	2638	2232

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FORM VII. C.

Main Population.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 and upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
126	72	124	93	114	109	106	90	86	86	139	103	44	48	17	15	40	54	1280	1194
1284	1024	1416	1386	1505	1439	1330	1403	1117	1168	1634	1789	946	1015	490	494	766	1032	16039	16087
92	45	107	48	101	71	95	56	75	56	111	85	52	48	27	33	43	34	981	686
348	263	401	385	479	385	403	357	319	265	505	438	251	233	119	103	169	215	4372	3868
99	77	117	119	129	106	118	107	77	63	161	146	62	86	33	27	45	53	1130	1079
1949	1481	2165	2031	2328	2110	2052	2013	1674	1638	2550	2561	1355	1430	686	672	1063	1418	23802	22914
...	...	...	...	...	...	1	...	...	...	.....	...	...	...	...	...	...	1	1	1
1949	1481	2165	2031	2328	2110	2053	2013	1674	1638	2550	2561	1355	1430	686	672	1063	1419	23803	22915

of the above.

42	25	38	27	26	38	29	32	21	24	42	27	14	17	3	5	14	18	391	398
...	...	...	...	...	...	...	...	...	...	.....	1	1	...	...	...	...	...	2	1
...	1	2	...	1	1	...	1	2	2	3	...	1	...	...	...	...	1	12	8
3	4	5	3	7	3	3	2	3	2	2	5	2	3	2	...	5	3	43	45
1	3	1	1	5	3	3	...	1	4	4	...	...	1	...	2	2	2	24	22
38	15	31	20	27	24	27	16	19	24	27	30	10	13	6	5	11	14	316	266
11	6	15	12	7	9	9	9	5	4	14	10	4	...	3	...	1	...	120	103
30	18	32	28	41	29	33	29	35	25	45	30	12	14	3	3	6	15	358	332
1	...	...	2	...	2	2	1	...	1	2	...	...	...	...	...	1	1	9	19
126	72	124	93	114	109	106	90	86	86	139	103	44	48	17	15	40	54	1280	1194
72	49	60	68	76	71	71	68	50	50	81	89	36	47	19	17	32	48	803	749
264	196	263	285	292	281	268	253	195	228	340	374	180	220	114	104	160	238	3180	3331
130	101	142	149	137	151	130	141	98	102	137	166	81	105	45	41	66	100	1564	1569
67	52	93	89	92	82	72	89	69	80	103	75	81	55	34	27	52	50	1009	902
121	87	182	108	158	114	112	115	107	98	137	123	90	75	31	32	58	89	1482	1348
88	62	80	76	84	95	76	106	79	73	95	93	61	52	28	29	49	59	949	957
98	113	115	134	145	126	116	117	105	100	152	172	95	114	56	46	86	85	1438	1420
66	59	76	74	109	94	102	84	93	79	104	92	58	53	39	19	40	51	1087	992
9	10	8	5	6	4	8	12	8	9	21	17	7	7	3	2	6	13	120	119
88	70	100	87	113	109	97	116	100	99	103	171	71	69	34	44	44	82	1076	1213
26	20	33	33	30	33	26	35	21	28	45	52	18	31	10	7	15	35	339	360
241	199	234	265	238	258	232	258	173	217	287	355	158	181	74	122	147	134	2781	2901
14	8	10	13	25	21	20	9	19	7	29	10	10	6	3	4	11	8	211	151
1284	1024	1416	1386	1505	1439	1330	1403	1117	1168	1634	1789	946	1015	490	494	766	1032	16039	16087
36	19	31	14	32	18	24	16	16	14	37	17	6	8	4	8	12	8	275	186
...	...	...	...	1	...	1	...	...	...	.....	...	...	...	...	...	...	...	2	.....
18	10	17	11	16	14	19	13	13	15	25	19	12	12	8	6	9	10	194	152
1	2	2	2	6	1	2	1	3	4	1	...	1	3	1	...	1	2	27	23
15	7	15	7	10	18	12	6	10	7	21	17	10	8	6	6	5	2	143	120
7	1	13	3	8	7	13	2	9	5	8	5	6	2	3	4	4	2	63	42
2	...	1	...	1	3	2	3	3	1	1	...	1	...	...	...	...	...	14	7
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
11	...	11	9	18	7	12	8	8	3	12	12	8	3	2	5	4	4	115	74
8	6	17	2	9	9	10	5	13	8	7	15	8	12	3	4	8	6	118	82
92	45	107	48	101	71	95	56	75	56	111	85	52	48	27	33	43	34	981	686
5	6	4	4	3	4	7	3	4	3	5	5	3	1	...	...	3	2	41	35
43	36	58	50	41	53	29	33	22	31	58	37	29	31	14	11	15	10	482	457
45	39	60	52	55	42	48	41	36	33	58	46	16	19	8	9	13	19	503	458
20	11	28	26	36	26	24	18	19	13	25	27	13	11	6	6	10	6	283	215
57	30	45	61	65	63	65	57	54	36	58	58	34	30	22	13	28	41	649	596
71	46	67	79	117	83	101	85	81	59	108	100	55	72	29	27	32	46	963	866
84	76	92	91	116	92	91	85	69	60	103	105	72	46	27	29	52	71	1057	936
23	18	25	22	41	20	34	30	33	30	51	29	27	19	12	9	15	20	333	301
...	1	2	...	5	1	3	...	1	...	1	...	2	4	1	...	1	...	20	6
...	...	...	...	...	...	1	...	...	...	.....	1	...	...	...	...	...	...	1	1
348	263	401	385	479	385	403	357	319	265	505	438	251	233	119	103	169	215	4372	3868
99	77	117	119	129	106	118	107	77	63	161	146	62	86	33	27	45	53	1130	1079
1949	1481	2165	2031	2328	2110	2052	2013	1674	1638	2550	2561	1355	1430	686	672	1063	1418	23802	22914
...	...	...	...	...	...	1	...	...	...	.....	...	...	...	...	...	...	1	1	1
1949	1481	2165	2031	2328	2110	2053	2013	1674	1638	2550	2561	1355	1430	686	672	1063	1419	23803	22915

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FINAL CENSUS

Showing the Ages of the

DISTRICT OR PROVINCE.	Under 1.		1——.		2——.		3——.		4——.		5——9.		10——14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	...	...	...	...	...	...	...	...	...	...	1	.....	1	1
Kadi do.	...	2	...	...	...	...	...	1	...	1	4	.....	1	2
Nowsari do.	82	119	78	58	63	65	103	98	88	81	446	451	475	429
Baroda do.	1	2	...	1	1	...	3	1	4	2	7	6	1	1
Baroda City	3	3	4	1	3	1	3	3	6	1	24	14	27	12
Total	86	126	82	60	67	66	109	103	98	85	482	471	505	445
Baroda Cantonment	5	2	2	3	...	4	4	1	2	2	13	11	11	12
Grand Total	91	128	84	63	67	70	113	104	100	87	495	482	516	457

Mahalwar details

Amréli Division.														
Amréli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Bhankattá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kodinár	...	...	...	...	...	...	...	...	...	...	.....	.....	1	.....
Okhámandal	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Beyt Shankhoddhár	...	...	...	...	...	...	...	...	...	...	1	.....	.....	1
Dámnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Shiánagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dhári	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Manéckwárá Contingent Camp	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	...	...	...	...	...	...	...	...	...	1	.....	1	1
Kadi Division.														
Kadi	...	...	...	...	...	...	...	...	...	1	2	.....	.....	2
Vijápore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Mehésáná	...	1	...	...	...	...	...	1	...	...	1	.....	1	.....
Kalol	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vadávli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sidhpore	...	1	...	...	...	...	...	...	...	...	1	.....	.....	.....
Visnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dábhgaum	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Atarsumbá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kheralu	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vadnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Pátan	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Harij	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	2	...	...	...	...	...	1	...	1	4	.....	1	2
Nowsari Division.														
Velachhá	1	2	...	1	1	4	2	1	3	...	3	4	2	4
Vákal	1	...	...	...	...	...	...	...	1	...	.....	4	3	3
Ghandévi	17	33	14	13	15	18	16	16	21	19	103	89	85	87
Palsáná	...	2	...	2	...	1	1	...	...	1	3	6	2	6
Nowsari	54	74	49	33	39	33	62	68	54	50	274	289	301	276
Kesurej	1	...	1	1	1	...	1	1	...	3	7	6	8	5
Songarh	1	2	3	...	1	1	2	3	1	2	9	5	9	10
Vajpore	1	...	1	...	...	...	...	...	...	...	4	1	2	.....
Mahuwá	5	2	3	4	3	2	10	9	5	4	15	18	20	15
Vyárá	1	4	7	4	3	6	9	5	3	2	28	29	43	32
Total	82	119	78	58	63	65	103	98	88	81	446	451	475	429
Baroda Division.														
Jarode	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dábhoi	...	...	...	1	...	...	1	...	1	1	2	1	1	.....
Baroda	1	1	...	...	...	...	...	...	1	...	1	1	.....	.....
Sinore	...	...	...	...	...	...	...	...	1	...	.....	1	.....	.....
Chorvada	...	...	...	...	1	...	2	1	...	...	... ..	2	.....	.....
Petra	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Perlád	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Shiswa	...	...	...	...	...	...	...	...	...	...	2	.....	.....	.....
Sanáhéla	...	...	...	...	...	...	...	...	1	1	2	.....	.....	1
Tilakwara	...	1	...	...	...	...	...	...	...	...	.....	1	.....	.....
Total	1	2	...	1	1	...	3	1	4	2	7	6	1	1
Baroda City	3	3	4	1	3	1	3	3	6	1	24	14	27	12
Total	85	126	82	60	67	66	109	103	98	85	482	471	505	445
Baroda Cantonment	5	2	2	3	...	4	4	1	2	2	13	11	11	12
Grand Total	91	128	84	63	67	70	113	104	100	87	495	482	516	[illegible]

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FORM VII. D.

Parsi Population.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 and upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
...	2	1	...	2	...	1	...	1	...	2	2	1	...	...	...	...	...	10	
1	3	5	...	7	2	1	2	3	2	5	1	1	1	...	...	2	2	30	1
244	283	232	316	214	364	207	350	210	312	287	447	179	302	111	131	228	388	3247	419
5	5	8	1	9	8	21	3	7	1	7	3	4	2	3	1	2	3	83	4
12	7	25	10	31	13	21	6	13	8	28	12	8	4	2	2	8	2	207	9
262	300	271	327	252	387	251	361	234	323	329	465	193	309	116	134	240	395	3577	433
6	12	15	8	6	4	7	5	7	8	9	10	5	3	1	2	1	3	94	9
268	312	286	335	258	391	258	366	241	331	338	475	198	312	117	136	241	398	3671	444

of the above.

...	1	1	...	1	...	1	...	...	..	.....	1	1	...	...	...	...	...	4	
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	1	...	...	...	...	...	.....	...	...	...	...	...	...	...	2	.....
..	1	...	...	...	...	...	...	1	...	2	1	...	...	...	...	..	...	4	
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	2	1	...	2	...	1	...	1	...	2	2	1	...	...	...	...	...	10	
...	2	3	...	2	...	...	...	1	1	1	...	...	1	...	...	1	2	10	
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	2	...	2	1	...	...	...	...	2	...	...	...	...	...	...	...	8	
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
1	1	...	...	1	...	1	2	...	1	.....	1	...	...	...	...	1	...	5	
...	...	...	...	2	1	...	...	...	...	.....	...	1	...	...	...	...	...	3	
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	1	...	.....	...	...	...	...	...	...	...	1	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	1	...	2	...	...	...	...	...	...	...	3	.....
1	3	5	...	7	2	1	2	3	2	5	1	1	1	...	...	2	2	30	1
8	3	9	5	10	7	12	4	5	4	9	5	2	2	2	...	2	3	71	4
5	3	3	4	5	2	2	1	2	1	2	1	...	...	...	1	...	...	24	2
49	58	41	58	43	75	45	59	53	67	59	76	32	59	34	34	58	68	665	82
3	1	4	5	1	1	3	3	7	4	4	3	1	...	6	...	2	1	37	3
141	185	111	190	103	236	99	237	100	201	158	322	113	210	53	82	146	300	1857	278
4	1	9	2	5	4	5	8	4	5	7	2	3	3	2	2	2	2	60	4
5	6	13	12	9	7	5	6	11	9	9	6	2	...	3	2	4	4	97	7
...	...	5	1	2	...	3	1	...	...	2	...	...	...	...	...	1	...	21	2
13	12	14	17	12	14	11	12	9	11	15	14	11	9	...	9	7	2	153	15
16	16	23	22	24	18	22	19	19	10	23	18	15	19	11	1	6	8	252	20
244	283	232	316	214	364	207	350	210	312	287	447	179	302	111	131	228	388	3247	419
2	...	...	...	...	...	1	...	...	...	.....	1	...	...	...	...	...	...	3	
2	3	1	1	1	2	2	...	1	...	1	1	1	...	...	...	1	1	15	1
...	1	...	...	1	2	3	...	1	1	1	...	1	1	...	...	...	...	10	
1	...	1	...	1	1	3	...	...	...	1	...	..	...	1	...	...	1	9	
...	...	1	...	2	1	4	2	2	...	4	...	...	...	...	...	1	...	17	
...	...	...	...	...	...	...	...	1	...	.....	...	...	...	...	...	...	...	1	.....
...	...	...	...	...	...	2	...	1	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	4	...	4	2	5	1	1	...	.....	1	2	...	2	...	...	1	5	1
...	1	1	...	...	...	1	...	...	...	.....	..	...	...	...	1	...	...	21	
																		2	
5	5	8	1	9	8	21	3	7	1	7	3	4	2	3	1	2	3	83	4
12	7	25	10	31	13	21	6	13	8	28	12	8	4	2	2	8	2	207	9
262	300	271	327	252	387	251	361	234	323	329	465	193	309	116	134	240	395	3577	433
6	12	15	8	6	4	7	5	7	8	9	10	5	3	1	2	1	3	94	9
268	312	286	335	258	391	258	366	241	331	338	475	198	312	117	136	241	398	3671	444

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FINAL CENSUS

Showing the Ages of the

DISTRICT OR PROVINCE.	Under 1.		1—.		2—.		3—.		4—.		5—9.		10—14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	1	...	...	...	...	1	...	1	...	...	.....	.....	2	.....
Kadi do.	...	...	...	...	...	2	1	...	...	...	2	1	3	3
Nowsari do.	...	1	...	...	...	...	1	...	...	...	3	.....	.....	.....
Baroda do.	2	1	...	...	...	1	2	1	...	...	4	3	.....	1
Baroda City	2	2	3	3	...	2	2	5	2	1	15	13	6	1
Total	5	4	3	3	...	6	6	7	2	1	24	17	11	8
Baroda Cantonment	...	2	1	...	4	3	1	1	2	3	13	6	6	10
Grand Total	5	6	4	3	4	9	7	8	4	4	37	23	17	18

Mahalwar details

Amréli Division.														
Amréli	...	...	...	...	...	1	...	...	...	...	.....	.....	.....	.....
Bhimkatté	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kodinár	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Chámardal	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Boyt Shankhoddhár	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dámnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sniánagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dhári	1	...	...	...	...	...	...	1	...	...	.....	.....	2	.....
Mancékwárá Contingent Camp	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	1	...	...	...	...	1	...	1	...	...	.....	.....	2	.....
Kadi Division.														
Kadi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vijápore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Mehésáná	...	...	...	...	...	1	...	...	...	...	.....	.....	.....	.....
Kalol	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vadavli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sidhpore	...	...	...	...	...	1	1	...	...	...	2	1	3	3
Visnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Délégaum	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Atarsumbá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kherálu	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vadnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Patan	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Harij	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	...	...	...	...	2	1	...	...	...	2	1	3	3
Nowsari Division.														
Valáchhá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vankal	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Chandevi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Palsaná	...	1	...	...	...	...	1	...	...	...	3	.....	.....	.....
Nowsari	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kámréj	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Songarh	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Válóre	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Mahuwá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vyrá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	1	...	...	...	...	1	...	...	...	3	.....	.....	.....
Baroda Division.														
Jarodá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dábhoi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Baroda	1	...	...	...	...	...	...	...	...	...	2	.....	.....	2
Sávli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Chándodá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Padra	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Karjiál	1	1	...	...	...	1	2	1	...	...	2	3	.....	2
Sávli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sankhédá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Tilakwárá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	2	1	...	...	...	1	2	1	...	...	4	3	.....	4
Baroda City	2	2	3	3	...	2	2	5	2	1	15	13	6	1
Total	5	4	3	3	...	6	6	7	2	1	24	17	11	8
Baroda Cantonment	...	2	1	...	4	3	1	1	2	3	13	6	6	10
Grand Total	5	6	4	3	4	9	7	8	4	4	37	23	17	18

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FORM VII. E.

Christian Population.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 & upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
1	1	1	1	3	1	...	...	4	1	2	1	1	1	...	...	1	...	16	8
...	1	8	1	4	...	2	1	4	...	7	2	1	...	...	...	1	...	33	11
...	1	...	1	...	1	...	...	2	...	3	...	...	...	...	...	...	...	9	4
3	3	8	4	10	5	14	...	1	1	6	...	...	1	1	...	2	...	53	24
12	1	28	2	26	6	27	8	25	5	18	2	5	1	...	1	...	1	171	54
12	7	45	9	43	13	43	9	36	7	36	5	7	3	1	1	4	1	282	101
5	8	114	9	67	8	42	4	23	5	19	6	10	3	3	2	2	2	316	72
25	15	159	18	110	21	85	13	59	12	55	11	17	6	4	3	6	3	598	173

the above.

1	...	...	1	...	...	...	...	2	1	1	...	1	1	...	...	...	...	5	4
...	...	...	...	3	...	...	...	1	...	...	...	...	...	...	...	...	...	4	...
...	1	1	...	...	1	...	...	1	...	1	1	...	...	...	...	1	...	7	4
1	1	1	1	3	1	...	...	4	1	2	1	1	1	...	...	1	...	16	8
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...
...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
...	...	4	1	2	...	2	...	4	...	5	...	...	...	...	...	...	...	17	2
...	1	1	...	...	...	...	1	...	...	2	2	1	...	...	...	1	...	11	9
...	1	8	1	4	...	2	1	4	...	7	2	1	...	...	...	1	...	33	11
...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...
...	1	...	1	...	1	...	...	1	...	1	...	...	...	...	...	...	...	5	2
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2
...	...	...	1	...	1	...	...	2	...	3	...	...	...	...	...	...	...	9	4
1	...	4	...	2	1	1	...	1	...	1	...	...	...	1	...	...	...	4	1
...	...	...	1	3	...	6	...	...	...	4	...	...	...	...	...	...	...	20	...
...	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	4	3
...	...	2	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...
2	3	1	3	4	1	6	...	...	1	1	...	...	1	...	...	2	...	21	20
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	3	4	4	10	5	14	...	1	1	6	...	...	1	1	...	2	...	53	24
12	1	23	2	26	6	27	8	25	5	18	2	5	1	...	1	...	1	171	54
12	7	45	9	43	13	43	9	36	7	36	5	7	3	1	1	4	1	282	101
5	8	114	9	67	8	42	4	23	5	19	6	10	3	3	2	2	2	316	72
25	15	159	18	110	21	85	13	59	12	55	11	17	6	4	3	6	3	598	173

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FINAL CENSUS

Showing the Ages of the

DISTRICT OR PROVINCE.	Under 1.		1——.		2——.		3——.		4——.		5——9.		10——14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amréli Division	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kadi do.	2	1	4	2	...	2	2	2	1	...	7	5	4	6
Nowsari do.	1349	1417	1382	1389	1618	1858	2135	2144	1992	2037	7939	7899	4987	4091
Baroda do.	133	163	131	117	136	167	192	207	206	216	999	935	508	428
Baroda City	...	...	...	...	1	...	...	...	...	...	.....	.....	... ...	.....
Total	*1484*	*1581*	*1517*	*1508*	*1755*	*2028*	*2329*	*2353*	*2199*	*2253*	*8945*	*8329*	*5499*	*4525*
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Grand Total	1484	1581	1517	1508	1755	2028	2329	2353	2199	2253	8945	8329	5499	4525

Mahalwar detail

Amréli Division.														
Amréli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Bhimkattá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kolnár	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Okhámandal	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Beyt Shankhoddhár	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dámnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Shiánagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dhári	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Manéckwárá Contingent Camp	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kadi Division.														
Kadi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vijápore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	1
Mehesáná	...	...	1	1	...	2	1	...	...	...	2	2	2	3
Kaloi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vadávli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sidhpore	2	1	3	1	...	1	1	2	1	...	5	3	2	2
Visnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dehégaum	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Atarsumbá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kheralu	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vadnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Pátan	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Harij	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	*2*	*1*	*4*	*2*	...	*3*	*2*	*2*	*1*	...	*7*	*5*	*4*	*6*
Nowsari Division.														
Velachhá	194	120	81	84	126	122	144	168	122	134	622	609	430	360
Vánkal	159	147	120	146	156	167	213	202	197	201	845	807	587	516
Ghandevi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Palsáná	...	...	...	...	...	...	...	...	...	...	1	.....	1	.....
Nowsari	...	...	...	...	...	...	...	...	...	...	.....	.....	3	1
Kámréj	...	2	...	3	...	1	1	1	3	2	6	1	3	.....
Somarh	365	371	414	431	522	542	618	675	599	572	2204	2111	1372	1196
Vájpore	114	131	120	104	146	163	181	179	185	185	566	522	336	282
Mahuwá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vyárá	587	646	647	623	674	864	978	919	887	948	3675	3355	2255	1728
Total	*1349*	*1417*	*1382*	*1389*	*1618*	*1858*	*2135*	*2144*	*1992*	*2037*	*7939*	*7399*	*4987*	*4091*
Baroda Division.														
Jarode	8	13	6	7	7	3	13	7	14	18	57	47	27	8
Dabhoi	...	...	...	...	...	1	...	1	...	...	2	3	.....	1
Baroda	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Simore	14	24	17	11	18	27	29	19	30	25	139	132	115	76
Chorandá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Padra	...	2	...	2	...	...	3	1	1	...	8	4	5	.....
Pétlád	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Shiawá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sankhedá	75	99	86	70	91	108	105	136	116	129	598	564	281	234
Tilakwárá	36	26	23	27	29	33	43	43	45	44	197	175	80	81
Total	*133*	*163*	*131*	*117*	*136*	*167*	*192*	*207*	*206*	*216*	*999*	*925*	*508*	*428*
Baroda City	...	...	...	...	1	...	...	...	...	...	.....	.....	.....	.....
Total	*1484*	*1581*	*1517*	*1508*	*1755*	*2028*	*2329*	*2353*	*2199*	*2253*	*8945*	*8329*	*5499*	*4525*
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Grand Total	1484	1581	1517	1508	1755	2028	2329	2353	2199	2253	8945	8329	5499	4525

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FORM VII. F.

Aboriginal Tribes.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 and upwards.		Total all ages	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
3	2	4	4	2	3	1	4	4	1	1	6	2	4	1	1	1	2	39	...
2894	2940	3481	3840	3946	4121	3961	3868	3394	2606	3924	3546	1593	1609	725	696	1191	1345	46411	449
307	313	442	463	480	508	489	457	364	306	398	352	173	160	72	53	130	121	5169	49
...	...	2	...	...	...	...	...	1	...	.....	...	...	...	...	...	...	...	4	...
3204	3255	3929	4307	4428	4632	4351	4329	3763	2913	4323	3904	1768	1773	798	750	1322	1468	51614	499
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
3204	3255	3929	4307	4428	4632	4351	4329	3763	2913	4323	3904	1768	1773	798	750	1322	1468	51614	499

of the above.

...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....

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FINAL CENSUS

Showing the Ages of the

DISTRICT OR PROVINCE.	Under 1.		1——.		2——.		3——.		4——.		5——9.		10——14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Amreli Division	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	1
Kadi do.	...	...	...	...	...	...	...	...	...	...	.....	1	.....	.....
Nowsari do.	...	...	...	...	...	...	...	...	...	...	1	.....	.....	1
Baroda do.	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Baroda City	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	...	...	...	...	...	...	...	...	...	1	1	.....	2
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Grand Total.....	...	...	...	...	...	...	...	...	...	..	1	1	.....	2

Mahalwar details

Amreli Division.														
Amreli	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Bhankatta	...	...	...	...	...	...	...	...	...	..	.....	.....	.....	.....
Kot	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dhamandal	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	1
Devi Shankhodhar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dhanagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Shahuvar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vijpur	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Jamvekwara Contingent Camp	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total	...	...	...	..	...	...	...	...	...	...	.....	.....	.....	1
Kadi Division.														
Kadi	...	...	...	...	...	...	...	...	...	...	.....	1	.....	.....
Vijapore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Mehsana	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Visnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kalavi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kalpore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kanagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dhrangaura	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Utarsumbá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Visnagar	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dabhoda	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Patan	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kadi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total.....	...	...	...	...	...	...	...	...	...	...	.....	1	.....	.....
Nowsari Division.														
Velachha	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Pardi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Bansdeva	..	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Songadh	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Nowsari	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Kamrej	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sangarh	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Vajpore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Mahuwá	...	...	...	...	...	...	...	...	...	...	1	.....	.....	1
Vyará	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total.....	...	...	...	...	...	...	...	...	...	...	1	.....	.....	1
Baroda Division.														
Baroda	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Dabhoi	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Baroda	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sinore	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Chorandá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Padra	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Perlad	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Shiswa	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Sankhéla	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Tilakwárá	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total.....	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Baroda City	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....
Total.....	...	...	...	...	...	...	...	...	...	...	1	1	.....	2
Baroda Cantonment	...	..	...	...	...	...	...	...	...	...	.....	.....	...	...
Grand Total.....	...	...	...	...	...	...	...	...	...	...	1	1	.....	2

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FORM VII. G.

Population of other Religions.

15——.		20——.		25——.		30——.		35——.		40——.		50——.		55——.		60 and upwards.		Total all ages.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
1	1	4	...	1	...	...	2	...	...	1	...	...	...	...	...	...	...	7	
...	1	2	...	...	...	...	...	...	...	.....	...	...	...	...	...	1	...	3	
1	...	...	...	...	1	1	...	1	...	.....	1	1	...	...	...	...	...	5	
...	...	...	...	...	...	...	...	1	...	.....	...	...	...	...	...	...	...	1	
...	...	...	1	...	...	...	...	...	...	.....	...	1	...	...	...	...	...	1	
2	2	6	1	1	1	1	2	2	...	1	1	2	...	...	...	1	...	17	10
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	1	...	...	...	1	.....
2	2	6	1	1	1	1	2	2	...	1	1	2	...	1	...	1	...	18	10

of the above.

...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
1	1	3	...	1	...	...	1	...	...	1	...	...	...	...	...	...	...	6	8
...	...	1	...	...	...	...	1	...	...	.....	...	...	...	...	...	...	...	1	3
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
1	1	4	...	1	...	...	2	...	...	1	...	...	...	...	...	...	...	7	...
...	1	2	...	...	...	...	...	...	...	.....	...	...	...	...	...	1	...	3	2
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	1	2	...	...	...	...	...	...	...	.....	...	...	...	...	...	1	...	3	2
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
1	...	...	...	...	1	1	...	1	...	.....	1	1	...	...	...	...	...	5	3
1	...	...	...	...	1	1	...	1	...	.....	1	1	...	...	...	...	...	5	3
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	1	...	.....	...	...	...	...	...	...	...	1	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	.....
...	...	...	...	...	...	...	...	1	...	.....	...	...	...	...	...	...	...	1	.....
...	...	...	1	...	...	...	...	...	...	.....	...	1	...	...	...	...	...	1	1
2	2	6	1	1	1	1	2	2	...	1	1	2	...	...	...	1	...	17	10
...	...	...	...	...	...	...	...	...	...	.....	...	...	...	1	...	...	...	1	.....
2	2	6	1	1	1	1	2	2	...	1	1	2	...	1	...	1	...	18	10

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FINAL CENSUS FORM VIII.

Distribution of the Population in the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans).

DISTRICT OR PROVINCE.	HINDOOS.																				
	I. BRAHMANS.			II. RAJPOOTS.			III. OTHER HINDOO CASTES.														
							Total.			Kanbi Lewá.			Kanbi Kadwá.			Koomtshar (a).			Ghanchi (a).		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
Amréli Division	7018	6090	13108	3587	3166	6703	30738	28900	59638	11502	10762	22264	606	534	1140	3003	2995	6058	17	17	34
Kadi Division	20288	28487	57675	23588	20799	44387	284000	264300	548300	13111	12027	25138	83643	77201	160903	13257	12275	25732	3711	3379	7090
Nowsari Division	9405	7918	17321	2815	2552	5367	41435	40183	81618	4379	3763	8142	2089	1965	4054	1903	1670	3573	821	714	1535
Baroda Division	17789	15458	33247	11883	10062	21395	199094	170344	369438	71531	54867	126398	3839	3214	7053	3569	3459	7028	618	493	1111
Baroda City	9605	7415	17020	1031	893	1924	10678	9384	20062	1884	1541	3425	1068	1016	2104	564	603	1167	849	800	1649
Total	*73955*	*65316*	*138871*	*43304*	*37472*	*79776*	*565945*	*513111*	*1079056*	*102397*	*82960*	*185357*	*91264*	*83990*	*175254*	*22456*	*21096*	*43552*	*6016*	*5103*	*11119*
Baroda Cantonment	105	30	135	47	30	77	547	420	967	6	1	7	9	1	10	4	4	8	72	60	132
Grand Total	73160	65346	138506	42351	37502	79853	566492	513531	1080023	102403	82961	185364	91273	83991	175264	22460	21100	43560	6088	5463	11551

(a) Although these castes number less than 100,000, they are given here because the Deputy Superintendent of Census, Bombay, expects that in the Gujerat Province their numbers will exceed 100,000.

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HINDOOS—*continued.*

III. OTHER HINDOO CASTES—*continued.*

DISTRICT OR PROVINCE.	Lohar (a).			Sootar (a).			Soni (a).			Darji (a).			Hajam (a).			Koli.			Doobala (a).		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
Amreli Division	677	664	1341	1113	1018	2131	746	688	1434	926	851	1777	1174	963	2137	7028	6652	13680	.....	.....	.....
Kadi Division	7287	7645	14932	6900	6664	13570	2188	2277	4465	3911	4262	8173	7780	7768	15548	117423	107476	224899	.....	.....	.....
Nowsari Division	400	394	794	978	897	1875	665	574	1239	847	866	1713	709	585	1294	10715	10730	21445	10240	9943	20183
Baroda Division	2156	1965	4121	2900	2460	5360	1587	1522	3059	1165	1088	2253	4761	4413	9194	87336	78187	165523	1	2	3
Baroda City	891	435	826	532	500	1032	1056	1042	2098	550	432	982	719	456	1175	2131	1746	3877	.....	.....	.....
Total	*10911*	*11103*	*22014*	*12419*	*11599*	*24018*	*6192*	*6103*	*12295*	*7419*	*7479*	*14898*	*15163*	*14185*	*29348*	*224633*	*204791*	*429424*	*10241*	*9945*	*20186*
Baroda Cantonment	3	2	5	9	4	13	20	17	37	55	20	75	35	5	40	150	114	264	.....	.....	.....
Grand Total	10914	11105	22019	12428	11603	24031	6212	6120	12332	7474	7499	14973	15198	14190	29388	224783	204905	429688	10241	9945	20186

(a) [illegible]

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FINAL CENSUS FORM VIII.—*continued.*

Distribution of the Population in the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans)—*continued.*

DISTRICT OR PROVINCE.	HINDOOS—*continued.*																	
	III. OTHER HINDOO CASTES—*continued.*						Total of other Castes of Hindoos less than 100,000 (b).			Grand Total of Hindoos.			IV. Non-Hindoo or ABORIGINAL Castes and Tribes (c).			V. MAHOMEDAN TRIBES (d).		
	Chambar (c).			Dhed.														
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
Amreli Division	1	5	6	3885	3751	7636	35139	23495	47678	66476	60651	127127	.....	.....	.....	9259	8558	17817
Kadi Division	010	593	1203	24074	22573	46647	125102	117509	242611	461923	421045	882973	39	46	85	31883	31328	63205
Nowsari Division	100	139	239	7529	7943	15473	30754	29084	59798	84409	79685	164094	40411	44906	91317	11415	11594	23009
Baroda Division	5	6	11	19646	18094	38340	84156	76396	160552	312873	272260	584633	5160	4956	10116	27342	24558	51800
Baroda City	58	55	103	871	698	1569	21499	20222	41661	42753	37914	80667	4	.....	4	9005	8900	18405
Total	*829*	*798*	*1627*	*56005*	*53059*	*109664*	*286634*	*265656*	*552290*	*967938*	*881555*	*1849493*	*51614*	*49908*	*101522*	*89403*	*84833*	*174236*
Baroda Cantonment	.....	.....	.....	184	192	376	1311	885	2196	2010	1365	3375	.....	.....	.....	457	287	744
Grand Total	829	798	1627	56189	53851	110040	287945	266541	554486	969948	882920	1852868	51614	49908	101522	89860	85120	174980

(c) Although these castes number less than 100,000, they are given here because the Deputy Superintendent of Census, Bombay, expects that in the Gujerat Province their numbers will exceed 100,000.
(d) The details of these castes and of those of Jains, Non-Hindoo Aboriginal Tribes and Mahomedan Tribes are given in Final Form VIII. A

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Statement showing the Detailed Distribution of the Population of the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans).

No.	NAME OF CASTE.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total.		
		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
	Class I.—Professional and Literate.										**HINDOOS.**											
	BRAHMANS.																					
	GUZERATHI BRAHMANS.																					
1	Nagar Vadnagará	90	40	130	460	428	888	31	14	45	446	466	912	151	85	236	9	6	15	1187	1039	2226
2	„ Visnagara	7	6	13	3284	3247	6511	4	.....	4	19	13	32	58	47	105	...	...	...	3352	3313	6665
3	„ Chitroda	.....	.....	.....	52	35	87	1	.....	1	.....	.....	.....	79	69	148	...	...	...	132	104	236
4	„ Sathodrá	28	19	47	49	34	83	2	2	4	245	252	497	30	30	60	2	...	2	356	337	693
5	„ Prashnorá	59	55	114	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	59	55	114
6	„ Barad	.....	.....	.....	.....	.....	.....	2	2	4	.....	.....	.....	.....	.....	.....	...	...	...	2	2	4
7	Maitrani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	...	...	...	1	.....	1
8	Bodhwál	.....	.....	.....	9	6	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	9	6	15
9	Dadhichya	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	26	62	.....	.....	.....	...	...	...	30	26	62
10	Pattial	.....	.....	.....	2	3	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	2	3	5
11	Walnuk (Walum)	16	7	23	39	21	60	6	.....	6	401	400	801	19	11	30	...	...	...	481	439	920
12	Nandora	9	.....	9	2	2	4	.....	.....	.....	701	674	1375	32	20	52	...	...	...	744	696	1440
13	Khedwa	.....	.....	.....	4	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	4	.....	4
14	Goegali	914	916	1830	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	...	...	...	915	916	1831
15	Girnara	47	45	92	2	1	3	.....	.....	.....	.....	2	2	2	.....	2	...	...	...	51	48	99
16	Jamboo (Jambusará)	.....	.....	.....	4	2	6	.....	.....	.....	2040	1881	3921	57	28	85	...	...	...	2101	1911	4012
17	Shrigowd	192	173	365	219	174	423	12	8	20	507	450	957	385	325	660	...	...	...	1295	1130	2425
18	Audichya Tolkiá	168	143	311	532	458	990	31	17	48	2004	1903	3907	286	313	599	...	...	...	3021	2894	5915
19	„ Sahasra	1470	1256	2726	14887	14005	29492	1050	974	2024	3759	3080	6839	481	287	768	7	3	10	21654	20205	41859
20	Chorsiá	.....	.....	.....	2	1	3	1	.....	1	511	488	999	111	131	242	...	...	...	625	620	1245
21	Khadáwál	154	138	292	50	23	73	41	32	73	1619	1481	3100	215	141	356	1	...	1	2080	1815	3895
22	Borsadá	.....	.....	.....	.....	.....	.....	.....	.....	.....	248	251	499	1	.....	1	...	...	...	249	251	500
23	Mewádá	45	26	71	2210	2321	4531	108	109	217	871	633	1504	324	72	396	...	...	...	3558	3161	6719
24	Modh	298	312	610	2725	2748	5473	1288	1111	2399	1308	1263	2569	297	240	537	...	...	...	5914	5674	11588
25	Anáwalá	19	10	29	9	14	23	5549	4698	10247	9	10	19	12	2	14	2	1	3	5600	4735	10335
26	Zárolá	.....	.....	.....	50	44	94	.....	.....	.....	38	29	67	13	9	22	...	...	...	101	82	183
27	Bhárgava	.....	.....	.....	1	1	2	159	171	330	10	1	11	9	5	14	...	...	...	179	178	357
28	Shrimáli	64	63	127	603	712	1275	10	2	12	138	112	250	49	58	107	...	...	...	824	947	1771
29	Raskwál	3	2	5	34	48	82	14	16	30	99	117	216	27	25	52	...	...	...	177	208	385
30	Nápal	.....	.....	.....	.....	.....	.....	.....	.....	.....	54	57	111	1	.....	1	...	...	...	55	57	112
31	Wadádora	18	6	24	34	27	61	6	.....	6	103	66	169	7	.....	7	...	...	...	168	99	267
32	Doesawál	.....	.....	.....	36	12	48	.....	.....	.....	30	29	59	4	9	13	...	...	...	70	50	120
33	Kapil	.....	.....	.....	.....	.....	.....	4	3	7	1	1	2	.....	.....	.....	...	...	...	5	4	9
34	Khadáyatá	.....	.....	.....	.....	.....	.....	.....	.....	.....	12	6	18	.....	.....	.....	...	...	...	12	6	18
35	Unewál	280	283	563	56	49	105	13	6	19	419	411	830	9	2	11	...	...	...	783	751	1534
36	Sáchora	16	21	37	99	114	213	6	2	8	4	.....	4	16	6	22	...	...	...	141	143	284
37	Somepura	10	12	22	5	9	14	.....	.....	.....	15	20	35	13	7	20	...	...	...	49	48	97

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FINAL CENSUS FORM VIII. A.—*continued.*

Statement showing the Detailed Distribution of the Population of the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans)—*continued.*

No.	NAME OF CASTE.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total.		
		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
	Class I.—Professional and Literate—*continued.*										HINDOOS—*continued.*											
	BRAHMANS—*continued.*																					
	GUZERATHI BRAHMANS—*continued.*																					
38	Motálá	.....	.....	.....	4	.....	4	7	.....	7	.....	.....	.....	1	.....	1	...	...	...	12	.....	12
39	Sajodrá	.....	.....	.....	.....	.....	.....	23	22	45	.....	.....	.....	4	1	5	...	...	...	27	23	50
40	Udumberá	1	.....	1	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	...	...	...	2	.....	2
41	Bhárádwaj	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	2	.....	.....	.....	...	...	...	1	1	2
42	Poshkarná	19	10	29	7	5	12	.....	.....	.....	1	.....	1	4	9	13	...	...	...	31	24	55
43	Gomtiwál	.....	.....	.....	76	46	122	.....	.....	.....	6	.....	6	4	1	5	...	...	...	86	47	133
44	Gnyáwál	.....	.....	.....	.....	.....	.....	.....	.....	.....	14	.....	14	.....	.....	.....	...	...	...	14	.....	14
45	Agastiwál	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	...	...	...	1	.....	1
46	Kandolia	103	102	354	.....	.....	.....	33	32	65	1	3	4	.....	.....	.....	...	...	...	190	237	423
47	Pallíwál	3	1	4	3	3	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	6	4	10
48	Rawál	.....	.....	.....	3	10	13	.....	.....	.....	14	12	26	1	2	3	...	...	...	18	24	42
49	Bonakhiyá	50	57	107	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	50	57	107
50	Váyada	.....	.....	.....	23	14	37	.....	.....	.....	.....	.....	.....	1	3	4	...	...	...	24	17	41
51	Harsorá	.....	.....	.....	2	1	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	2	1	3
52	Párásher	.....	.....	.....	20	15	35	1	.....	1	.....	.....	.....	.....	.....	.....	...	...	...	21	15	36
53	Rávathadá	.....	.....	.....	68	70	138	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	68	70	138
54	Talájoowá	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	1	3	1	.....	1	...	...	...	3	1	4
55	Márco	.....	.....	.....	1	1	2	.....	.....	.....	.....	.....	.....	2	.....	2	...	...	...	3	1	4
56	Others unspecified	63	48	111	10	6	16	4	2	6	13	1	13	47	23	70	63	11	74	199	91	290
	Total	4217	3841	8058	25646	25310	50956	8405	7223	15629	15698	14200	29898	2705	1961	4666	84	21	105	56756	52556	100312
	SOUTHERN BRAHMANS.																					
57	Kokanastha	88	70	153	143	128	271	207	158	365	292	190	482	1358	1148	2506	2	2	4	2085	1696	3781
58	Karádá	15	4	19	13	13	26	39	39	78	88	36	125	414	313	727	...	...	...	569	435	1004
59	Deshastha	242	176	418	440	267	707	376	327	703	506	287	795	3018	2010	5028	...	...	...	4584	3067	6261
60	Yajoorvedi	17	18	35	.....	.....	.....	33	27	60	32	16	48	590	530	1120	...	...	...	672	591	1263
61	Kánnava	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	2	31	44	75	...	...	...	32	45	77
62	Karnátaki	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	59	20	79	...	...	...	61	20	71
63	Drávid	1	1	2	2	.....	2	.....	.....	.....	7	.....	7	9	4	13	...	...	...	19	5	24
64	Telang	4	5	9	12	16	28	2	5	7	10	10	20	66	49	115	...	...	...	94	85	179
65	Deorookhá	19	7	26	15	7	22	.....	.....	.....	16	8	24	166	137	303	...	...	...	216	159	375
66	Saraswat (Shenvi)	5	.....	5	24	30	54	11	5	16	2	.....	2	69	64	133	...	...	...	111	99	210
67	Others unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	54	40	94	12	11	23	...	...	...	66	51	117
	Total	386	281	667	648	461	1109	668	561	1229	1012	588	1600	5783	4960	10743	2	2	4	8499	6853	15352

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	DEGRADED BRAHMANS.																					
68	Kárad[illegible]	1058	1003	2061	29	25	54	.....	.....	.....	57	75	132	.....	.....	.....	...	...	...	1141	1103	2247
69	Vyás	9	9	18	159	204	363	2	2	4	172	104	276	36	26	62	1	...	1	379	345	724
70	Shrávana	.....	.....	.....	5	6	11	.....	.....	.....	7	.....	7	.....	.....	.....	...	...	...	12	6	18
71	Tapodhan	80	67	147	2085	1964	4049	101	89	190	375	351	726	34	41	75	...	...	...	2975	2512	5487
72	Abeti	195	194	389	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	...	...	...	196	194	390
73	Bhojaka	2	1	3	62	94	156	.....	.....	.....	1	.....	1	.....	.....	.....	...	...	...	65	98	163
74	Sanvetwal	140	92	232	2	.....	2	.....	.....	.....	26	20	46	.....	.....	.....	...	...	...	168	112	280
75	Rajgor	434	443	877	52	43	95	8	6	14	4	7	11	1	.....	1	...	...	...	499	439	938
76	Golak	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	7	10	17	...	...	...	8	10	18
77	Gooray	5	1	6	7	6	13	8	4	12	13	11	24	103	94	197	2	...	2	138	116	254
78	Others unspecified	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6	5	11	...	...	...	6	5	11
	Total	*1923*	*1810*	*3733*	*2401*	*2342*	*4743*	*119*	*101*	*220*	*656*	*568*	*1224*	*188*	*176*	*364*	*3*	...	*3*	*5200*	*4907*	*10287*
	NORTHERN BRAHMANS.																					
79	Sáraswat	... ..	.....	.....	.....	.....	.....	.....	.....	.....	3	5	8	53	35	88	4	...	4	60	40	100
80	kanojia	402	122	524	192	123	315	142	20	162	261	57	318	679	170	849	5	2	7	1081	494	2175
81	Goud	65	33	98	70	22	92	54	10	64	108	31	139	103	41	144	2	2	4	402	139	541
82	Brijwási	2	.....	2	13	2	15	.....	.....	.....	7	.....	7	2	1	3	...	...	...	24	3	27
83	Gayawál	.....	.....	.....	.....	.....	.....	.....	.....	.....	15	.....	15	11	34	45	...	...	...	26	34	60
84	Others unspecified	21	2	23	10	9	28	.....	.....	.....	24	6	30	68	27	95	5	3	8	137	47	184
	Total	*490*	*157*	*647*	*294*	*156*	*450*	*196*	*30*	*226*	*418*	*99*	*517*	*916*	*308*	*1224*	*16*	*7*	*23*	*2330*	*757*	*3087*
	MÁRWÁDI BRAHMANS.																					
85	Shrimáli	.....	.....	.....	92	46	138	15	.....	15	.....	.....	.....	.....	.....	.....	...	...	...	107	46	153
86	Poshkorná	.....	.....	.....	117	87	204	1	1	2	.....	.....	.....	18	10	23	...	...	...	131	98	229
87	Others	2	1	3	40	35	75	....	.....	.....	5	3	8	.....	.....	.....	...	...	...	47	39	86
	Total	*2*	*1*	*3*	*249*	*168*	*417*	*16*	*1*	*17*	*5*	*3*	*8*	*13*	*10*	*23*	...	...	...	*285*	*183*	*468*
	Total of Brahmans	7018	6090	13108	29233	28437	57675	9405	7916	17321	17789	15458	33247	9605	7415	17020	105	30	135	73160	65346	138506
88	Bramha Kshatri	128	91	219	150	106	256	16	8	24	190	171	361	209	145	354	...	...	...	693	521	1214
89	Parbhoo	140	98	238	237	223	459	156	130	286	97	86	183	510	485	995	1	1	2	1141	1022	2163
90	Káyastha	22	14	36	8	1	4	27	11	38	18	30	48	86	28	64	...	...	...	106	84	190
91	Vidoor	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	3	8	16	16	32	...	...	...	21	19	40
	Total of Class I	7308	6293	13601	29628	28766	58394	9604	8065	17669	18099	15748	33847	10376	8099	18465	106	31	137	75121	66992	142113
	Class II.—Feudal.																					
92	Káthi	1724	1597	3321	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	.....	4	...	...	...	1728	1597	3325
93	Wádhél	12	9	21	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	12	9	21
94	Rajpoot	3537	3166	6703	23588	20799	44387	2815	2552	5367	11338	10062	21395	1031	893	1924	47	30	77	42951	37502	79953
95	Kshatri Hindoostani	206	143	349	293	230	523	90	38	128	232	96	328	504	234	738	37	13	50	1862	754	2116
96	Maráthá	1025	871	1896	512	422	934	995	759	1754	732	448	1180	6354	6671	13025	416	208	624	10044	9379	19413
97	Sikhe	4	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	14	...	14	19	.....	19
	Total of Class II	6508	5786	12294	24393	21451	45844	3900	3349	7249	12302	10606	22903	7894	7798	15692	514	251	765	55508	49241	104747

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FINAL CENSUS FORM VIII. A.—*continued.*

Statement showing the Detailed Distribution of the Population of the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans)—*continued.*

No.	NAME OF CASTE.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total.		
		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
	Class III.—Commercial and Trading. **WANIA.**										HINDOOS—*continued.*											
98	Nagar	5	.....	5	2010	2100	4110	32	26	58	147	95	242	183	187	370	1	1	2	2327	2289	4616
99	Khadáyatá	9	6	15	391	344	735	197	89	286	1208	1088	2345	80	45	125	9	6	15	1894	1578	3472
100	Zárolá	.....	.....	.....	418	451	869	.....	.....	.....	798	798	1596	97	87	184	...	...	...	1313	1336	2649
101	Shrimáli	230	181	411	682	604	1286	84	66	150	682	598	1280	682	654	1576	11	8	19	2311	2111	4422
102	Mewádá	.....	.....	.....	5	7	12	68	73	141	270	199	469	9	8	17	...	...	...	352	287	639
103	Purwal	2	.....	2	362	331	693	13	10	23	194	201	395	174	175	349	...	...	...	745	717	1462
104	Nandurá	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....	2	18	3	21	...	...	...	20	3	23
105	Modh	598	572	1170	247	216	463	111	97	208	693	559	1192	818	880	668	11	5	16	1918	1779	3697
106	Lád	69	39	108	129	85	214	908	807	1773	2689	2542	5181	1549	1474	3323	4	3	7	5350	4950	10306
107	Pánchá	.....	.....	.....	155	141	296	33	30	63	30	24	60	19	21	40	...	...	...	243	216	459
108	Modhi	3	7	10	276	261	537	5	7	12	58	35	93	7	8	15	...	...	...	344	318	662
109	Deswál	1	3	4	3200	3283	6543	12	13	25	1252	1258	2510	356	218	474	...	...	...	4781	4775	9556
110	Nemá	.....	.....	.....	.....	.....	.....	.....	.....	.....	24	34	58	5	8	13	...	...	...	29	42	71
111	Khedawal	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....	2	2	.....	2	...	...	...	4	.....	4
112	Kapole	1019	910	1929	2	1	3	52	76	128	1	.....	1	7	4	11	...	...	...	1081	991	2072
113	Wáyadá	.....	.....	.....	227	218	445	.....	.....	.....	23	29	52	237	221	458	1	...	1	488	468	956
114	Agarwál	3	.....	3	6	13	19	.....	.....	.....	3	3	6	17	10	27	...	...	...	29	26	55
115	Gomad	.....	.....	.....	8	11	19	.....	.....	.....	1	4	5	.....	.....	.....	...	...	...	9	15	24
116	Bij	.....	.....	.....	.....	.....	.....	35	39	74	29	26	55	2	2	4	...	...	...	66	67	133
117	Harsorá	.....	.....	.....	6	12	18	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	6	12	18
118	Gongar	.....	.....	.....	25	21	46	.....	.....	.....	.....	.....	.....	1	.....	1	...	...	...	26	21	47
119	Narsinhpurá	.....	.....	.....	4	4	8	.....	.....	.....	3	2	5	.....	.....	.....	...	...	...	7	6	13
120	Sorathiyá	209	171	380	.....	.....	.....	12	6	18	.....	... ..	.....	.....	.....	.....	...	...	...	221	177	398
121	Pallival	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	2	5	...	...	...	3	2	5
122	Soni	4	9	13	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	4	9	13
123	Oswál	2	1	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	2	...	...	...	3	2	5
124	Sanádia	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	1	1
125	Wáni	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	...	...	...	.....	1	1
126	Others unspecified	6	6	12	9	5	14	11	6	17	29	34	63	27	23	50	9	6	15	91	80	171
	Total	*2160*	*1905*	*4066*	*8212*	*8108*	*16320*	*1541*	*1345*	*2886*	*8083*	*7525*	*15608*	*3583*	*3461*	*7044*	*46*	*29*	*75*	*23045*	*22344*	*45389*
127	Lingáyat	3	4	7	1	.....	1	1	.....	1	1	.....	1	14	21	35	5	...	5	25	25	50
128	Wanis, Northern	4	1	5	1	.....	1	.....	.....	.....	.....	.....	.....	26	12	38	6	8	14	37	21	58
	Total	*2167*	*1911*	*4078*	*8214*	*8108*	*16322*	*1542*	*1345*	*2887*	*8084*	*7525*	*15609*	*3623*	*3494*	*7087*	*57*	*37*	*94*	*23082*	*22390*	*45472*
129	Tamboli	.....	.....	.....	24	19	43	9	15	24	8	5	13	263	258	521	...	...	...	304	297	601
130	Ghátia	236	280	516	295	314	609	6	18	24	32	28	60	108	130	314	...	...	...	777	776	1553
131	Kolati	.....	.....	.....	.....	.....	.....	1	2	3	.....	.....	.....	.....	.....	.....	...	...	...	1	2	3
132	Sawáná	3232	2921	6153	417	335	752	60	60	120	820	789	1609	85	87	172	13	14	26	4626	4206	8832
133	Machchia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	...	1	1	...	1
	Total of Class III.	5635	5112	10747	8953	8776	17726	1618	1440	3058	8944	8317	17261	4139	3945	8084	70	51	121	25356	24671	50027

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	Class IV.—Agricultural and Pastoral																					
134	Kanbi Lewa	11502	10762	22264	18111	12027	25138	4379	3763	8142	71521	54807	126388	1884	1541	3425	6	1	7	102403	82961	185364
135	Do. Kadwa	606	534	1140	83642	77261	160903	2089	1965	4054	3839	3214	7053	1088	1016	2104	9	1	10	91273	84991	176264
136	Do. Anjana	1	.....	1	15044	14111	29155	484	434	918	159	142	301	10	5	15	3	9	12	15701	14701	30402
137	Do. Urdi	50	36	86	4	1	5	379	375	754	55	51	106	3	.....	3	...	...	...	491	463	954
138	Kachhia	17	17	34	155	141	296	658	639	1297	3540	3120	6660	741	821	1562	4	1	5	5115	4736	9851
139	Do. Sor	.....	.....	.....	307	312	619	8	4	12	.....	1	1	.....	.....	.....	...	...	...	315	317	632
140	Mali	43	26	69	1198	1269	2467	122	115	237	881	745	1626	101	94	195	10	12	22	2338	2281	4619
141	Sathwara	133	108	241	2760	2908	5668	.....	.....	.....	3	1	4	10	10	20	...	...	...	2906	2747	5653
142	Ghanchi	582	526	1108	.....	.....	.....	.....	.....	.....	8	8	16	.....	.....	.....	...	...	...	590	534	1124
143	Kachhi Deccani	7	3	10	7	4	11	18	18	36	12	8	20	80	103	183	15	16	31	139	152	291
144	Do. Hindoostani	65	17	82	5	1	6	10	5	15	27	5	32	23	9	32	16	5	21	140	48	188
145	Wani	17	12	29	88	51	139	207	151	358	61	62	123	44	59	103	6	2	8	423	337	760
146	Bharwad	1499	1309	2808	594	547	1141	1266	1232	2498	494	451	945	4	5	9	...	...	...	3357	3514	7111
147	Rabari	1642	1520	3162	22779	21539	44318	219	234	453	3344	3076	6420	61	52	113	17	22	39	28702	26443	54505
148	Ahir Gujerathi	2279	2098	4377	18	7	25	64	54	118	16	3	19	75	44	119	...	...	...	2452	2230	4682
149	Do. Hindoostani	1	.....	1	11	4	15	3	2	5	17	3	20	1	1	2	11	2	13	44	12	56
150	Dhangar Deccani	120	188	308	2	1	3	201	230	491	.....	.....	.....	80	97	177	...	...	...	403	516	919
151	Gavli do.	1	.....	1	.....	.....	.....	17	18	35	1	.....	1	1	.....	1	14	8	22	34	26	60
152	Kachhi Marwadi	11	2	13	58	55	113	.....	.....	.....	.....	.....	.....	30	23	53	...	...	...	99	80	179
153	Kachhia Hindoostani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	1	3	...	...	...	2	1	3
154	Others unspecified	1	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	1	1	2
	Total of Class IV.	18577	17159	35736	135783	129939	265722	10184	9239	19423	83361	65757	149733	4233	3881	8119	111	79	190	256974	226054	483028
	Class V.—Fishing and Navigating																					
155	Kharwá	165	239	404	4	1	5	2	2	4	78	53	131	440	454	894	7	11	18	696	769	1456
156	Bhoi	41	20	61	248	196	444	49	39	88	1260	1077	2337	584	486	1070	45	25	70	2227	1843	4070
157	Máchhi	.....	...	.....	7	5	12	1708	1981	3747	2443	2721	5164	278	110	388	3	...	3	4492	4817	9309
	Total of Class V.	206	259	465	259	202	461	1817	2022	3839	3781	3851	7632	1297	1050	2347	55	36	91	7415	7429	14835
	Class VI.—Artizan																					
158	Soni Guzerathi	745	688	1433	2156	2255	4411	543	442	985	1535	1515	3050	876	853	1729	18	9	22	5868	5762	11630
159	Do. Deccani	1	.....	1	2	2	4	116	125	241	.....	1	1	164	174	338	7	8	15	290	310	600
160	Do. Márwádi	.....	.....	.....	30	20	50	6	7	13	2	6	8	6	7	13	...	...	...	44	40	84
161	Do. Hindoostani	.....	... ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10	8	18	...	...	...	10	8	18
162	Kansára Guzerathi	116	93	209	732	758	1490	200	189	389	133	110	243	242	239	481	1	...	1	1430	1389	2819
163	Támbat	.....	.....	.....	.....	.....	.....	14	17	31	.....	.....	.....	6	5	11	...	...	...	20	22	42
164	Kansára Hindoostani	.....	.....	.....	1	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	1	.....	1
165	Lohár Guzerathi	677	664	1341	7285	7643	14928	400	394	794	2135	1953	4088	390	434	824	3	2	5	10890	11090	21980
166	Do. Márwadi	.....	.....	.....	2	1	3	.....	.....	.....	21	12	33	.....	.....	.....	...	...	...	23	13	36
167	Do. Hindoostani	.....	.....	.....	.....	... ..	.....	.....	.....	.....	.....	.....	.....	1	1	2	...	...	...	1	1	2
168	Do. Deccani	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	1	1
169	Kadia Guzerathi	114	91	205	393	424	817	7	5	12	65	59	124	57	50	107	3	...	3	639	629	1268
170	Gowndi Deccani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	2	...	...	...	1	1	2
171	Salat Guzerathi	9	.....	9	264	413	677	8	15	23	185	181	366	128	92	220	...	...	...	594	701	1295
172	Dalwádi	1	1	2	7	11	18	.....	.....	.....	89	36	75	.....	.....	.....	...	...	...	47	48	95
173	Kumbhar Deccani	.....	.....	.....	29	18	47	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	29	18	47
174	Do. Guzerathi	3068	2995	6058	13328	12357	25685	1903	1670	3573	3569	3453	7022	504	603	1107	4	4	8	22431	21082	43513
175	Sootar do.	1113	1018	2131	6881	6645	13526	978	897	1875	2858	2435	5293	515	553	1068	7	4	11	12352	11552	23904
176	Do. Deccani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6	7	13	...	...	...	6	7	13
177	Do. Márwádi	.....	.....	.....	25	19	44	.....	.....	.....	42	25	67	.....	.....	.....	...	...	...	67	44	111
178	Do. Hindoostani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	2	...	2	3	.....	3
179	Choomara	3	10	13	5	3	8	28	.....	28	99	85	184	81	78	159	...	...	...	216	176	392
180	Khárádi	.....	.....	.....	2	.....	2	20	16	36	16	11	27	8	3	11	...	...	...	46	30	76
181	Khárri (Wanzi)	860	734	1594	183	212	395	532	503	1035	158	141	299	284	257	541	6	...	6	2023	1817	3870
182	Koregor	.....	2	2	.....	.....	.....	1	.....	1	.....	.....	.....	.....	.....	.....	...	...	...	1	2	3
183	Salvi	.....	.....	.....	456	428	884	21	9	30	57	55	112	.....	.....	.....	...	...	...	534	492	1026
184	Bhirvár (Chhipá)	3	2	5	2831	2703	5534	397	448	845	683	630	1313	116	103	219	...	...	...	4030	3881	7911
185	Gaikára	.....	.....	.....	6	7	13	15	15	30	42	55	97	18	18	36	...	...	...	81	95	176
186	Darjee	926	851	1777	3905	4258	8163	838	860	1698	1181	1068	2249	460	851	811	46	17	63	7356	7405	14761

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FINAL CENSUS FORM VIII. A.—*continued.*

Statement showing the Detailed Distribution of the Population of the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans)—*continued.*

No.	NAME OF CASTE.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total.		
		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
	Class VI.—Artizan—*continued.*										HINDOOS—*continued.*											
188	Darjee Hindoostáni	.....	.....	.....	.....	.....	.....	1	3	4	4	.....	4	2	2	4	1	...	1	8	5	13
189	Do. Márwádi	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	98	56	154	...	...	...	68	56	124
190	Ghánchi	15	17	32	3711	3679	7090	787	679	1466	591	471	1062	849	800	1649	68	58	126	6021	5404	11425
191	Teli	2	.....	2	.....	.....	.....	34	35	69	27	22	49	.....	.....	.....	4	2	6	67	59	126
192	Kalál	18	13	31	461	384	845	2	.....	2	334	279	613	7	4	11	14	5	19	836	685	1521
193	Bhadbhoonja	.....	.....	.....	14	7	21	13	19	32	61	28	89	76	43	119	2	...	2	166	99	265
194	Do. Hindoostani	.....	.....	.....	.....	1	1	.....	.....	.....	11	1	12	76	43	119	...	...	...	87	45	120
195	Mochi	925	878	1803	1816	1591	3407	628	597	1226	1021	836	1857	218	225	443	161	127	278	4714	4354	9068
196	Dabgar	6	9	15	276	267	543	4	5	9	90	93	183	31	33	64	...	...	...	407	407	814
197	Bikalgar	32	38	70	153	133	286	4	2	6	84	96	180	4	3	7	...	...	...	277	274	551
198	Patwa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	...	1	1	.....	1
199	Jingar Guserathi	5	3	8	.....	.....	.....	15	7	22	.....	.....	.....	49	48	97	...	...	...	69	58	127
200	Do. Deccani	2	3	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	2	3	5
201	Lakhwára	.....	.....	.....	20	25	45	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	20	25	45
202	Pinjára	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	1	4	.....	.....	.....	...	...	...	3	1	4
203	Bandhára	.....	.....	.....	.....	.....	.....	.....	.....	.....	16	8	24	8	4	12	...	...	...	24	12	36
204	Kásár Deccani (Bangles seller)	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	30	48	84	..	...	...	37	48	85
205	Kandoyee	3	.....	3	25	23	48	1	.....	1	28	28	56	1	1	2	2	7	9	60	59	119
206	Panchali	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	10	17	...	...	...	7	10	17
207	Salát Deccani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	16	13	29	...	...	...	16	13	29
208	Do Hindoostáni	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10	5	21	...	...	...	10	5	21
	Total of Class VI.	8639	8110	16749	45005	43991	88996	7526	6957	14483	15090	13096	28786	5418	5196	10614	343	246	589	82021	78196	160217
	Class VII.—Domestic Service.																					
209	Dhobi	223	234	457	275	286	561	227	276	503	520	513	1033	100	93	193	66	59	125	1411	1461	2872
210	Parcel Deccani	4	1	5	.....	.....	.....	10	15	25	.....	.....	.....	20	26	46	...	...	...	34	42	76
211	Hajám Guserathi	1169	960	2129	7777	7768	15545	690	571	1261	4770	4410	9180	589	330	919	35	5	40	15025	14044	29071
212	Do. Deccani	.....	.....	.....	.....	.....	.....	8	4	12	6	1	7	113	115	228	...	...	...	127	120	247
213	Do. Hindoostáni	5	3	8	1	.....	1	10	10	20	2	.....	2	19	11	30	...	...	...	37	24	61
214	Do. Marwádi	.....	.....	.....	3	.....	3	1	.....	1	3	2	5	1	.....	1	...	...	...	7	2	9
215	Khawás	91	104	195	3	.....	3	.....	.....	.....	.....	.....	.....	7	10	17	...	...	...	101	114	215
216	Pakháli	.....	.....	.....	46	59	105	.....	.....	.....	.....	.....	.....	10	5	15	...	...	...	56	64	120
	Total of Class VII.	1492	1302	2794	8104	8113	16217	946	876	1822	5301	4926	10227	856	590	1446	101	64	165	16800	15871	32671
	Class VIII. Minor Professions.																					
217	Bhavaiya	27	10	37	2477	3373	5850	13	10	23	237	64	301	3	14	17	...	...	...	2757	3471	6228
218	Gandharv	.....	.....	.....	17	25	42	2	2	4	4	3	7	5	3	8	...	...	...	28	33	61
219	Bhát	179	127	306	7432	6323	13755	154	144	298	3627	2908	6535	213	172	385	1	..	1	11606	9674	21280
220	Charan	392	342	734	673	538	1211	3	.....	3	342	299	632	.....	.....	.....	...	...	...	1410	1170	2580
221	Bhand										3	5	8							3	5	8

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223	Kasban	.....	.....	.....	.....	7	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	7	7
224	Kamáthi	.....	.....	.....	41	29	70	.....	.....	.....	13	.....	13	.....	.....	.....	...	...	...	54	29	83
225	Lingáthi	.....	.....	.....	26	12	38	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	26	12	38
226	Mir	.....	.....	.....	20	17	37	.....	.....	.....	5	2	7	.....	.....	.....	...	...	...	25	19	44
227	Nat	.....	.....	.....	36	30	66	.....	.....	.....	7	5	12	.....	.....	.....	...	...	...	43	35	78
228	Jagirjagari	.....	.....	.....	29	38	67	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	29	38	67
	Total of Class VIII.	600	479	1079	10751	10392	21143	179	156	335	4233	3277	7515	255	239	494	1	...	1	16024	14543	30567
	Class IX.– Labouring and Wandering.																					
229	Gólá	8	1	9	155	162	317	664	576	1240	969	944	1913	816	895	1711	18	15	33	2680	2598	5223
230	Rávatiá	326	259	585	10581	9850	20431	49	33	82	2151	1985	4136	337	310	647	10	3	13	13454	12440	25894
231	Bavchá	183	220	403	224	201	425	4	5	9	52	45	97	488	488	976	6	2	8	902	906	1838
232	Vánsphorá	.....	.....	.....	4	3	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	4	3	7
233	Bamrod	.....	.....	.....	.....	.....	.....	23	34	57	.....	.....	.....	26	31	57	...	...	...	49	65	114
234	Wághree	385	374	759	9730	9417	19147	27	12	39	4107	3695	7802	1056	982	2038	...	...	...	15305	14480	29785
235	Odh	51	59	110	292	253	545	32	26	58	538	488	976	19	24	43	...	...	...	932	800	1732
236	Ját	8	1	9	.....	2	2	3	...	3	1	.....	1	2	2	4	2	2	4	16	7	23
237	Jethimal	.....	.....	.....	291	300	591	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	291	300	591
238	Kámáthi	1	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	5	9	5	6	11
239	Chámtha	.....	.....	.....	7	7	14	.....	.....	.....	5	2	7	.....	.....	.....	...	...	...	12	9	21
240	Bajánia	3	8	11	853	802	1654	16	16	32	611	571	1182	13	2	15	2	...	2	1497	1399	2896
241	Thori	.....	.....	.....	17	10	27	.....	.....	.....	12	2	14	.....	.....	.....	...	...	...	29	12	41
242	Wádi	4	.....	4	232	234	466	.....	.....	.....	131	96	227	6	3	9	...	...	...	373	333	706
243	Pomla	.....	.....	.....	.....	.....	.....	13	11	24	25	31	56	19	24	43	...	...	...	57	66	123
244	Hijda	3	.....	3	9	.....	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	12	.....	12
245	Bhaudári	6	7	13	.....	.....	.....	88	65	148	.....	.....	.....	2	.....	2	12	2	14	103	74	177
246	Others	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	9	17	.....	.....	.....	6	5	11	14	14	28
	Total of Class IX.	978	930	1908	23394	21241	43635	914	778	1692	8610	7818	16428	2729	2766	5495	60	34	94	35685	33507	69192
	Class X.—Mendicant.																					
247	Gosai (Atit)	592	530	1122	3246	2118	5364	150	138	294	1445	1079	2524	453	254	707	2	1	3	5894	4120	10014
248	Khákhi	33	6	39	27	3	30	.....	.....	.....	7	.....	7	.....	.....	.....	...	...	...	67	9	76
249	Veragi	207	119	326	149	62	211	147	113	260	664	398	1062	297	174	471	...	...	...	1464	806	2270
250	Jogi	107	68	175	750	715	1465	11	12	23	73	74	147	5	7	12	...	...	...	940	870	1810
251	Nanakshái	3	1	4	62	4	66	3	1	4	25	6	31	9	.....	9	...	...	...	102	12	114
252	Jangam	5	3	8	7	2	9	1	.....	1	.....	.....	.....	6	4	10	...	...	...	19	9	28
253	Sádhú	1103	830	1933	1825	623	1948	307	121	428	800	256	1056	306	54	360	6	...	6	3747	1884	5631
254	Sunnyasi	8	.....	8	2	.....	2	.....	.....	.....	3	.....	3	4	.....	4	...	...	...	17	.....	17
255	Brahmachári	.....	.....	.....	10	.....	10	1	.....	1	123	.....	123	.....	.....	.....	...	...	...	134	.....	134
256	Kápadi	1	3	4	28	29	57	25	19	44	.....	.....	.....	.....	.....	.....	...	...	...	54	51	105
257	Mánbhán	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	2	2
258	Bharthari	20	17	37	68	78	146	.....	.....	.....	88	47	80	2	2	4	...	...	...	128	144	267
259	Náth Deccani	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	2	5	...	...	...	3	2	5
260	Digamber	7	.....	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	7	.....	7
261	Others	.....	.....	.....	32	27	59	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	32	27	59
	Total of Class X.	2086	1577	3663	5708	3861	9567	651	404	1055	3173	1860	4973	985	499	1484	8	1	9	12609	7942	20551
	Class XI.—Depressed and Unclean.																					
262	Garoda	38	49	87	2600	2714	5314	141	113	254	1095	921	2016	28	25	48	...	...	...	3697	3822	7719
263	Dhed	3885	3751	7636	24074	22573	46647	7529	7943	15472	19648	18694	38340	871	698	1569	184	192	376	50189	58851	110040
264	Mahar	42	62	104	58	60	118	42	51	93	85	41	76	319	400	719	177	153	330	678	767	1445
265	Khálpá	342	364	706	9780	9146	18906	540	476	1016	4940	4640	9580	43	35	78	...	...	...	15825	14661	30286
266	Chámbhár	1	5	6	610	593	1203	160	139	299	5	6	11	53	55	108	...	...	...	829	798	1627
267	Rámoshi	.....	.....	.....	1	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	1	1	2
268	Toori	12	11	23	696	713	1409	.....	.....	.....	118	78	194	.....	1	1	...	...	1	825	801	1626
269	Hálálí	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	...	3	32	39	71	...	...	...	35	39	74
270	Bhangí	744	662	1426	6006	5816	11822	100	114	214	7773	797	14087	838	799	1637	101	101	202	15802	15079	30881

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FINAL CENSUS FORM VIII. A.—*continued.*

Statement showing the Detailed Distribution of the Population of the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans)—*continued.*

No.	NAME OF CASTE.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total.		
		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
	Class XI.—Depressed and Unclean—*continued.*										HINDOOS—*concluded.*											
271	Sinwá	.....	.....	.....	3297	3158	6455	.....	.....	.....	131	115	246	8	9	17	...	...	...	3436	3282	6718
272	Meghwár	268	248	516	24	27	51	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	292	275	567
273	Sádhoos of Dhoda	3	2	5	36	22	58	.....	.....	.....	122	90	212	.....	.....	.....	...	...	...	161	114	275
274	Máng	3	4	7	... ..	.....	.....	11	10	21	.....	.....	.....	85	80	165	10	3	13	109	97	206
	Total of Class XI.	5338	5178	10516	47162	44822	91984	8823	9146	17969	33936	31859	65665	2272	2133	4405	473	449	922	97874	93587	191461
	Class XII.—Aboriginal.																					
275	Bhill	79	89	168	1113	1075	2188	506	435	941	11150	10316	21466	99	26	125	16	9	25	12963	11950	24913
276	Koli	7028	6652	13680	117423	107476	224899	10715	10730	21445	87338	78187	165523	2131	1746	3877	150	114	264	224783	204905	429688
277	Dhánká	.....	.....	.....	.....	.....	.....	1	.....	1	10235	10031	20246	39	5	44	...	...	...	10265	10036	20301
278	Nayakdá	1	.....	1	48	51	99	2484	2514	4998	843	780	1623	5	.....	5	2.	...	2	3383	3345	6728
279	Ghodhrá	.....	.....	.....	1165	1058	2223	1754	1550	3304	.....	.....	.....	.....	.....	.....	...	...	...	2919	2608	5527
280	Valvi	.....	.....	.....	.....	.....	.....	13	13	26	45	44	89	.....	.....	.....	...	...	...	58	57	115
281	Dublá	.....	.....	.....	.....	.....	.....	10240	9943	20183	1	2	3	.....	.....	.....	...	...	...	10241	9945	20186
282	Dhoondhiá	.....	.....	.....	.....	.....	.....	6340	6230	12570	.....	.....	.....	.....	.....	.....	...	...	...	6340	6230	12570
283	Kolghá	.....	.....	.....	.....	.....	.....	84	95	179	.....	.....	.....	.....	.....	.....	...	...	...	84	95	179
284	Gámit	.....	.....	.....	.....	.....	.....	296	214	510	.....	.....	.....	.....	.....	.....	...	...	...	296	214	510
285	Waghor	1809	1549	3358	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	.....	2	...	...	...	1811	1549	3360
286	Mhér	12	10	22	10	4	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	22	14	36
287	Kathodi	.....	.....	.....	15	14	29	70	56	126	.....	.....	.....	.....	.....	.....	...	...	...	85	70	155
288	Talaviá	.....	.....	.....	.....	.....	.....	5490	5225	10715	5452	5225	10677	18	11	29	...	...	...	10960	10461	21421
289	Kokaná	.....	.....	.....	.....	.....	.....	209	205	414	.....	.....	.....	.....	.....	.....	...	...	...	209	205	414
290	Párodhi	.....	.....	.....	.....	.....	.....	45	43	88	.....	.....	.....	.....	.....	.....	...	...	...	45	43	88
291	Khát	180	166	346	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	180	166	346
292	Moná	.....	.....	.....	19	13	32	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	19	13	32
	Total	*9100*	*8466*	*17575*	*119793*	*104691*	*224484*	*38247*	*37253*	*75500*	*115052*	*104575*	*219627*	*2294*	*1788*	*4082*	*168*	*143*	*311*	*284654*	*256816*	*541470*
	Total of Hindoos	66176	60651	127127	461928	431045	892973	84409	79685	164094	312372	272263	584632	42753	37914	80667	2310	1365	3375	969948	882923	1852868
	WANIAS.										**JAINS.**											
1	Shrimáli	1243	1160	2402	9594	9389	18983	212	156	368	2932	2673	5605	708	724	1432	1	1	2	14969	14103	29072
2	Mewádá	.....	.....	.....	4	6	10	.....	.....	.....	338	320	658	22	17	39	...	...	...	364	343	707
3	Nagar	.....	.....	.....	49	57	106	.....	.....	.....	13	.....	13	.....	.....	.....	...	...	...	62*	57	119
4	Porwál	17	15	32	4247	4310	8557	351	240	591	365	343	708	74	80	154	...	...	...	5054	4988	10042
5	Oswál	.....	.....	.....	1287	1392	2679	123	51	174	248	230	478	100	57	157	...	...	...	1758	1730	3488
6	Bárad	.....	.....	.....	8	16	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	8	16	24
7	Khadáyatá	.....	.....	.....	10	9	19	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	10	9	19
8	Moshri	.....	.....	.....	16	27	43	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	16	27	43
9	Narsinhpurá	.....	.....	.....	95	123	218	2	.....	2	14	12	26	.....	.....	.....	...	...	...	111	135	246

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10	Oswal	.....	.....	.....	313	320	642	47	38	85	29	34	63	1	....	1	...	...	...	890	401	791
11	Pánchá	.....	.....	.....	6	7	13	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	6	7	13
12	Porwád	.....	.....	.....	28	30	58	.....	.....	.....	10	16	32	.....	.....	.....	...	...	...	44	40	91
13	Ahmedabadi	.....	.....	.....	2	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	2	...	2
14	Morli	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	2	3	.....	.....	.....	...	...	...	1	2	3
15	Lad	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	2	.....	.....	.....	...	...	...	1	1	2
16	Kapáwál	4	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	4	.....	4
17	Kapolo	4	8	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	4	3	7
18	Others	.....	.....	.....	48	29	73	29	23	52	92	38	130	31	16	47	...	...	...	195	106	301
	Total	*1257*	*1178*	*2445*	*15702*	*15724*	*31426*	*764*	*508*	*1272*	*4040*	*3669*	*7718*	*936*	*804*	*1740*	*1*	*1*	*2*	*22719*	*21074*	*43793*
19	Kanbi (Jains)	.....	.....	.....	13	16	29	.....	.....	.....	156	88	244	.....	.....	.....	...	...	...	169	104	273
20	Bánsaí	11	16	27	147	190	337	84	69	153	110	91	201	182	175	357	...	...	...	534	511	1045
21	Jain Goroji	1	.....	1	46	21	67	.....	.....	.....	13	.....	13	5	4	9	...	...	...	65	25	90
22	Bhopak	.....	.....	.....	71	76	147	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	71	76	147
23	Máli	.....	.....	.....	3	1	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	3	1	4
24	Others	1	.....	1	57	89	146	133	109	242	44	20	64	7	6	13	...	...	...	242	224	466
	Total	*13*	*16*	*29*	*337*	*363*	*700*	*217*	*178*	*395*	*323*	*199*	*522*	*194*	*185*	*379*	...	...	...	*1084*	*941*	*2025*
	Total of Jains	**1260**	**1191**	**2474**	**16039**	**16087**	**32126**	**981**	**686**	**1667**	**4372**	**3868**	**8240**	**1130**	**1079**	**2209**	**1**	**1**	**2**	**23803**	**22915**	**46718**
											ABORIGINAL TRIBES.											
1	Bhill	.....	.....	.....	39	46	85	10844	10728	21572	5100	4956	10116	4	.....	4	...	...	...	16047	15730	31777
2	Dhánká	.....	.....	.....	.....	.....	.....	20	13	33	.....	.....	.....	.....	.....	.....	...	...	...	20	13	33
3	Nayadká	.....	.....	.....	.....	.....	.....	291	225	516	.....	.....	.....	.....	.....	.....	...	...	...	291	225	516
4	Chodhrá	.....	.....	.....	.....	.....	.....	13327	13363	26690	.....	.....	.....	.....	.....	.....	...	...	...	13327	13363	26690
5	Valvi	.....	.....	.....	.....	.....	.....	432	354	786	.....	.....	.....	.....	.....	.....	...	...	...	432	354	786
6	Dubalá	.....	.....	.....	.....	.....	.....	313	207	520	.....	.....	.....	.....	.....	.....	...	...	...	313	207	520
7	Dhoondhiá	.....	.....	.....	.....	.....	.....	539	376	915	.....	.....	.....	.....	.....	.....	...	...	...	539	376	915
8	Kolgha	.....	.....	.....	.....	.....	.....	9	10	19	.....	.....	.....	.....	.....	.....	...	...	...	9	10	19
9	Gámit	.....	.....	.....	.....	.....	.....	15718	14913	30631	.....	.....	.....	.....	.....	.....	...	...	...	15718	14913	30631
10	Kathodi	.....	.....	.....	.....	.....	.....	33	41	74	.....	.....	.....	.....	.....	.....	...	...	...	33	41	74
11	Talávia	.....	.....	.....	.....	.....	.....	44	29	73	.....	.....	.....	.....	.....	.....	...	...	...	44	29	73
12	Kokaná	.....	.....	.....	.....	.....	.....	1775	1611	3386	.....	.....	.....	.....	.....	.....	...	...	...	1775	1611	3386
13	Rabári	.....	.....	.....	.....	.....	.....	1	2	3	.....	.....	.....	.....	.....	.....	...	...	...	1	2	3
14	Kotwál	.....	.....	.....	.....	.....	.....	467	421	888	.....	.....	.....	.....	.....	.....	...	...	...	467	421	888
15	Machi	.....	.....	.....	.....	.....	.....	204	246	450	.....	.....	.....	.....	.....	.....	...	...	...	204	246	450
16	Others unspecified	.....	.....	.....	.....	.....	.....	2394	2307	4761	.....	.....	.....	.....	.....	.....	...	...	...	2394	2307	4761
	Total of Aboriginal Tribes	.....	.....	.....	**39**	**46**	**85**	**46411**	**44906**	**91317**	**5160**	**4956**	**10116**	**4**	.....	**4**	...	...	...	**51614**	**49908**	**101522**
											MAHOMEDANS.											
	OF FOREIGN ORIGIN.																					
1	Sayad	446	438	884	1089	1609	3292	269	275	544	1491	1400	2891	702	608	1310	21	12	33	4012	4342	8354
2	Shaikh	1482	1529	3011	5940	5905	11845	3712	3483	7195	3205	2745	5950	8933	8049	7582	248	176	418	18515	17480	36001
3	Mogul	40	41	90	108	200	308	21	23	44	54	47	101	122	117	239	3	...	3	414	431	845
4	Pathán	688	415	1103	2575	2401	4976	692	602	1294	2085	1807	3892	1531	1318	2849	80	41	121	7051	6584	14235
5	Arab	124	93	217	90	19	49	2	1	3	18	29	42	105	179	344	...	...	...	834	321	655
6	Sidi	11	20	31	973	1041	2014	.....	.....	.....	8	.....	3	2	7	9	...	...	...	989	1068	2057
7	Beloochi	67	59	126	541	564	1105	1	1	2	23	27	50	20	16	36	...	...	...	652	667	1319
8	Makrani	106	62	168	42	40	82	2	.....	2	07	08	135	12	10	28	...	...	...	229	186	415
9	Mardhá	1	.....	1	156	160	316	46	03	109	1	.....	1	.....	.....	.....	...	...	...	204	223	427
10	Azara	.....	.....	.....	.....	.....	.....	.....	.....	.....	40	28	68	.....	.....	.....	...	...	...	40	28	68
11	Kuraushi	112	107	219	783	829	1611	1	.....	1	142	162	304	8	4	12	...	...	...	1045	1102	2147
12	Siddhi	408	431	839	328	388	716	17	20	37	643	638	1281	242	256	498	2	...	2	1709	1733	3433
13	Rumi	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	7	14	6	11	17	...	...	...	13	18	31
14	Lodhi	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	3	4	.....	.....	.....	...	...	...	1	3	4
	Total	*3551*	*3198*	*6749*	*12318*	*12159*	*24477*	*4763*	*4468*	*9231*	*7775*	*6681*	*14456*	*1713*	*6181*	*12024*	*349*	*228*	*577*	*36300*	*34192*	*70591*

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FINAL CENSUS FORM VIII. A.—*continued.*

Statement showing the Detailed Distribution of the Population of the Baroda Territory by Castes (Hindoos) and Tribes (Mahomedans)—*continued.*

No.	NAME OF CASTE.	Amreli Division.			Kadi Division.			Nowsari Division.			Baroda Division.			Baroda City.			Baroda Cantonment.			Total.		
		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
	HINDOO CONVERTS.										MAHOMEDANS—*continued.*											
15	Bohorá Alia	.....	.....	.....	39	4	43	93	8	100	85	66	151	365	345	710	...	...	...	581	423	1004
16	Do. Nágoshi	.....	.....	.....	.....	.....	.....	.....	.....	.....	17	19	36	6	10	16	...	...	...	23	29	52
17	Do. Sulcimáni	.....	.....	.....	386	533	919	.....	.....	.....	7	7	14	124	131	255	...	...	...	517	671	1188
18	Do. Dáudi	.....	.....	.....	1188	1471	2659	.....	.....	.....	72	35	107	638	507	1145	10	7	17	1908	2020	3928
19	Do. Jafari	.....	.....	.....	74	37	111	.....	.....	.....	1	.....	1	331	317	648	...	...	...	406	354	760
20	Kardia	.....	.....	.....	10	8	18	.....	.....	.....	2	3	5	.....	.....	.....	...	...	...	12	11	23
21	Sulaila	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	8	12	4	5	9	8	13	21
22	Memon	2218	2131	4349	288	218	506	69	9	78	147	111	258	150	121	271	...	...	...	2873	2590	5463
23	Khojá	759	676	1435	10	15	25	2	2	4	16	8	24	1	.....	1	2	..	2	790	701	1491
	Total....	*2977*	*2807*	*5784*	*1905*	*2286*	*4281*	*163*	*19*	*182*	*347*	*249*	*596*	*1619*	*1439*	*3058*	*16*	*12*	*28*	*7147*	*6812*	*13959*
	AGRICULTURAL CLASS.																					
24	Maleik	68	86	154	1851	1298	3149	337	305	642	3400	3031	6431	344	334	678	18	6	22	5516	5060	10576
25	Molesalám	206	206	472	2114	2115	4229	162	144	306	4846	4500	9346	176	185	310	65	31	96	7028	7131	14759
26	Makwáná	.....	.....	.....	57	39	96	.....	.....	.....	7	7	14	.....	.....	.....	...	...	...	64	46	110
27	Shaikhdá	.....	.....	.....	3	2	5	33	1	34	174	154	328	.....	.....	.....	...	...	...	210	157	367
28	Matoá Kanbi	.....	.....	.....	.....	.....	.....	2	.....	2	.....	.....	.....	.....	.....	.....	...	...	...	2	.....	2
29	Bádi	.....	.....	.....	2	.....	2	.....	.....	.....	2	3	5	4	3	7	...	...	...	8	6	14
30	Bohorá	610	545	1155	1030	1507	3137	4457	5236	9693	4756	4308	9064	.....	.....	.....	...	...	...	11453	11590	23019
31	Jamál	8	4	7	60	62	122	.....	.....	.....	5	5	10	.....	.....	.....	...	...	...	68	71	139
32	Chadhia	7	4	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	7	4	11
33	Káchhia	14	15	29	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	14	15	29
	Total.....	*968*	*860*	*1828*	*5217*	*5023*	*10240*	*4991*	*5686*	*10677*	*13190*	*12008*	*25198*	*523*	*472*	*995*	*81*	*37*	*118*	*24970*	*24086*	*49056*
	ARTISAN CLASS.																					
34	Momin	19	14	33	4544	4389	8933	.....	.....	.....	1241	1088	2329	.....	.....	.....	2	..	2	5806	5491	11297
35	Chhipá	.....	.....	.....	62	64	126	129	129	258	348	289	637	.....	.....	.....	...	...	...	439	432	871
36	Bandhárá	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	11	19	.....	.....	.....	...	...	...	8	11	19
37	Ghánchi	477	448	925	607	511	1118	341	282	623	565	490	1064	20	24	44	1	...	1	2011	1764	3775
38	Bhadbhúnja	.....	.....	.....	7	6	13	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	7	6	13
39	Moslém Mochi	20	9	29	71	64	135	.....	.....	.....	113	100	213	16	18	34	...	...	...	219	191	410
40	Kárkí	94	107	201	251	217	468	21	20	41	48	42	90	78	67	140	...	...	...	487	454	940
41	Chudigar	.....	.....	.....	2	2	4	.....	.....	.....	6	2	8	5	3	8	...	...	...	13	7	20
42	Soni	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	...	...	...	1	.....	1
43	Lohár	4	3	7	11	9	20	.....	.....	.....	3	1	4	.....	.....	.....	...	...	...	18	13	31
44	Kalal	.....	.....	.....	28	46	74	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	28	46	74
45	Chamára	.....	.....	.....	11	12	23	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	11	12	23
46	Kasái	.....	.....	.....	40	35	75	.....	.....	.....	148	133	281	.....	.....	.....	...	...	...	188	168	356
47	Salát	.....	.....	.....	3	.....	3	.....	.....	.....	.....	.....	.....	3	3	6	...	...	...	6	3	9
48	Pinjára	209	177	386	1854	1679	3533	201	198	399	394	385	779	172	187	359	...	...	...	2830	2626	5456
49	Panjaguna	.....	.....	.....	8	9	17	5	14	19	9	8	17	.....	.....	.....	...	...	...	22	31	53
50	do. do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	3	5	...	...	...	2	3	5

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51	Rangrez	21	18	39	117	95	212	1	1	2	.....	.....	.....	.....	.....	.....	...	...	...	139	114	253
52	Tai	69	65	134	170	181	351	429	450	879	854	410	764	103	119	222	...	...	...	1125	1225	2350
53	Shikligar	2	2	4	4	5	9	.....	.....	.....	11	14	25	...	.....	.....	...	...	...	17	21	38
54	Sondir	.....	.....	.....	68	59	127	.....	.....	.....	94	94	188	...	.....	.....	...	...	...	162	153	315
55	Khatri	3	6	9	8	7	15	2	.....	2	5	6	11	.....	.....	.....	...	...	...	18	19	37
56	Kunchiá	161	183	344	184	160	344	.....	.....	.....	81	68	149	.....	.....	.....	...	...	...	426	411	837
57	Lakhára	.....	.....	.....	34	38	72	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	34	38	72
58	Others	.....	.....	.....	.....	.....	.....	.....	.....	.....	360	317	677	.....	.....	.....	...	...	...	360	317	677
	Total	*1079*	*1032*	*2111*	*8084*	*7588*	*15672*	*1129*	*1094*	*2223*	*3687*	*3417*	*7104*	*395*	*424*	*819*	*3*	...	*3*	*14377*	*13555*	*27932*
	DOMESTIC CLASS.																					
59	Hajám	58	53	111	63	52	115	146	111	257	68	69	137	12	4	16	...	...	...	347	289	636
60	Pakhali	26	15	41	14	23	37	.....	.....	.....	2	.....	2	24	24	48	3	4	7	69	66	135
61	Sepái	24	27	51	1405	1395	2800	.....	.....	.....	433	341	774	2	2	4	...	...	...	1864	1765	3629
62	Dhobi	...	49	84	.....	.....	.....	.....	.....	.....	4	5	9	27	35	62	5	5	10	71	94	165
	Total	*143*	*144*	*287*	*1482*	*1470*	*2952*	*146*	*111*	*257*	*507*	*415*	*922*	*65*	*65*	*130*	*8*	*9*	*17*	*2351*	*2214*	*4565*
	MINOR PROFESSIONS.																					
63	Bahúrúpi	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	.....	3	.....	.....	.....	...	...	...	3	.....	3
64	Bhand	.....	.....	.....	33	25	58	.....	.....	.....	32	36	68	13	5	18	...	...	...	78	66	144
65	Bhavaiá	7	21	28	15	19	34	.....	.....	.....	14	12	26	6	1	7	...	...	...	42	53	95
66	Gondharv	113	130	243	259	378	637	.....	.....	.....	17	33	50	8	20	28	...	...	...	397	561	958
67	Madári	.....	.....	.....	.....	.....	.....	9	15	24	7	9	16	4	8	12	...	...	...	20	32	52
68	Mir	83	89	172	355	417	772	.....	.....	.....	55	65	120	2	8	10	...	...	...	495	579	1074
69	Bhát	.....	.....	.....	.....	.....	.....	.....	.....	.....	52	49	101	5	4	9	...	...	...	57	53	110
70	Jágari Pátar	.....	3	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	3	3
71	Kasban	.....	.....	.....	.....	6	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	1	1	.....	7	7
	Total	*203*	*243*	*446*	*662*	*845*	*1507*	*9*	*15*	*24*	*180*	*204*	*384*	*38*	*46*	*84*	...	*1*	*1*	*1092*	*1354*	*2446*
	LABOURING CLASS.																					
72	Banjárá	.....	.....	.....	17	31	48	2	.....	2	1	.....	1	.....	.....	.....	...	...	...	20	31	51
73	Nágori	2	2	4	143	119	262	.....	.....	.....	6	4	10	.....	.....	.....	...	...	...	151	125	276
74	Máli	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	...	...	...	.....	2	2
75	Mapárá	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	2	2
76	Méohhi	.....	.....	.....	1	.....	1	.....	.....	.....	5	5	10	18	19	32	...	...	...	18	19	32
77	Dhuldhoyá	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	6	5	11
78	Nat	.....	.....	.....	.....	.....	.....	.....	.....	.....	22	10	32	2	2	4	...	...	...	2	2	4
79	Ohhárá	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	22	10	32
80	Kamáliu	.....	.....	.....	1	.....	1	.....	.....	.....	32	7	39	13	.....	13	...	...	...	.....	1	1
81	Odh	.....	.....	.....	12	9	21	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	46	7	53
82	Others	3	5	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	12	9	21
	Total	*5*	*7*	*12*	*174*	*160*	*334*	*2*	.....	*2*	*66*	*26*	*92*	*28*	*23*	*51*	...	...	...	*275*	*216*	*491*
	DEVOTEES, &c.																					
83	Abdáli	85	67	152	842	633	1475	106	114	220	22	11	33	2	3	5	...	...	...	1057	828	1885
84	Nakshibund	.....	.....	.....	18	17	35	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	18	17	35
85	Khánwá	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	1	.....	1
86	Raphái	1	.....	1	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	...	...	...	8	4	12
87	Hussaini	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	3	7	3	1	4	...	...	...	1	2	3
88	Madári Fáteer	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	2	3	.....	.....	.....	...	...	...	188	149	337
89	Nanak sháí	9	.....	9	3	.....	3	.....	.....	.....	5	4	9	.....	.....	.....	...	...	...	12	.....	12
90	Others	232	193	425	110	87	197	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	1988	1684	3672
	Total	*327*	*260*	*587*	*1050*	*795*	*1845*	*212*	*201*	*413*	*1490*	*1278*	*2768*	*194*	*150*	*344*	...	...	...	*3273*	*2684*	*5957*
91	Bhaugiá	6	7	13	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...	...	6	7	13
	Total of Mahomedans	9259	8558	17817	31882	31323	63205	11415	11594	23009	27242	24558	51800	9605	8800	18405	457	287	744	89860	85120	174980

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FINAL CENSUS FORM IX.

Statement showing the Distribution of Population according to Languages.

PROVINCE OR DISTRICT.	TOTAL NUMBER OF PERSONS SPEAKING																	
	Arabic.			Beluchi.			Bengali.			Chinese.			Dravidi or Tamil.			English.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Amréli Division	139	98	41	33	25	8	5	3	2	.....	.....	.....	.....	.....	.....	12	6	6
Kadi do.	102	53	49	.....	.....	.....	8	6	2	.....	.....	.....	.....	.....	.....	33	27	5
Nowsari do.	2	1	1	7	3	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	7	2
Baroda do.	28	11	17	23	14	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	15	12	3
Baroda City	139	72	67	26	17	9	3	3	.....	1	1	.....	25	6	19	125	73	52
Total	*410*	*235*	*175*	*89*	*59*	*30*	*16*	*12*	*4*	*1*	*1*	.....	*25*	*6*	*19*	*193*	*125*	*68*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	21	14	7	252	226	26
Grand Total	410	235	175	89	59	30	16	12	4	2	2	.....	46	20	26	445	351	94

PROVINCE OR DISTRICT.	TOTAL NUMBER OF PERSONS SPEAKING																	
	Goanese.			Guzerathi.			Hindoostani.			Kanarese.			Kuchhi.			Makrani.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Amréli Division	.....	.....	.....	125451	64812	60639	4316	2748	1568	.....	.....	.....	11545	5979	5566	70	52	18
Kadi do.	3	1	2	952701	491492	461209	6721	3974	2747	.....	.....	.....	129	75	54	15	11	4
Nowsari do.	2	1	1	272751	138402	134349	2636	1555	1081	18	8	10	27	24	3	.....	.....	.....
Baroda do.	4	3	1	624878	332836	292042	4158	2502	1656	2	2	.....	.....	.....	.....	525	334	191
Baroda City	15	11	4	55802	29456	26346	6834	3336	2498	295	146	149	14	10	4	1	1	.....
Total	*24*	*16*	*8*	*2031683*	*1056938*	*974745*	*24677*	*15115*	*9542*	*315*	*156*	*159*	*11715*	*6088*	*5627*	*611*	*398*	*213*
Baroda Cantonment	69	51	18	1883	1061	833	573	416	157	1	1	.....	.....	.....	.....	.....	.....	.....
Grand Total	93	67	26	2033466	1057999	975477	25230	15531	9699	316	157	159	11715	6088	5627	611	398	213

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FINAL CENSUS FORM IX.—*continued*

Statement showing the Distribution of Population according to Languages—*continued.*

PROVINCE OR DISTRICT.	TOTAL NUMBER OF PERSONS SPEAKING																	
	Malayalam.			Marathi.			Mussalmani.			Nepali.			Persian.			Portuguese.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
...rdi Division	.....	.....	.....	3409	1856	1553	1978	1089	889	12	9	3	1	1	.....	7	6	1
...ti do.	.....	.....	.....	2452	1409	1043	25780	13648	13132	.....	.....	.....	.....	.....	.....	6	4	2
...wari do.	.....	.....	.....	6818	3747	3071	5270	2726	2544	.....	.....	.....	4	1	3	1	1	.....
...roda do.	.....	.....	.....	2791	1724	1067	22334	11726	10608	1	1	.....	.....	.....	.....	8	8	.....
...roda City	1	1	.....	26152	13199	12953	11955	6249	5706	.....	.....	.....	5	.....	5	61	49	12
Total	*1*	*1*	.....	*41622*	*21935*	*19687*	*67317*	*34438*	*32879*	*13*	*10*	*3*	*10*	*2*	*8*	*83*	*68*	*15*
...roda Cantonment	2	1	1	1340	805	535	445	247	198	.....	.....	.....	.....	.....	.....	30	20	10
Grand Total	3	2	1	42962	22740	20222	67762	34685	33077	13	10	3	10	2	8	113	88	25

PROVINCE OR DISTRICT.	TOTAL NUMBER OF PERSONS SPEAKING																	
	Punjabi.			Pashtu.			Sindhi.			Telugu.			Turki.			Unspecified.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
...rdi Division	216	168	48	151	127	24	127	65	62	4	4	.....	.....	.....	.....	.....	.....	.....
...di do.	29	21	8	26	19	7	388	200	188	4	3	1	5	3	2	86	68	18
...wari do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	1	3	.....	.....	.....	.....	.....	.....
...roda do.	18	18	.....	5	3	2	150	62	88	49	27	22	.....	.....	.....	.....	.....	.....
...roda City	61	45	16	6	6	.....	23	23	.....	260	162	98	14	5	9	.....	.....	.....
Total	*324*	*252*	*72*	*188*	*155*	*33*	*688*	*350*	*338*	*321*	*197*	*124*	*19*	*8*	*11*	*86*	*68*	*18*
...roda Cantonment	17	16	1	2	2	.....	.....	.....	.....	58	28	30	.....	.....	.....	.....	.....	.....
Grand Total	341	268	73	190	157	33	688	350	338	379	225	154	19	8	11	86	68	18

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FINAL CENSUS FORM X.

Statement showing the Distribution of the Population according to Birth-places.

Where born.	Both Sexes.	Males.	Females.
1	2	3	4
(A)—INSIDE ASIA.			
I.—WITHIN THE BARODA TERRITORY.			
Amréli Division	100259	53587	46672
Baroda do.	664858	364087	300771
Kadi do.	883043	459248	423795
Nowsari do.	233215	118133	115113
II.—WITHIN THE BOMBAY PRESIDENCY.			
(a) British Territory.			
Ahmedabad	33218	15100	18118
Ahmednuggar	1222	639	583
Belgaum	87	60	27
Bombay City	3657	2053	1554
Broach	15738	6477	9231
Colaba	538	343	195
Dharwar	55	30	25
Hyderabad (Sind)	476	299	177
Kair	46304	17179	29125
Kaladgi	17	15	2
Karachi	43	32	11
Karwar	2	2	.....
Khandeish	3803	2125	1678
Nassick	1485	873	612
Panch Mahals	3593	1109	2484
Poona	4325	2350	1975
Ratnagherry	4387	2625	1762
Sattara	2035	1198	807
Sind (unspecified)	431	307	124
Sholapoor	580	322	258
Surat	37711	19127	18584
Thana	722	441	281
(b) Native States, &c.			
Kattiawar States	45102	21625	23477
Kolhapoor	384	199	185
Konkan States	232	159	73
Kutch	1266	705	561
Other Guzerat States	70273	32029	38244
Do. Maratha do.	520	327	193
Daman	91	54	37
Dia	204	128	76
Goa	195	153	42
III.—IN OTHER PRESIDENCIES.			
Ajmere	69	45	24
Bengal Presidency (British Territory)	1034	767	267
Do. do. (Native States)	248	193	55
Berar	21	9	12
Central Provinces	826	525	301
Gwalior	394	279	108
Indore	132	78	54
Other States in Central India	1938	1273	665
Madras Presidency	272	160	112
Cochin	3	1	2
Hyderabad State	414	240	174
Mysore	33	25	8
Other States in Madras	28	22	6
Pondicherry	3	3	.....
North Western Provinces (British Territory)	6565	4793	1772
Do. do. (Native States)	649	446	203
Oude (British Territory)	667	431	236
Do. (Native States)	480	305	175
Punjab (British Territory)	787	536	251
Do. (Native States)	692	454	238
Kashmere	20	15	5
Rajpootana	7663	4507	3156
Nepal	88	49	39
IV.—ASIATIC COUNTRIES.			
Afghanistan	401	234	167
Andaman Isles	1	1	.....
Arabia	179	119	60
Asiatic Turkey	16	12	4
Beluchistan	28	28	.....
Burma	91	33	58
Ceylon	9	7	2
China	5	5	.....
Persia	13	7	6
Tartary	1	1	.....
(B)—OUTSIDE ASIA.			
I.—EUROPE.			
Denmark	2	2	.....
England	189	175	14
Holland	1	1	.....
Ireland	62	61	1
Portugal	12	11	1
Scotland	8	8	.....
Wales	8	7	1
II.—AFRICA.			
Africa (country unspecified)	25	13	12
III.—AMERICA.			
America (country unspecified)	1	.....	1
United States	1	1	.....
(C)—UNSPECIFIED	947	425	4[illegible]
Total	2185005	1139512	[illegible]

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FINAL CENSUS FOR [illegible].

Statement showing the Distribution of the People in the Baroda Territory according to Birth-place by Districts within the Province and outside the Province according to Province or Country.

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Amréli Division.			Baroda Division.			Kadi Division.			Nowsari Division.			Ahmedabad.			Ahmednuggur.			Belgaum.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Amréli Division	99783	53339	46444	562	325	237	432	206	226	106	50	56	497	278	209	78	34	44	.....	.....	.....
Kadi do.	71	48	23	24105	12428	11677	880178	457519	422659	45	27	18	24775	11064	13711	130	64	66	2	2	.....
Nowsari do.	15	4	11	3541	1833	1708	184	146	38	232644	117818	114826	463	292	171	144	76	68	11	7	4
Baroda do.	223	103	120	536434	313216	252218	366	251	117	63	37	26	4478	1899	2579	68	37	31	3	2	1
Baroda City	150	80	70	99316	55903	43043	1852	1103	749	375	190	185	2801	1443	1358	749	398	351	30	17	13
Total	*100242*	*53574*	*46668*	*663008*	*383105*	*299903*	*883014*	*459225*	*423789*	*233233*	*118122*	*115111*	*33004*	*14976*	*18028*	*1169*	*609*	*560*	*46*	*28*	*18*
Baroda Cantonment[1]	17	13	4	1850	982	868	29	23	6	12	10	2	214	124	90	53	30	23	41	32	9
Grand Total	100259	53587	46672	664858	384087	300771	883343	459248	423795	233245	118132	115113	33218	15100	18118	1222	639	583	87	60	27

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Bombay City.			Broach.			Colaba.			Dharwar.			Kaira.			Kaládgi.			Karwar.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Amréli Division	303	180	123	12	7	5	95	59	36	.....	.....	.....	70	48	22	.....	.....	.....	.....	.....	.....
Kadi do.	1031	655	376	205	98	107	21	18	3	.....	.....	.....	4098	1618	2480	7	5	2	.....	.....	.....
Nowsari do.	745	396	349	2269	1105	1164	50	32	18	4	4	.....	727	383	344	.....	.....	.....	.....	.....	.....
Baroda do.	457	236	221	11815	4551	7264	39	31	8	2	1	1	38140	13359	24781	.....	.....	.....	.....	.....	.....
Baroda City	937	539	415	1359	692	667	338	200	138	46	25	23	3106	1668	1448	3	3	.....	2	2	.....
Total	*3473*	*1989*	*1484*	*15650*	*6454*	*9196*	*533*	*340*	*193*	*54*	*30*	*24*	*46141*	*17071*	*29070*	*10*	*8*	*2*	*2*	*2*	.....
Baroda Cantonment	134	64	70	58	23	35	5	3	2	1	.....	1	163	108	55	7	7	.....	.....	.....	.....
Grand Total	3607	2053	1554	15708	6477	9231	538	343	195	55	30	25	46304	17179	29125	17	15	2	2	2	.....

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FINAL CENSUS FORM XI.—*continued.*

Statement showing the Distribution of the People in the Baroda Territory according to Birth-place by Districts within the Province and outside the Province according to Province or Country—*contd.*

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																	
	Khandeish.			Nassick.			Panch Mahals.			Poona.			Ratnagherry.			Sattára.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61
Amréli Division	8	3	5	26	11	15	9	2	7	213	106	107	334	211	123	297	150	98
Kadi do.	52	36	16	77	48	29	86	43	43	688	400	288	358	208	150	127	79	48
Nowsari do.	3084	1757	1327	277	183	94	2	1	1	714	387	327	441	231	210	120	80	40
Baroda do.	61	27	34	94	60	34	3103	859	2244	299	200	99	435	278	157	127	94	43
Baroda City	582	291	291	993	564	429	386	202	184	2296	1197	1099	2201	1283	918	1256	768	598
Total	*3787*	*2114*	*1673*	*1467*	*866*	*601*	*3586*	*1107*	*2479*	*4209*	*2289*	*1920*	*3769*	*2211*	*1558*	*1967*	*1175*	*792*
Baroda Cantonment	16	11	5	18	7	11	7	2	5	116	61	55	618	414	204	38	23	15
Grand Total	3803	2125	1678	1485	873	612	3593	1109	2484	4325	2350	1975	4387	2625	1762	2005	1198	807

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																	
	Sholapur.			Surat.			Thana.			Hyderabad (Sind).			Karáchi.			Sind (unspecified).		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79
Amréli Division	24	15	9	60	45	15	55	37	18	32	23	9	.....	.....	.....	47	38	9
Kadi do.	24	15	9	402	189	213	73	43	30	95	60	35	14	11	3	277	179	98
Nowsari do.	102	49	53	35187	17855	17332	200	123	77	71	45	26	.....	.....	.....	6	6	.....
Baroda do.	28	15	13	986	457	529	58	42	16	15	11	4	6	6	.....	65	53	12
Baroda City	359	198	161	904	481	423	305	179	126	258	155	103	20	14	6	26	22	4
Total	*537*	*292*	*245*	*37539*	*19027*	*18512*	*691*	*424*	*267*	*471*	*294*	*177*	*40*	*31*	*9*	*421*	*298*	*123*
Baroda Cantonment	43	30	13	172	100	72	31	17	14	5	5	.....	3	1	2	10	9	1
Grand Total	580	322	258	37711	19127	18584	722	441	281	476	299	177	43	32	11	431	307	124

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Statement showing the Distribution of the People in the Baroda Territory according to Birth-place by Districts within the Province and outside the Province according to Province or Country– *contd.*

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Kattiawar States.			Kolapoor.			Kutch.			Other Gujerat States.			Other Maratha States.			Konkan States.			Daman.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
Amreli Division	39976	18939	21037	64	25	39	566	308	258	374	185	189	59	42	17	3	2	1	19	19	.....
Kadi do.	3614	1828	1786	11	9	2	563	309	254	38353	17592	20761	160	90	70	.....	.....	.....	.....	.....	.....
Nowsari do.	306	196	110	1	1	.....	35	27	8	4466	2294	2172	28	22	6	27	20	7	66	33	33
Baroda do.	377	194	183	13	11	2	12	11	1	24155	10277	13878	132	84	48	13	8	5	.....	.....	.....
Baroda City	789	445	343	277	143	134	42	25	17	2789	1604	1185	137	86	51	170	117	53	.....	.....	.....
Total	*45061*	*21602*	*23459*	*366*	*189*	*177*	*1218*	*680*	*538*	*70137*	*31952*	*38185*	*516*	*324*	*192*	*213*	*147*	*66*	*85*	*52*	*33*
Baroda Cantonment	41	23	18	18	10	8	48	25	23	136	77	59	4	3	1	19	12	7	6	2	4
Grand Total	45102	21625	23477	384	199	185	1266	705	561	70273	32029	38244	520	327	193	232	159	73	91	54	37

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Diu.			Goa.			Bengal Presidency.			States in Bengal Presidency.			North Western Provinces.			States in North Western Provinces.			Oude Province.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121
Amreli Division	204	128	76	.....	.....	.....	30	24	6	51	38	13	1412	1046	366	.....	.....	.....	124	65	59
Kadi do.	.....	.....	.....	11	7	4	278	182	96	9	6	3	1567	1034	533	.....	.....	.....	9	5	4
Nowsari do.	.....	.....	.....	43	34	9	263	200	63	2	2	.....	285	210	75	39	32	7	27	24	3
Baroda do.	.....	.....	.....	22	21	1	254	213	41	123	98	25	1126	891	235	.....	.....	.....	104	82	22
Baroda City	.....	.....	.....	51	39	12	181	126	55	61	48	13	1929	1407	522	555	370	185	395	241	144
Total	*204*	*128*	*76*	*127*	*101*	*26*	*1006*	*745*	*261*	*246*	*192*	*54*	*6319*	*4588*	*1731*	*594*	*402*	*192*	*649*	*417*	*232*
Baroda Cantonment	.....	.....	.....	68	52	16	28	22	6	.....	.....	.....	246	205	41	55	44	11	18	14	4
Grand Total	204	128	76	195	153	42	1034	767	267	246	192	54	6565	4793	1772	649	446	203	667	431	236

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FINAL CENSUS FORM XI.—*continued.*

Statement showing the Distribution of the People in the Baroda Territory according to Birth-place by Districts within the Province and outside the Province according to Province or Country—*contd.*

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	States of Oudo.			Punjab.			Kashmere.			Other States in the Punjab.			Madras Presidency.			Cochin.			Hyderabad (Deccan.)		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142
Amréli Division	1	1	.....	64	51	13	3	5	3	142	109	33	21	19	2	.....	.....	.....	25	14	11
Kadi do.	207	124	83	163	121	32	.....	.....	.....	370	216	154	19	15	4	.....	.....	.....	72	53	19
Nowsari do.	83	42	41	88	43	45	.....	.....	.....	.....	.....	.....	19	11	8	.....	.....	.....	3	2	1
Baroda do.	34	28	6	48	42	6	1	1	.....	84	66	18	20	16	4	.....	.....	.....	8	8	.....
Baroda City	155	110	45	415	260	155	11	9	2	96	63	33	175	93	82	.....	.....	.....	260	155	105
Total	*480*	*305*	*175*	*778*	*527*	*251*	*20*	*15*	*5*	*692*	*454*	*238*	*254*	*154*	*100*	.....	.....	.....	*398*	*232*	*166*
Baroda Cantonment	.....	.....	.....	9	9	.....	.....	.....	.....	.....	.....	.....	18	6	12	3	1	2	16	8	8
Grand Total	480	305	175	787	536	251	20	15	5	692	454	238	272	160	112	3	1	2	414	240	174

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Mysore.			Other States in the Madras Presidency.			Pondicherry.			Central Provinces.			Gwalior.			Indore.			Other States in Central India.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163
Amréli Division	1	1	.....	3	3	.....	3	2	.....	17	11	6	20	17	3	11	6	5	203	160	43
Kadi do.	.....	.....	.....	.....	.....	.....	1	1	.....	296	189	107	31	26	5	39	20	19	571	386	185
Nowsari do.	6	5	1	.....	.....	.....	.....	.....	.....	33	24	9	8	7	1	.....	.....	.....	37	24	13
Baroda do.	3	2	1	25	19	6	.....	.....	.....	72	59	13	19	17	2	11	9	2	546	373	173
Baroda City	20	16	4	.....	.....	.....	.....	.....	.....	396	227	169	334	207	97	71	43	28	571	323	248
Total	*30*	*24*	*6*	*28*	*22*	*6*	*3*	*3*	.....	*804*	*510*	*294*	*352*	*274*	*108*	*132*	*78*	*54*	*1928*	*1266*	*662*
Baroda Cantonment	3	1	2	.....	.....	.....	.....	.....	.....	22	15	7	2	2	.....	.....	.....	.....	10	7	3

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FINAL CENSUS FORM XI.—*continued.*

Statement showing the Distribution of the People in the Baroda Territory according to Birth-place by Districts within the Province and outside the Province according to Province or Country—*contd.*

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Ajmere.			Bajpootána.			Berar.			Nepaul.			Asiatic Turkey.			Arabia.			Persia.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184
Amrdli Division	6	6	.....	466	279	187	3	2	1	3	1	2	1	1	.....	54	40	14	.....	.....	.....
Kadi do.	31	17	14	4729	2605	2124	.....	.....	.....	56	25	33	.....	.....	.....	39	30	9	5	2	3
Nowsari do.	31	21	10	514	333	181	2	.....	2	6	4	2	.....	.....	.....	14	2	12	.....	.....	.....
Baroda do.	.....	.....	.....	1045	718	327	9	6	3	13	13	.....	2	2	.....	4	4	.....	2	1	1
Baroda City	.....	.....	.....	884	556	328	7	1	6	8	6	2	13	9	4	68	43	25	6	4	2
Total	*68*	*44*	*24*	*7638*	*4491*	*3147*	*21*	*9*	*12*	*88*	*49*	*39*	*16*	*12*	*4*	*179*	*119*	*60*	*13*	*7*	*6*
Baroda Cantonment	1	1	.....	25	16	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	69	45	24	7663	4507	3156	21	9	12	88	49	39	16	12	4	179	119	60	13	7	6

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																				
	Afghanistan.			Beluchistan.			Burma.			China.			Tartary.			Ceylon.			Andaman Isles.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205
Amrdli Division	337	198	139	17	17	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	25	10	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nowsari do.	6	4	2	.....	.....	.....	87	29	58	3	3	.....	1	1	.....	8	6	2	.....	.....	.....
Baroda do.	8	8	.....	4	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	24	13	11	7	7	.....	4	4	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	*400*	*233*	*167*	*28*	*28*	.....	*91*	*33*	*58*	*4*	*4*	.....	*1*	*1*	.....	*8*	*6*	*2*	.....	.....	.....
Baroda Cantonment	1	1	.....	.....	.....	...	.....	.....	.....	1	1	.....	.....	.....	.....	1	1	.....	1	1	.....
													1	1	.....	9	7	2	1	1	.....

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FINAL CENSUS FORM XI.—*continued.*

Statement showing the Distribution of the People in the Baroda Territory according to Birth-place by Districts within the Province and outside the Province according to Province or Country—*contd.*

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.																	
	England.			Scotland.			Ireland.			Wales.			Portugal.			Denmark.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223
Amrêli Division	3	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....
Kadi do.	14	14	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nowsari do.	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda do.	9	8	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baroda City	17	12	5	3	3	.....	3	3	.....	.....	.....	.....	.....	.....	.....	1	1	.....
Total	*45*	*38*	*7*	*4*	*4*	.....	*3*	*3*	.....	.....	.....	.....	.....	.....	.....	*2*	*2*	.....
Baroda Cantonment	144	137	7	4	4	.....	59	58	1	8	7	1	13	11	1	.....	.....	.....
Grand Total	189	175	14	8	8	.....	62	61	1	8	7	1	13	11	1	2	2	.....

DISTRICT OR PROVINCE.	DISTRICT OR PROVINCE WHERE BORN.														
	Holland.			Africa (country unspecified).			America (country unspecified).			United States.			Unspecified.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males	Females.
	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238
Amrêli Division	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	204	106	98
Kadi do.	.....	.....	.....	9	2	7	.....	.....	.....	.....	.....	.....	261	138	123
Nowsari do.	.....	.....	.....	6	3	3	.....	.....	.....	.....	.....	.....	4	3	1
Baroda do.	.....	.....	.....	2	1	1	.....	.....	.....	1	1	.....	311	162	149
Baroda City	.....	.....	.....	7	6	1	.....	.....	.....	.....	.....	.....	133	54	79
Total	.....	.....	.....	*24*	*12*	*12*	*1*	.....	*1*	*1*	*1*	.....	*943*	*493*	*450*
Baroda Cantonment	1	1	.....	1	1	.....	.....	.....	.....	.....	.....	.....	4	2	2
Grand Total	1	1	.....	25	13	12	1	.....	1	1	1	.....	947	495	452

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FINAL CENSUS

Statement showing the Distribution of the Population

Class.	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
I	I	1	1	His Highness the Maharaja	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			2	The Royal family	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
				H. H. the Gaikwar's Service.															
			3	Officers in Civil employ exclusive of Police	13	...	142	...	155	66	2	733	20	821	7	...	160	3	170
			4	Clerks, Karkoons, &c.	134	...	162	2	298	739	7	445	20	1211	190	...	379	8	577
			5	Inferior and menial Servants	465	4	1108	31	1608	1833	56	3178	163	5230	341	14	2800	94	3249
			6	Police Officers	9	...	38	1	48	17	...	78	1	96	9	...	59	1	69
			7	Police Peons	64	...	174	3	241	325	2	311	13	651	108	...	190	1	299
	II	1	8	Military Officers	1	...	12	...	13	3	...	...	...	3	1	...	...	...	1
			9	Soldiers	464	3	142	3	612	68	3	7	...	78	12	...	...	...	12
			10	Military Pensioners	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			11	State service (not specified)	297	3	288	13	601	517	6	515	10	1048	92	...	511	7	610
				British Government Service.															
I	I	1	12	Officers in Civil employ exclusive of Police	...	...	1	...	1	1	...	...	...	1	...	...	2	...	2
			13	Clerks, Karkoons, &c.	...	...	6	...	6	9	...	2	...	11	9	...	...	...	9
			14	Inferior and menial Servants	3	...	2	...	5	17	1	12	...	30	2	...	32	...	34
			15	Police Peons	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
I	II	1	16	Military Officers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			17	Soldiers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			18	Camp followers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			19	Military Pensioners	...	...	...	...	...	...	...	3	...	3	...	...	...	...	...
	III	1	20	Ministers of Religion, Priests, &c.	20	...	27	...	47	85	1	39	...	125	19	...	22	...	41
			21	Persons officiating in temples, mosques, &c.	56	13	174	4	247	232	10	545	26	813	23	...	247	23	293
			22	Devotees, Bhikshooks, Fakeers, &c.	831	111	1063	195	2200	2064	232	2336	291	4923	602	44	1061	142	1849
			23	Genealogists (Barots)	1	...	3	...	4	13	...	31	2	46	...	...	6	2	8
			24	Servants and Officers of Religious Institutions	2	...	6	...	8	...	...	...	...	...	...	...	...	...	...
			25	Corpse bearers	...	...	...	...	...	...	...	...	...	...	3	...	...	...	3
		2	26	Vakils	14	...	2	...	16	46	...	6	...	52	10	...	4	1	15
			27	Petition writers	...	...	...	...	...	1	...	4	...	5	1	...	...	...	1
			28	Mukhtiars	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
		3	29	Physicians and surgeons	6	...	6	...	12	6	...	4	...	10	3	...	6	...	9
			30	Vaccinators	...	...	...	...	...	4	...	...	...	4	...	...	3	...	3
			31	Medical Assistants	2	...	...	...	2	1	...	...	...	1	2	...	...	...	2
			32	Vaids, Hakims, &c.	14	...	8	...	22	57	1	21	...	79	43	4	37	...	84
			33	Chemists and druggists	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			34	Nurses, midwives, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		5	35	Painters (Artists)	...	...	1	...	1	21	2	1	1	25	...	...	...	...	...
			36	Sculptors	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			37	Photographers	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1
		6	38	Music masters and players	20	3	94	20	143	79	8	83	38	208	21	2	57	8	88
			39	Singers, &c.	2	...	8	2	12	146	8	62	9	225	2	...	...	...	2
		7	40	Actors	...	...	16	2	18	21	4	189	45	259	8	...	2	...	10
			41	Dancers	...	...	8	2	10	108	9	223	56	396	...	...	6	...	6
			42	Jugglers, snake charmers	...	...	1	2	3	...	...	2	1	3	...	...	...	...	...
			43	Billiard Table service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			44	Athletes, &c.	...	...	...	...	...	9	...	78	15	102	...	...	...	...	...
		8	45	School masters, mistresses	15	1	38	...	54	120	1	134	3	258	39	...	72	4	115
		9	46	Civil Engineers, surveyors, &c.	5	...	9	...	14	4	...	3	...	7	2	...	1	...	3
				Total of Class I	2444	138	3539	280	6401	6613	353	9045	714	16725	1550	64	5658	294	7566
II	V	1	47	Institution service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			48	Messman	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		2	49	Indoor servants	55	...	133	9	197	180	25	299	26	536	107	1	289	27	423
			50	Cooks	11	1	39	...	51	90	5	52	2	149	100	3	32	1	136
			51	Service in stable	...	...	62	3	65	54	1	39	2	96	...	...	11	1	12
			52	Washermen	68	19	60	5	152	135	21	97	2	255	79	14	90	6	189
			53	Water carriers	27	2	36	...	65	109	13	25	3	150	16	1	29	6	52
			54	Keepers of cook-houses	...	...	...	...	...	...	...	...	...	...	1	...	3	...	4
				Total of Class II	161	22	330	17	530	574	65	512	35	1186	303	19	445	43	817

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ORM XII. A. (Males).

...a the Baroda Territory according to Occupations.

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
48	1	745	6	802	85	...	...	...	85	2	...	...	...	2	221	3	1780	31	2035
462	6	678	3	1149	1906	20	...	...	1926	12	...	...	...	12	3443	33	1664	33	*5173
905	15	8177	402	§502	5384	79	...	...	5463	76	...	...	...	76	9007	168	15263	690	†25128
43	1	75	...	119	45	...	...	...	45	...	...	...	...	...	128	1	250	3	377
228	4	176	...	408	304	3	...	...	307	...	...	...	...	...	1029	9	851	17	‡1906
...	...	...	...	...	63	...	...	...	63	2	...	...	...	2	70	...	12	.....	82
2	...	...	...	2	1339	3	...	...	1342	...	...	...	...	...	1885	9	149	3	§2046
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
97	1	385	43	526	205	4	...	...	209	7	...	...	...	7	1215	14	1699	73	‖3001
...	...	1	...	1	1	...	...	...	1	6	...	...	...	6	8	...	4	...	12
3	...	...	1	4	10	...	...	...	10	21	...	...	...	21	52	...	8	1	61
8	1	23	4	36	17	...	...	...	17	72	17	...	...	89	119	19	69	4	¶211
...	...	1	...	1	...	...	...	...	...	2	...	...	...	2	2	...	1	.....	3
...	...	...	...	...	...	...	...	...	...	106	...	...	...	106	106	...	.....	.....	106
...	...	...	...	...	...	...	...	...	...	763	...	...	...	763	763	...	.....	.....	763
...	...	...	...	...	...	...	...	...	...	36	1	...	...	37	36	1	.....	.....	37
...	...	...	...	...	1	...	...	...	1	21	...	...	...	21	22	...	3	.....	25
50	...	218	4	272	169	1	...	...	170	3	...	...	...	3	346	2	306	4	658
196	7	1050	62	1315	279	20	...	...	299	1	...	...	...	1	787	50	2016	115	**2968
1133	84	3475	270	4962	1627	93	...	...	1720	3	...	...	...	3	6260	564	7935	598	††15657
4	...	32	4	40	4	...	...	...	4	...	...	...	...	...	22	...	72	8	102
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	2	...	7	.....	9
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	3	...	1	.....	4
32	...	4	...	36	120	...	...	...	120	1	...	...	...	1	223	...	10	1	240
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	3	...	4	.....	7
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	1
9	...	1	...	10	50	...	...	...	50	3	...	...	...	3	77	...	17	.....	94
1	...	...	...	1	2	...	...	...	2	...	...	...	...	...	7	...	3	.....	10
...	...	3	...	3	3	...	...	...	3	10	...	...	...	10	18	...	3	.....	21
61	2	95	2	160	149	3	...	...	152	1	1	...	...	2	825	11	161	2	499
...	...	...	...	...	5	...	...	...	5	...	...	...	...	...	5	...	1	.....	6
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
3	1	2	1	7	27	...	...	...	27	...	...	...	...	...	51	3	4	2	60
...	...	...	...	...	14	3	...	...	17	...	...	...	...	...	14	3	.....	.....	17
1	...	...	...	1	1	...	...	...	1	...	...	...	...	...	3	...	.....	.....	3
89	2	428	46	565	235	19	...	...	254	5	...	...	...	5	455	34	662	112	‡‡11263
16	...	10	1	33	66	4	...	...	70	...	...	...	...	...	232	12	66	12	342
15	...	110	11	136	87	5	...	...	92	...	...	...	...	...	131	9	317	58	515
1	...	117	24	142	3	2	...	...	5	...	...	...	...	...	112	11	354	82	559
...	...	24	...	24	...	...	...	...	...	...	...	...	...	...	...	...	27	3	30
...	...	...	...	...	1	...	...	...	1	1	...	...	...	1	2	...	.....	.....	2
...	...	...	...	...	117	6	...	...	123	...	...	...	...	...	126	6	78	15	225
89	5	222	8	324	108	1	...	...	109	4	...	...	...	4	375	8	466	15	864
1	...	...	...	1	13	...	...	...	13	4	...	...	...	4	29	...	13	.....	42
3500	130	16060	894	20584	12443	266	...	...	12709	1162	19	...	...	1181	27712	570	34302	2182	65166
2	...	...	...	2	...	...	...	...	...	...	...	...	...	...	2	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	1	...	.....	.....	.....
220	18	965	97	1300	1170	82	...	...	1252	27	6	...	...	33	1765	132	1677	167	§§374
56	3	104	5	168	341	28	...	...	369	50	2	...	...	52	668	42	227	8	96
77	1	66	...	164	1000	25	...	...	1025	63	...	...	...	63	1194	27	198	6	142
81	20	263	18	381	164	13	...	...	177	54	6	...	...	60	581	93	509	31	¶¶121
76	4	193	3	281	465	30	...	...	495	22	...	...	...	22	715	50	288	12	106
...	...	1	...	1●	...	...	...	...	...	...	...	...	...	...	1	...	4	.....	5
513	46	1616	123	2297	3140	178	...	...	3318	257	14	...	...	271	4947	344	2603	231	8118

● This includes 45 prisoners.
† Do. 131 do.
‡ Do. 3 do.
§ Do. 57 do.
‖ This includes 12 prisoners.
¶ Do. 27 do.
●● Do. 1 prisoner.
†† Do. 16 prisoners.
‡‡ This includes 3 prisoners.
§§ Do. 3 do.
¶¶ Do. 23 do.
*** Do. 1 prisoner.

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FINAL CENSUS

Statement showing the Distribution of the Populatio

Class.	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
III	VI	1	55	Merchants in cotton	18	1	3	...	22	9	...	6	...	15	6	...	22	...	28
			56	Dealers in Mahuda flowers	...	...	...	...	...	3	...	...	...	3	4	...	...	...	4
			57	Bankers	14	...	23	5	42	135	3	69	6	213	34	...	34	1	68
			58	Money exchangers	23	...	8	...	31	262	3	14	4	283	8	...	8	...	16
			59	Money lenders	67	...	59	6	132	481	13	793	43	1329	151	...	324	9	484
			60	Insurance Office service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			61	Brokers	32	4	10	...	46	218	3	5	...	223	43	...	4	...	46
			62	Speculators	...	...	1	...	1	33	...	5	...	38	1	...	2	...	3
			63	Commercial clerks	351	19	353	20	783	1850	81	728	38	2703	247	14	954	79	1294
			64	Suretyship (Jamingiri)	...	...	...	...	...	8	...	14	...	22	...	...	...	...	...
		2	65	General dealers and shop keepers	230	21	847	88	1186	683	23	734	48	1488	45	2	63	...	110
			66	Europe shop keepers	...	...	...	...	...	5	...	...	...	5	...	...	...	...	...
			67	Itinerant retailers	7	1	7	...	15	31	...	162	9	202	...	...	5	...	5
			68	Pedlars	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
	VII	1	69	Railway Drivers, Stokers, &c.	...	...	...	...	...	2	...	...	...	2	...	...	3	...	3
			70	Do. Station Masters, Clerks, &c.	...	...	...	...	...	16	...	...	...	16	3	...	...	...	3
			71	Guards, Signalmen, Porters, &c.	...	...	...	...	...	240	6	53	...	299	13	...	14	...	27
			72	Agents, Managers, Office service	...	...	...	...	...	2	...	1	...	3	...	...	...	...	...
		2	73	Drivers of public vehicles	37	1	50	1	89	80	...	106	6	192	57	1	73	85	166
			74	Cart owners and drivers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			75	Persons keeping animals for hire	14	...	23	1	38	39	1	466	47	553	...	...	...	...	...
			76	Palanquin bearers	4	...	8	...	12	...	...	...	...	...	6	...	...	...	6
		4	77	Carriers on pack animals	...	...	5	4	9	...	...	92	7	99	...	...	20	2	22
			78	Ship or boat owners	...	...	9	2	11	...	...	...	...	...	...	...	...	...	...
			79	Seamen	...	...	90	10	106	43	...	14	...	57	327	21	85	10	443
			80	Boatmen	45	6	87	21	159	...	...	...	...	...	1	...	20	...	21
		5	81	Meters	10	1	...	...	11	1	...	3	...	4	13	...	1	...	14
		6	82	Railway and other Telegraph service (not Government)	...	...	...	...	...	7	...	2	...	9	3	...	...	...	3
			83	Telegraph messengers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			84	Messengers	...	...	...	...	...	10	...	61	5	76	...	...	...	...	...
				Total of Class III	862	54	1619	158	2693	4165	133	3327	213	7838	961	38	1632	136	2767
IV	VIII	1	85	Occupants and tenants of land and cultivators	812	97	13675	2047	16531	13316	1355	115256	13908	143835	607	66	24001	1774	26448
			86	Occupants and tenants of land but not cultivators	19	2	85	5	111	312	47	180	24	563	6	...	78	5	89
			87	Cultivating sub-occupants	23	...	201	17	240	291	17	1368	120	1796	10	...	112	5	127
			88	Field and farm day-labourers	166	30	3763	918	4877	2052	380	29613	5902	37947	155	10	28375	5765	34205
			89	Cattle graziers	117	41	1777	640	2575	607	244	8876	2528	12255	9	1	1807	1771	3588
				Occupations combined with Agriculture.															
			90	Cultivator and cotton corder	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			91	Cultivator and warpmaker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			92	Sub-occupant and firewood dealer	...	...	...	...	...	31	4	...	7	42	...	...	1	1	2
			93	Occupant and Government Service	30	1	175	13	219	68	...	1184	61	1313	...	...	452	33	485
			94	Do. officiating in temple	...	...	...	...	...	...	...	1	7	8	...	...	8	...	8
			95	Do. mendicant	...	...	3	...	3	...	...	68	2	70	...	...	70	6	76
			96	Do. village priest	...	...	1	...	1	20	2	24	1	47	...	...	2	...	2
			97	Do. devotees	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			98	Do. living on annuities	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			99	Cultivator and mason	...	...	...	...	...	...	...	44	1	45	...	...	1	...	1
			100	Cultivating tenant & timber dealer	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			101	Cultivating sub-occupant & butcher	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			102	Cultivator and cart driver	...	...	...	...	...	2	...	60	...	62	...	...	96	5	101
			103	Do. broker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			104	Do. oil presser	...	...	4	...	4	...	...	15	2	17	...	...	...	...	...
			105	Occupant and cotton goods seller	...	...	...	...	...	1	...	44	...	45	...	...	...	...	...
			106	Do. grain dealer	...	...	18	...	18	2	...	19	5	26	...	...	...	...	...
			107	Cultivator and potter	...	...	3	...	3	32	1	349	58	440	...	...	19	...	19
			108	Do. brewer	...	...	...	...	...	...	...	...	...	...	...	...	14	...	14
			109	Do. flower sellers	...	...	...	...	...	...	...	4	...	4	...	...	...	...	...
			110	Occupant and music player	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...
			111	Cultivating Lease-holder and cattle grazier	1	...	...	...	1	...	...	175	19	194	...	...	5	...	5
			112	Sub-occupant and leather dealer	...	...	...	...	...	...	...	61	11	72	...	...	4	...	4
			113	Do. tailor	...	...	...	...	...	...	...	10	...	10	...	...	1	...	1
			114	Do. washerman	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			115	Do. blacksmith	...	...	5	...	5	46	1	276	16	339	...	...	5	...	5
			116	Occupant and Vaid	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...
			117	Do. vegetable seller	...	...	...	...	...	...	...	9	...	9	...	...	...	...	...
			118	Sub-occupant and weaver	...	...	3	...	3	...	...	50	5	55	...	...	1	1	2
			119	Occupant and betel leaf seller	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			120	Do. money lender	...	...	2	...	2	...	...	4	...	4	...	...	2	...	2
			121	Lease-holder and shoemaker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			122	Sub-occupant and carpenter	...	...	16	...	16	2	...	174	9	185	...	...	18	...	18
			123	Do. barber	...	...	2	...	2	18	1	204	17	240	...	...	19	2	21
			124	Do. leather dyer	...	...	...	...	...	...	...	96	14	110	...	...	...	...	...
			125	Gardeners	1	...	1	1	3	4	...	3	...	7	...	...	...	...	...

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FORM XII. A. (Males)—*continued.*

in the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
8	...	153	4	165	3	...	...	...	3	...	...	...	...	...	44	1	184	4	23
9	...	87	3	99	1	...	...	...	1	...	...	...	...	...	17	...	87	3	10
212	16	67	4	299	387	3	...	...	390	...	...	...	...	...	782	22	193	16	*101
40	1	14	...	55	126	...	...	...	126	7	...	...	...	7	466	4	44	4	51
615	13	614	18	1260	163	...	...	...	163	...	...	...	...	...	1477	26	1789	76	330
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	1	...	.....	.....	4
33	...	15	...	48	58	...	...	...	58	...	...	...	...	...	383	7	34	.....	42
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	34	...	8	.....	4
678	43	890	114	1725	1857	79	...	...	1936	53	2	...	...	55	5052	238	2955	251	†849
...	...	7	...	7	4	...	...	...	4	...	...	...	...	...	12	...	21	.....	3
36	...	374	10	420	69	4	...	...	73	...	...	...	...	...	1068	50	2018	146	‡327
...	...	...	...	...	7	...	...	...	7	3	...	...	...	3	15	...	.....	.....	1
27	3	43	1	74	...	...	...	...	...	...	...	...	...	...	65	4	217	10	29
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	1
...	...	77	...	77	31	...	...	...	31	...	...	...	...	...	33	...	80	.....	11
2	...	17	1	20	16	...	...	...	16	1	...	...	...	1	38	...	17	1	5
33	...	196	15	244	98	2	...	...	100	6	...	...	...	6	390	8	263	15	67
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	8	...	1	.....	1
32	2	107	32	173	326	19	...	...	345	2	...	...	...	2	534	23	336	74	96
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	54	1	489	48	59
1	...	...	...	1	144	2	...	...	146	9	...	...	...	9	164	2	8	.....	17
5	...	70	25	100	...	...	...	...	...	...	...	...	...	...	5	...	187	38	23
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	2	1
...	...	4	...	4	...	...	...	...	...	...	...	...	...	...	370	21	199	20	§61
24	1	81	...	106	9	...	...	...	9	...	...	...	...	...	79	7	188	21	‖29
14	...	5	...	19	43	...	...	...	43	...	...	...	...	...	81	1	9	.....	91
...	...	1	...	1	2	...	...	...	2	1	...	...	...	1	13	...	3	.....	16
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
5	1	2	...	8	...	...	...	...	...	...	...	...	...	...	15	1	63	5	84
1774	80	2824	227	4905	3347	109	...	...	3456	83	2	...	...	85	11192	416	9402	734	21744
7712	675	75032	5518	88937	1701	58	...	...	1759	15	2	...	...	17	24163	2253	227964	23247	¶277627
185	9	854	16	1064	4	1	...	...	5	...	...	...	...	...	526	59	1197	50	1832
2109	156	6613	855	9233	52	3	...	...	55	...	...	...	...	...	2484	176	8294	497	**11451
1662	295	32437	5971	40365	291	43	...	...	334	8	...	...	...	8	4334	758	94088	18556	††117736
182	48	2610	1664	4504	80	20	...	...	100	18	3	...	...	21	1013	357	15070	6603	‡‡23043
...	...	10	...	10	...	...	...	...	...	...	...	...	...	...	...	...	11	.....	11
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
3	...	102	9	114	...	...	...	...	...	...	...	...	...	...	34	4	103	17	158
31	...	1450	101	1582	2	...	...	...	2	...	...	...	...	...	131	1	3261	208	3601
1	...	24	1	26	...	...	...	...	...	...	...	...	...	...	1	...	33	8	42
...	...	193	19	212	2	...	...	...	2	...	...	...	...	...	2	...	334	27	363
7	1	122	9	139	3	...	...	...	3	...	...	...	...	...	30	3	149	10	192
...	...	6	...	6	...	...	...	...	...	...	...	...	...	...	...	...	7	.....	7
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
1	...	10	1	12	4	...	...	...	4	...	...	...	...	...	5	...	55	2	62
...	...	12	...	12	...	...	...	...	...	...	...	...	...	...	...	...	12	.....	12
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	2
2	...	60	4	66	...	...	...	...	...	...	...	...	...	...	4	...	216	9	229
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
...	...	11	...	11	...	...	...	...	...	...	...	...	...	...	...	...	30	2	32
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	44	.....	45
...	...	31	...	31	43	3	...	...	46	...	...	...	...	...	45	3	68	5	121
2	...	21	1	24	...	...	...	...	...	...	...	...	...	...	34	1	392	59	486
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	15	.....	15
...	...	15	2	17	1	...	...	...	1	...	...	...	...	...	1	...	19	2	22
...	...	6	...	6	...	...	...	...	...	...	...	...	...	...	...	...	8	.....	8
...	...	29	8	37	...	...	...	...	...	...	...	...	...	...	1	...	209	27	237
10	...	28	5	43	...	...	...	...	...	...	...	...	...	...	10	...	93	16	119
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	.....	11
2	...	3	...	5	...	...	...	...	...	...	...	...	...	...	2	...	4	.....	6
...	...	25	2	27	...	...	...	...	...	...	...	...	...	...	40	1	311	18	376
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	2
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	.....	9
1	...	209	13	223	...	...	...	...	...	...	...	...	...	...	1	...	263	19	283
...	...	...	...	...	20	...	...	...	20	...	...	...	...	...	20	...	.....	.....	20
14	...	21	...	35	...	...	...	...	...	...	...	...	...	...	14	...	29	.....	43
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	2
6	...	26	3	35	...	...	...	...	...	...	...	...	...	...	8	...	234	12	254
...	...	99	4	103	...	...	...	...	...	...	...	...	...	...	18	1	324	23	366
...	...	24	...	24	...	...	...	...	...	...	...	...	...	...	...	...	120	14	134
1	...	53	8	59	54	...	...	...	54	2	...	...	...	2	62	...	59	4	125

* Includes 1 prisoner. ‡ Includes 3 prisoners. ‖ Includes 1 prisoner. ** Includes 5 prisoners. ‡‡ Includes 8 prisoners.
† Do. 18 prisoners. § Do. 1 prisoner. ¶ Do. 771 prisoners. †† Do. 54 do.

B 20

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FINAL CENSUS

Statement showing the Distribution of the Population

Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division. Town. 15 & above.	Amreli Division. Town. Under 15.	Amreli Division. Village. 15 & above.	Amreli Division. Village. Under 15.	Amreli Division. Total.	Kadi Division. Town. 15 & above.	Kadi Division. Town. Under 15.	Kadi Division. Village. 15 & above.	Kadi Division. Village. Under 15.	Kadi Division. Total.	Nowsari Division. Town. 15 & above.	Nowsari Division. Town. Under 15.	Nowsari Division. Village. 15 & above.	Nowsari Division. Village. Under 15.	Total
VIII continued	3	126	Sellers of flowers	9	4	22	1	36	140	10	86	20	256	18	3	5	...	26
		127	Makers of leaf plates	...	...	...	...	...	...	...	1	...	1	1	...	2	...	3
IX	1	128	Manure sellers	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
		129	Horse dealers	...	...	1	...	1	10	...	14	...	24	...	...	...	...	...
		130	Veterinary Surgeons	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2
		131	Horse-shoers	...	...	1	...	1	2	...	...	1	3	...	...	...	...	...
		132	Horse trainers	...	...	2	...	2	1	...	1	...	2	3	...	...	...	3
		133	Elephant sporters (*Sathmars*)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		134	Cattle breeders and sellers	...	...	12	1	13	7	3	119	19	148	9	...	129	20	158
		135	Fishermen	26	...	8	1	35	...	...	...	...	...	177	20	19	3	219
		136	Shikarees	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		137	Service in Shikarkhána	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		138	Leech Dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			Total of Class IV	1903	175	19780	3644	24902	16985	2065	158392	22757	200179	995	100	55151	9391	65637
7 X	1	139	Booksellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		140	Bookbinders	...	...	...	...	...	...	4	...	...	4	...	...	...	...	...
	3	141	Lithographers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	4	142	Wood carvers	3	...	...	...	3	...	1	...	...	1	...	...	...	...	...
		143	Artificial flowers, &c. makers	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...
	5	144	Kite and Toy makers and sellers	...	...	7	...	7	...	...	...	...	...	...	...	...	...	...
	6	145	Seal engravers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	7	146	Watchmakers	...	...	...	...	...	...	2	...	...	2	2	...	...	...	2
	9	147	Sword makers and polishers	12	4	7	...	23	38	3	44	1	86	5	...	7	...	12
	10	148	Gin fitters	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
		149	Tool makers and sellers	...	...	...	...	...	...	...	5	1	6	3	...	...	...	3
	11	150	Carriage, Cart, Palki, &c. makers	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
		151	Coach painters	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12	152	Saddle and Harness makers	...	...	5	1	6	11	...	...	...	11	...	...	2	...	2
		153	Saddle cloth makers	2	...	1	...	3	2	1	...	...	4	2	...	...	...	2
	14	154	House Owners, &c	1	...	...	...	1	4	...	2	...	6	...	...	...	...	...
		155	Carpenters	80	10	511	50	651	863	103	2516	183	3665	142	10	520	45	717
		156	Masons	123	6	68	5	202	362	24	236	18	640	104	12	46	1	163
		157	Tile turners	...	...	...	...	...	2	...	2	...	4	...	...	...	...	...
	15	158	Furniture sellers	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
	17	159	Fireworks makers	...	...	2	...	2	...	...	...	...	...	...	...	...	...	...
		160	Dye-wood grinders	...	...	...	...	...	13	1	5	...	19	1	...	...	...	1
		161	Match sellers	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
		162	Ink, &c. makers	...	...	1	...	1	8	4	...	...	12	2	...	1	...	3
XI	1	163	Wool spinners	...	...	...	...	...	...	...	...	...	...	...	...	8	...	8
	2	164	Wool dealers	...	...	1	...	1	...	...	...	...	...	1	...	10	5	16
		165	Silk dyers	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
		166	Silk loom turners	...	...	...	...	...	3	...	8	...	11	...	...	10	...	10
		167	Silk spinners	...	...	...	...	...	...	...	2	...	2	...	...	5	3	8
		168	Silk mercers	...	...	...	...	...	5	...	22	...	27	...	...	...	...	...
		169	Silk weavers	...	...	1	...	1	278	19	8	...	305	...	...	...	...	...
		170	Silk-braid makers	2	...	...	...	2	50	1	10	...	61	20	2	4	...	26
	3	171	Tape, &c. makers	4	...	16	6	26	35	27	2	...	64	4	...	8	...	12
		172	Twist sellers	...	...	...	...	...	48	9	...	1	58	12	...	...	...	12
		173	Brahmins' holy thread sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		174	Parsis' do. do.	...	...	...	...	...	...	...	...	...	...	6	...	...	...	6
		175	Cotton spinners	1	...	41	2	44	95	7	396	19	517	26	10	16	1	53
		176	Cotton carders	7	...	98	8	113	333	23	560	59	975	11	2	73	6	92
		177	Turban weavers	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
		178	Loom brushmakers	...	...	...	...	...	5	6	...	...	11	2	...	...	...	3
		179	Warpmakers	...	...	...	...	...	25	3	5	2	35	28	2	20	...	48
		180	Cottonpod breakers	...	...	4	...	4	2	...	11	...	13	...	...	10	4	14
		181	Cotton Ginners by hand	1	...	3	...	4	...	...	...	...	...	...	...	5	11	16
		182	Calico printers	90	12	48	4	154	413	58	363	48	880	17	2	158	17	194
		183	Bandhanigara	1	...	...	...	1	42	3	1	...	46	...	...	...	...	...
		184	Calenderers	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
	4	185	Weavers	532	58	1048	156	1794	1352	106	6417	834	8709	416	79	524	96	1115
		186	Mushroo weavers	...	...	...	...	...	84	10	31	...	125	...	...	...	...	...
		187	Cotton goods sellers, Drapers	187	8	169	6	370	718	23	258	28	1023	165	19	164	12	360
		188	Embroiderers	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1
	5	189	Barbers	93	20	545	60	718	611	91	2671	388	3761	118	7	504	46	675
		190	Turban folders	...	...	...	...	...	4	...	...	...	4	1	...	...	...	1
		191	Caste mark makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		192	Tailors	84	12	478	64	638	530	92	1572	260	2454	107	26	405	27	565
		193	Dyers of Turbans, &c. (*Rangrej*)	6	...	3	2	11	89	13	95	7	204	3	...	31	1	35
		194	Dyers (General) (*Rangara*)	44	3	27	2	76	185	14	417	31	647	1	...	...	...	...
		195	Indigo dyers	1	1	3	...	5	2	...	...	...	2	5	1	...	...	...
		196	Darners	...	...	...	...	...	8	...	...	1	9	...	...	...	...	...
		197	Shoe and bootmakers	62	8	418	34	522	416	46	798	49	1309	48	3	278	29	358
		198	Shawl sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		199	Stick sellers	...	...	...	1	1	29	1	18	...	48	...	...	4	...	...
	6	200	Pankha and fanmakers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		201	Jute sellers	...	...	...	...	...	1	...	21	...	22	...	...	...	...	...
		202	Matmakers	...	...	...	...	...	1	...	...	...	1	1	...	1	...	...
		203	Rope and cord, &c. makers and sellers	...	...	...	...	...	1	...	10	5	16	1	...	4	1	...

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FORM XII. A. (Males)—*continued.*

in the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
106	17	106	5	234	53	2	...	...	55	1	...	...	...	1	227	36	219	26	6
6	...	3	1	10	32	...	...	...	32	...	...	...	...	...	39	...	6	1	
...	...	275	...	275	...	...	...	...	...	...	...	...	...	...	1	...	275	.....	2
1	...	...	...	1	35	...	...	...	35	...	...	...	...	...	46	...	15	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	
...	...	...	...	...	13	1	...	...	14	1	...	...	...	1	16	1	1	1	
1	...	...	...	1	19	1	...	...	20	...	...	...	...	...	24	1	3	.....	
...	...	1	...	1	27	...	...	...	27	...	...	...	...	...	27	...	1	.....	
9	2	271	33	315	18	1	...	...	19	12	...	...	...	12	55	6	531	73	6
3	...	16	...	19	48	6	...	...	54	14	2	...	...	16	268	28	43	4	3
...	...	8	...	8	...	...	...	...	...	1	...	...	...	1	1	...	8	.....	
...	...	2	...	2	46	1	...	...	47	...	...	...	...	...	46	1	2	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
12357	1203	120825	13748	147833	2559	140	...	...	2690	72	7	...	...	79	33842	3690	354148	49540	44122
...	...	1	...	1	7	...	...	...	7	1	...	...	...	1	8	...	1	.....	
...	...	...	...	...	6	...	...	...	6	...	...	...	...	...	10	...	.....	.....	1
...	...	...	...	...	6	...	...	...	6	...	...	...	...	...	6	...	.....	.....	
...	...	2	...	2	4	...	...	...	4	...	...	...	...	...	8	...	2	.....	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	8	...	...	...	8	...	...	...	...	...	8	...	7	.....	1
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	25	...	...	...	25	...	...	...	...	...	29	...	.....	.....	2
14	1	9	1	25	33	...	...	...	33	...	...	...	...	...	102	8	67	2	17
...	...	81	12	93	3	...	...	...	3	...	...	...	...	...	3	...	83	13	9
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	5	1	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	...	.....	.....	
...	...	...	...	...	9	...	...	...	9	...	...	...	...	...	40	...	8	1	4
1	...	1	...	2	28	...	...	...	28	...	...	...	...	...	13	1	1	.....	1
...	...	...	...	...	6	...	...	...	6	...	...	...	...	...	1	...	2	.....	1
3	...	...	...	3	5	...	...	...	5	1	...	...	...	1	14	...	2	.....	
312	23	1738	111	2184	392	17	...	...	409	9	1	...	...	9	1798	163	5285	389	* 76
367	22	451	25	865	522	22	...	...	544	14	1	...	...	15	1492	87	801	49	† 242
17	5	32	1	55	233	40	...	...	273	...	...	...	...	...	252	45	34	1	3
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	2	...	.....	.....	
6	2	3	2	13	13	...	...	...	13	...	...	...	...	...	19	2	5	2	2
5	...	8	...	13	4	1	...	...	5	...	...	...	...	...	23	2	13	.....	
1	...	1	...	2	17	3	...	...	20	...	...	...	...	...	19	3	1	.....	
9	...	7	1	17	6	...	...	...	6	...	...	...	...	...	25	4	9	1	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	.....	
...	...	9	1	10	7	2	...	...	9	...	...	...	...	...	8	2	20	6	3
...	...	...	...	...	5	...	...	...	5	...	...	...	...	...	5	...	1	.....	
...	...	...	...	...	9	...	...	...	9	...	...	...	...	...	12	...	19	.....	3
...	...	1	...	1	11	...	...	...	11	...	...	...	...	...	11	...	8	3	
1	...	...	...	1	1	...	...	...	1	...	...	...	...	...	7	...	22	.....	
...	...	...	...	...	16	1	...	...	17	...	...	...	...	...	294	20	9	.....	3
37	...	8	...	45	59	2	...	...	61	...	...	...	...	...	168	5	22	.....	1
40	1	26	...	67	25	...	...	...	25	...	...	...	...	...	108	28	52	6	19
50	18	32	1	101	6	...	...	...	6	...	...	...	...	...	114	27	32	2	17
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	3	...	.....	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	7	...	.....	.....	
172	...	65	15	252	83	10	...	...	93	...	...	...	...	...	377	27	519	37	‡ 95
389	13	414	65	861	66	4	...	...	70	...	...	...	...	...	786	52	1145	128	§ 211
...	...	...	...	...	213	15	...	...	228	...	...	...	...	...	215	15	.....	.....	23
...	...	1	...	1	5	...	...	...	5	...	...	...	...	...	12	6	1	.....	1
85	17	...	...	102	43	...	...	...	43	...	...	...	...	...	179	22	25	2	22
...	...	16	2	18	...	...	...	...	...	...	...	...	...	...	2	...	41	6	4
16	2	22	3	43	8	...	...	...	8	...	...	...	...	...	23	2	30	14	7
199	23	208	19	509	207	14	...	...	221	...	...	...	...	...	926	107	835	68	195
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	44	3	1	.....	4
...	...	...	...	...	11	...	...	...	11	...	...	...	...	...	11	...	1	.....	1
1209	136	4507	392	6304	368	35	...	...	403	...	...	...	...	...	3877	414	12356	1478	‖ 1332
...	...	...	...	...	40	...	...	...	40	...	...	...	...	...	124	10	31	.....	16
469	18	328	4	819	354	11	...	...	365	1	...	...	...	1	1894	78	917	48	¶ 283
...	...	1	...	1	4	...	...	...	4	...	...	...	...	...	5	...	1	.....	6
415	62	2390	220	3087	568	21	...	...	589	20	2	...	...	22	1825	203	6110	714	•• 882
...	...	...	...	...	36	...	...	...	36	...	...	...	...	...	41	...	.....	.....	4
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
195	33	598	71	897	418	28	...	...	446	40	2	...	...	42	1374	193	3053	422	†† 504
29	4	85	...	128	74	1	...	...	75	...	...	...	...	...	211	19	214	19	45
9	2	25	1	37	6	2	...	...	8	1	...	...	...	1	248	21	469	34	77
9	...	3	...	12	7	...	...	...	7	1	...	...	...	1	28	2	6	.....	3
3	1	...	...	4	15	...	...	...	15	...	...	...	...	...	28	1	.....	1	2
213	25	608	65	912	166	12	...	...	178	41	6	...	...	47	944	101	2100	177	‡‡ 332
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	3	...	.....	.....	3
...	...	10	2	12	...	...	...	...	...	...	...	...	...	...	29	1	32	3	6
2	...	...	...	2	1	...	...	...	1	...	...	...	...	...	3	...	.....	.....	3
...	...	7	...	7	...	...	...	...	...	...	...	...	...	...	1	...	28	.....	2
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	1	.....	3
2	...	...	...	2	17	3	...	...	20	...	...	...	...	...	21	3	14	6	44

* Includes 5 prisoners. † Do. 2 do. ‡ Includes 1 prisoner. § Do. 2 prisoners. ‖ Includes 4 prisoners. ¶ Do. 3 do. •• Includes 1 prisoner. †† Do. 6 prisoners. ‡‡ Includes 3 prisoners.

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FINAL CENSUS

Statement showing the Distribution of the Population

Class.	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
V (continued)	XII	1	204	Milk, Ghee, &c. sellers...	8	...	87	6	101	28	5	9	9	51	4	1	34	2	41
			205	Butter-milk sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			206	Ghee sellers	19	...	36	3	58	35	1	8	...	44	3	...	11	...	14
			207	Butchers	13	...	2	...	15	101	20	3	2	126	71	34	24	...	129
			208	Fowl sellers	...	...	...	...	...	...	...	...	...	...	...	...	7	...	7
			209	Fish salesman	17	2	5	1	25	...	...	2	...	2	56	21	183	18	277
		2	210	Grain, Pulse and Flour dealers	101	5	768	60	934	2180	118	5823	413	8533	68	2	175	11	256
			211	Provision dealers& Bazaar suppliers	223	6	114	13	356	233	3	140	13	389	45	...	237	8	290
			212	Millers, Grinders& Huskers of grain	...	...	2	...	2	35	...	9	...	45	165	37	47	7	256
			213	Grain parchers	3	...	4	...	7	12	3	...	3	18	18	...	37	1	56
			214	Bakers	...	...	...	...	...	33	1	6	...	39	2	...	...	...	2
			215	Confectioners	44	4	19	...	67	120	6	65	2	193	19	1	5	1	26
			216	Fruits, &c. sellers	...	...	...	...	...	13	...	4	...	17	...	...	...	...	...
			217	Vegetable sellers	96	10	173	24	303	509	49	2105	288	2951	33	...	37	1	71
		3	218	Brewers	4	...	5	...	9	20	2	98	9	127	79	1	200	16	396
			219	Toddy drawers	...	...	1	...	1	...	...	...	...	...	3	...	79	...	82
			220	Country liquor distillers	1	...	...	...	1	20	1	333	13	369	11	1	105	6	123
			221	*Gol* Sellers	...	...	13	1	13	19	1	23	...	43	...	...	2	...	2
			222	Grocers	60	4	86	4	154	349	19	170	15	553	96	1	68	2	167
			223	Assafœtida sellers	...	...	2	...	2	...	...	...	...	...	...	...	...	...	...
			224	Tobacco sellers	29	1	9	1	40	97	9	11	10	127	23	...	6	...	29
			225	Snuff sellers	...	...	...	...	...	64	...	57	...	121	1	...	...	...	1
			226	Opium Licensees	4	...	2	...	6	10	...	21	...	31	...	...	4	...	4
			227	Bhâng, Gânja sellers	4	...	...	...	4	...	...	...	...	...	...	...	...	...	...
			228	Betel leaves sellers	4	...	3	...	7	11	2	...	...	13	13	...	1	...	14
			229	Country Cheeroot sellers	9	1	12	4	26	...	...	...	...	...	...	...	...	...	...
			230	Perfumes makers	...	...	1	...	1	13	1	24	...	37	...	...	3	3	6
			231	Perfumed oil sellers	7	2	2	...	11	4	2	1	...	20	1	...	12	...	13
	XIII	1	232	Soapmakers and sellers	...	...	...	...	...	17	3	...	...	20	...	...	...	...	...
			233	Combmakers and sellers	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
			234	Catgut sellers	...	...	...	...	...	8	...	...	...	8	...	...	...	...	...
			235	Horn and Feather dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			236	Ivory toy, &c. makers	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
		2	237	Tanners and curriers	27	4	50	3	84	274	47	1250	182	1753	3	...	130	7	140
			238	Leather dyers	52	5	243	39	339	237	20	1547	187	1991	55	5	101	6	167
			239	Leather workers	2	...	...	...	2	30	6	50	6	92	2	...	...	...	2
	XIV	1	240	Oil pressers and sellers	94	3	155	16	268	691	73	1087	100	2151	197	9	374	11	591
			241	Lac makers and Lacquer workers	...	...	...	...	...	15	...	13	5	33	...	...	...	...	...
		2	242	Wood and timber dealers	...	...	...	...	...	...	...	6	...	6	...	...	...	...	...
			243	Old Timber dealers (*Ghur Moda*)	...	...	...	...	...	11	...	...	...	11	...	...	2	...	2
			244	Wood turners	9	...	8	...	17	102	3	2	...	107	14	...	1	...	15
			245	Firewood sellers	9	1	39	17	66	223	33	242	19	517	43	...	97	3	123
			246	Coopers	...	...	...	...	...	3	...	...	...	3	...	...	1	...	1
			247	Broom-makers and sellers	...	...	...	...	...	...	...	57	8	68	...	...	...	...	...
		4	248	Cane workers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			249	Basket makers	3	...	55	2	60	10	5	475	51	541	12	...	372	65	449
			250	Grass and forage dealers	74	8	178	27	287	22	...	59	19	100	...	...	3	...	3
			251	Thatchers	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1
		5	252	Rag gatherers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			253	Paper makers	...	...	...	...	...	...	...	...	...	...	12	1	...	...	13
			254	Stationery, paper, &c. sellers	3	2	3	...	8	11	...	9	...	20	...	...	...	...	...
	XV	2	255	Charcoal sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		3	256	Cowdung Cake sellers	...	...	6	6	12	4	...	13	1	18	...	...	1	...	1
			257	Stone quarry-men	11	3	13	...	27	...	...	14	...	14	...	...	21	...	21
			258	Stone cutters	7	4	7	1	19	60	7	5	6	78	3	...	8	1	12
			259	Lime makers	...	3	...	...	3	28	1	25	2	56	...	...	1	...	1
			260	Bricks, tiles, &c. makers	...	...	...	...	...	69	11	50	...	130	...	...	6	...	6
			261	Sweepers, scavengers, &c.	48	7	63	9	127	333	60	414	72	879	18	1	20	2	41
			262	Grindstone sellers	2	...	...	...	2	2	...	29	...	31	...	...	...	...	...
			263	Grindstone polishers	...	...	...	...	...	40	...	...	2	42	...	...	2	...	2
		4	264	Potters	108	14	664	96	882	820	130	4018	493	5461	189	21	675	70	955
			265	Hookamakers and sellers	...	...	...	...	...	17	5	...	...	22	...	...	...	...	...
			266	Hooka pipe sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			267	Glassmakers and sellers	...	...	1	...	1	...	...	10	...	10	...	...	...	...	...
		5	268	Bangle sellers	3	...	1	...	4	47	...	33	1	81	15	1	...	...	16
			269	Artificial pearl & ornament sellers	...	...	...	...	...	8	...	...	...	8	...	...	...	...	...
			270	Beadmakers and sellers	13	2	3	...	17	90	2	19	16	127	37	2	18	...	57
			271	Garland makers and sellers	...	...	2	1	3	...	...	...	...	...	...	...	...	...	...
		6	272	Salt sellers	1	1	...	...	2	...	...	7	...	7	...	...	6	...	6
		7	273	Wells, tanks, &c. sinkers	...	...	...	...	...	...	...	4	1	5	...	...	...	...	...
			274	Ice dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		8	275	Goldsmiths	135	5	326	28	476	637	42	641	20	1340	188	5	228	10	431
			276	Silver ornament makers	...	...	...	...	...	36	1	2	...	39	...	...	...	...	...
			277	Silver polishers	...	...	...	...	...	4	...	...	...	4	...	...	...	...	...
			278	Silver pots, &c. makers	7	...	...	...	7	...	...	...	...	...	...	...	...	...	...
			279	Precious stone dealers	...	...	...	...	...	32	...	1	...	33	...	...	...	...	...
			280	Lapidiaries	...	...	1	...	1	9	...	2	...	11	...	...	...	...	...
			281	Electroplaters	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			282	Assayers	...	...	1	...	1	29	1	1	...	31	10	...	...	...	10
			283	Gold and Silver lace makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			284	Gold thread makers (*Tarkus*)	...	...	...	...	...	...	...	4	1	5	...	...	...	...	...

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...XII. A. (Males)—*continued.*

...the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
7	1	14	1	23	173	8	...	...	181	11	...	...	...	11	231	15	144	18	408
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	3	...	.....	.....	3
26	1	53	6	95	68	...	...	...	68	...	...	...	...	...	161	2	107	9	279
58	18	14	2	92	92	4	...	...	96	41	1	...	...	42	370	77	43	4	500
...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	2	...	7	.....	9
5	...	8	1	14	59	7	...	...	66	...	...	...	...	...	127	30	197	30	384
1136	84	3110	168	4498	422	6	...	...	428	42	...	...	...	42	3949	215	9878	652	*14694
156	9	132	11	308	325	4	...	...	329	...	...	...	...	...	982	22	628	45	1672
116	45	198	26	385	252	48	...	...	300	12	...	...	...	12	551	130	256	33	1000
19	1	28	1	49	160	12	...	...	178	3	...	...	...	3	221	16	69	5	†311
1	...	...	...	1	41	1	...	...	42	17	...	...	...	17	93	2	6	.....	101
56	6	28	1	91	118	5	...	...	121	6	...	...	...	6	368	20	117	4	504
20	6	15	7	48	37	1	...	...	38	...	...	...	...	...	70	7	19	7	‡103
541	28	545	25	1139	230	7	...	...	237	6	...	...	...	6	1415	94	2860	338	4707
14	3	222	1	240	49	1	...	...	50	5	...	...	...	5	171	7	623	26	827
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	4	...	80	.....	84
13	...	95	4	112	...	...	...	...	...	1	...	...	...	1	46	2	535	23	606
5	...	1	...	6	2	...	...	...	2	...	...	...	...	...	26	1	38	1	66
305	18	198	5	486	213	6	...	...	219	14	...	...	...	14	997	48	522	26	§1583
2	...	...	...	2	...	...	...	...	...	...	...	...	...	...	2	...	2	.....	4
63	2	56	1	122	88	1	...	...	89	5	...	...	...	5	305	13	82	12	412
5	...	1	...	6	4	...	...	...	4	...	...	...	...	...	74	...	58	.....	132
13	...	25	1	39	17	...	...	...	17	...	...	...	...	...	44	...	52	1	97
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	...	.....	4
23	...	3	...	26	214	14	...	...	228	1	...	...	...	1	266	16	7	.....	289
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	1	13	4	‖26
10	...	4	1	15	31	...	...	...	31	...	...	...	...	...	53	1	32	4	90
...	...	1	...	1	4	...	...	...	4	...	...	...	...	...	16	4	18	.....	38
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	17	3	.....	.....	20
...	...	2	...	2	1	...	...	...	1	...	...	...	...	...	2	...	2	.....	34
...	...	...	...	...	24	3	...	...	27	...	...	...	...	...	32	3	.....	.....	5
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	.....	.....	2
63	21	1268	130	1482	13	2	...	...	15	...	...	...	...	...	380	74	2698	322	3474
131	8	309	34	482	46	...	...	...	46	...	...	...	...	...	521	38	2200	266	¶3025
30	1	1	...	32	26	...	...	...	26	...	...	...	...	...	90	9	51	6	156
303	20	803	66	1192	252	18	...	...	330	6	...	...	...	6	1773	123	2419	193	**4508
...	...	...	...	...	12	...	...	...	12	...	...	...	...	...	27	...	13	5	45
23	1	26	5	55	43	...	...	...	43	...	...	...	...	...	66	1	32	5	104
...	...	...	...	...	4	...	...	...	4	...	...	...	...	...	15	...	2	.....	17
63	2	21	5	91	72	1	...	...	73	...	...	...	...	...	260	6	32	5	303
79	10	392	45	526	90	5	...	...	95	...	...	...	...	...	424	49	770	84	††1327
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	1	...	.....	.....	1
...	...	1	...	1	12	...	...	...	12	...	...	...	...	...	15	...	59	8	82
1	...	...	...	1	...	...	...	...	...	1	...	...	...	1	2	...	...	.....	2
34	2	233	24	293	37	14	...	...	51	...	...	...	...	...	96	21	1135	142	1394
24	5	135	21	185	67	13	...	...	80	2	...	...	...	2	189	26	375	67	657
...	...	...	...	...	...	...	...	...	...	4	...	...	...	4	5	...	.....	.....	5
...	...	...	...	...	37	9	...	...	46	...	...	...	...	...	37	9	.....	.....	46
1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	13	1	.....	.....	14
4	...	3	...	7	14	...	...	...	14	1	...	...	...	1	33	2	15	.....	50
...	...	8	2	13	11	...	...	...	11	...	...	...	...	...	11	...	8	2	21
7	5	11	3	26	2	...	...	...	2	...	...	...	...	...	13	...	31	10	59
1	...	...	...	1	1	...	...	...	1	1	...	...	...	1	14	3	48	.....	‡‡65
3	...	17	2	22	344	7	...	...	351	...	...	...	...	...	417	18	37	10	§§482
16	...	32	2	50	68	5	...	...	73	...	...	...	...	...	112	9	58	4	183
29	3	66	2	100	18	...	...	...	18	...	...	...	...	...	116	14	122	2	254
145	41	878	92	1156	386	93	...	...	479	52	...	...	...	52	982	202	1375	175	‖‖2734
4	...	28	6	33	5	2	...	...	7	...	...	...	...	...	13	2	57	6	¶¶78
14	2	103	12	131	20	1	...	...	21	...	...	...	...	...	74	3	105	14	196
285	36	1974	232	2527	287	27	...	...	314	...	...	...	...	...	1689	228	7331	891	***10139
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	17	5	1	.....	23
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
1	...	...	...	1	8	...	...	...	8	...	...	...	...	...	9	...	11	.....	20
29	...	39	2	70	48	...	...	...	48	...	...	...	...	...	142	1	73	3	219
...	...	...	...	...	6	...	...	...	6	...	...	...	...	...	14	...	.....	.....	14
53	2	37	...	92	55	3	...	...	58	1	...	...	...	1	248	11	77	16	352
10	2	...	...	12	5	2	...	...	7	...	...	...	...	...	15	4	2	1	22
...	...	...	...	...	13	...	...	...	13	...	...	...	...	...	14	1	13	.....	28
...	...	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...	7	1	8
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
432	21	546	30	1029	651	30	...	...	681	11	...	...	...	11	2054	103	1723	88	†††3968
13	1	3	...	17	17	1	...	...	18	...	...	...	...	...	66	3	5	.....	74
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	.....	.....	4
...	...	...	...	...	13	...	...	...	13	...	...	...	...	...	20	...	.....	.....	20
9	...	...	...	9	26	...	...	...	26	...	...	...	...	...	67	...	1	.....	68
7	...	...	...	7	49	4	...	...	53	...	...	...	...	...	65	4	3	.....	72
...	...	...	...	...	4	...	...	...	4	...	...	...	...	...	4	...	.....	.....	4
43	1	4	...	48	73	3	...	...	76	...	...	...	...	...	153	5	6	.....	166
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	1
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	1	...	4	1	6
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	.....	‡‡‡2

Includes 13 prisoners. Do. 1 prisoner. Do. 3 prisoners.

§ Includes 9 prisoners. Do. 1 prisoner. ¶ Do. 5 prisoners.

** Includes 3 prisoners. †† Do. 2 do. ‡‡ Do. 6 do.

§§ Includes 1 prisoner. ‖‖ Do. 1 do. ¶¶ Do. 2 prisoners.

*** Includes 5 prisoners. ††† Do. 6 do. ‡‡‡ Do. 1 prisoner.

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Statement showing the Distribution of the Population

Class.	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
V	XV	8	286	Workers in gold thread	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2
	continued.		287	Gold beaters and gold leaf sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			288	Gold washers	23	...	1	...	24	13	...	...	...	13	4	...	...	...	4
		9	289	Coppersmiths	...	...	...	...	...	2	1	34	...	37	...	...	...	...	...
			290	Tinmen	...	...	1	...	1	27	2	9	...	33	14	...	4	...	18
			291	Tinware dealers	...	...	...	...	...	...	...	4	...	4	3	...	1	...	4
			292	Tinware makers	...	...	...	...	...	2	...	2	...	4	...	...	...	...	...
		13	293	Bell-metal founders	...	...	...	...	...	11	1	...	...	12	...	...	...	...	...
			294	Copper and brass smiths	...	...	66	...	66	351	27	...	...	378	49	10	11	...	70
			295	Copper and brassware dealers	50	6	...	...	56	44	3	...	...	47	52	18	5	...	75
			296	Lantern sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		14	297	Blacksmiths	39	2	302	18	361	372	41	1717	148	2278	20	...	172	10	208
			298	Hardware dealers	10	...	...	...	10	28	1	3	2	34	1	1	3	...	5
				Total of Class V	2716	247	7020	781	10764	15557	1466	37276	4042	58311	289	318	6160	568	10264
VI	XVI	1	299	Labourers (general)	567	80	3223	823	4693	3275	449	10181	2073	15978	442	64	3301	580	4387
			300	Corn grinders (not domestic)	3	...	5	...	8	10	2	53	1	65	5	2	45	...	52
			301	Artisans (unspecified)	...	...	3	...	3	...	...	8	...	8	...	...	1	...	1
		2	302	Factory labourers	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...
			303	Shopmen (unspecified)	...	...	...	...	...	34	1	22	...	57	...	...	15	...	15
			304	Contractors	13	...	25	...	38	6	...	10	...	16	6	...	6	...	12
	XVII		305	Living on immoveable property	77	17	543	85	722	157	12	204	45	418	72	4	72	3	151
			306	Do. on annuities, &c.	5	1	114	10	130	3	...	1	...	4	...	...	2	...	2
			307	Do. on funded property	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			308	Pensioners	5	...	6	...	11	10	...	3	...	13	6	...	3	...	9
	XVIII		309	Beggars	220	37	1809	426	2492	1768	297	7801	1041	11507	95	12	830	80	1023
			310	Prostitutes	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
			311	Pimps	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
			312	Others	6	...	54	8	68	215	43	346	49	653	9	...	25	...	34
				Total of Class VI	897	135	5782	1352	8166	5479	804	18628	3909	28720	635	82	4306	663	5686
				Total of Males following occupations	*8283*	*771*	*38070*	*6232*	*53356*	*49353*	*4886*	*227180*	*31570*	*312989*	*7334*	*651*	*73652*	*11099*	*92736*
				Males following no occupation	510	4048	1483	17651	23692	2220	27820	22664	144361	196965	726	4385	4074	44556	53741
				Total Male Population	*8793*	*4819*	*39553*	*23883*	*77048*	*51573*	*32706*	*249844*	*175831*	*509954*	*8050*	*5036*	*77726*	*55655*	*146477*

Abstract of

CLASS AND ORDER OF OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
	Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
	15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
Class I.—(Professional)	2444	133	3539	280	6401	6613	353	9345	714	16725	1550	64	5658	294	7563
ORDER I.—Persons engaged in the General or Local Government of the Country	983	7	1921	50	2963	3524	74	5274	227	9099	758	14	4133	114	5019
ORDER II.—Persons engaged in the Defence of the Country	455	3	154	3	625	71	3	10	...	84	13	...	...	...	13
ORDER III.—Persons engaged in Learned Professions, Literature, Art, &c.	994	123	1464	227	2813	3018	276	3761	487	7542	779	50	1525	180	2534
Class II.—(Domestic)	161	22	330	17	530	574	65	512	35	1186	303	19	445	49	816
ORDER V.—Persons engaged in Persona or Domestic Service.	161	22	330	17	530	574	65	512	35	1186	303	19	445	49	816

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FORM XII. A. (Males)—*continued.*

In the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
...	...	...	...	...	16	...	...	...	16	...	...	...	...	...	16	...	2	.....	18
...	...	...	...	...	8	...	...	...	8	...	...	...	...	...	8	...	.....	.....	8
11	2	8	...	19	66	13	...	...	79	...	...	...	...	...	117	15	7	.....	139
5	...	...	...	5	...	...	...	...	...	...	...	...	...	...	7	1	34	.....	42
...	...	4	...	4	22	1	...	...	23	1	...	...	...	1	64	3	18	.....	85
...	...	...	...	...	...	...	...	...	...	2	...	...	...	2	5	...	5	.....	10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2	.....	4
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	1	.....	.....	12
56	11	6	1	74	...	...	...	...	...	...	...	...	...	...	456	48	83	1	*588
53	1	6	...	60	178	9	...	...	187	...	...	...	...	...	377	37	11	.....	425
...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	2	...	...	.....	2
187	29	850	44	1110	231	15	...	...	246	...	...	...	...	...	855	87	3041	220	†4203
9	...	5	...	14	19	...	...	...	19	...	...	...	...	...	67	2	11	2	82
9011	858	24339	2036	35294	10233	648	...	...	10881	378	12	...	...	390	40785	3579	75145	7425	126934
1446	277	9319	2016	13058	2045	300	...	...	2345	88	7	...	...	95	7863	1177	26024	5492	‡40556
32	4	21	2	59	25	...	...	...	25	...	...	...	...	...	75	8	123	3	209
...	...	2	...	2	2	...	...	...	2	...	...	...	...	...	2	...	14	.....	16
...	...	7	1	8	...	...	...	...	...	...	...	...	...	...	1	...	7	1	9
1	...	5	...	6	3	...	...	...	3	...	...	...	...	...	38	1	42	.....	81
12	...	25	...	37	40	...	...	...	40	12	...	...	...	12	89	...	66	.....	155
59	2	140	21	222	94	3	...	...	97	2	...	...	...	2	461	38	959	154	§1612
5	...	10	2	17	461	18	...	...	479	2	...	...	...	2	476	19	127	12	634
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
9	...	6	...	15	118	2	...	...	120	13	...	...	...	12	160	2	18	.....	180
677	191	3936	789	5543	1753	273	...	...	2026	5	...	...	...	5	4518	810	14382	2886	‖22596
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	2	...	...	...	2	3	...	.....	.....	3
111	5	125	24	265	153	32	...	...	185	7	...	...	...	7	501	80	550	81	1212
2352	479	13596	2835	19232	4694	628	...	...	5322	130	7	....	....	137	14187	2135	42312	8629	67263
29205	*2796*	*179310*	*19833*	*231145*	*36407*	*1969*	...	...	*38376*	*2082*	*61*	...	...	*2143*	*132665*	*11134*	*518212*	*68734*	*730745*
1716	12841	10417	92164	118139	8310	12185	...	....	15495	117	619	...	...	736	8599	62898	38638	298632	408767
30922	*16637*	*189727*	*111997*	*349283*	*39717*	*14154*	...	...	*53871*	*2199*	*680*	...	...	*2879*	*141264*	*74032*	*556850*	*367366*	*1139512*

* This includes 2 prisoners.
† Do. 4 do.
‡ This includes 119 prisoners.
§ Do. 8 do.
‖ Do. 24 do.

low above.

Baroda Division.					Baroda City.			Baroda Cantonment.			Total.				
Town.		Village.			Town.			Town.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
3503	130	16060	894	20584	12443	266	12709	1162	19	1181	27712	970	34302	2182	65166
1797	29	10261	461	12548	7958	106	8064	198	17	215	15220	247	21589	852	37908
2	.....	.....	.....	2	1404	3	1407	928	1	929	2883	10	164	3	3060
1701	101	5799	433	8034	3081	157	3239	36	1	37	9609	713	12549	1327	24198
512	46	1616	123	2297	3140	178	3318	257	14	271	4947	344	2903	224	8418
512	46	1616	123	2297	3140	178	3318	257	14	271	4947	344	2903	224	8418

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Abstract of

CLASS AND ORDER OF OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
	Towns.		Villages.		Total.	Towns.		Villages.		Total.	Towns.		Villages.		Total.
	15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
Class III.—(Commercial)	862	54	1619	158	2693	4165	133	3327	213	7838	961	38	1632	136	2767
ORDER VI.—Persons engaged in Mercantile Transactions	752	46	1341	119	2258	3725	126	2529	148	6528	538	16	1416	89	2059
ORDER VII.—Persons engaged in Transport and Storage	110	8	278	39	435	440	7	798	65	1310	423	22	216	47	708
Class IV.—(Agricultural)	1203	175	19780	3344	24802	16965	2065	158392	22757	200179	995	100	55151	9391	65637
ORDER VIII.—Persons engaged in Cultivation	1177	175	19758	3642	24750	16945	2062	158938	22737	200082	806	80	55001	9368	65255
ORDER IX.—Persons engaged about Animals	26	...	24	2	52	20	3	134	20	177	189	20	150	23	382
Class V.—(Industrial)	2716	247	7020	781	10764	15557	1466	37276	4042	58341	2890	348	6460	566	10264
ORDER X.—Persons engaged with Mixed Materials	232	20	602	56	900	1315	136	2810	203	4464	261	23	577	46	906
ORDER XI.—Persons working in Textile Fabrics and Dress	1118	122	2901	345	4486	5365	559	13094	1729	21333	990	153	2242	259	3644
ORDER XII.—Persons working and dealing in Foods and Drinks	646	35	1345	117	2143	3905	243	8914	777	13839	711	99	1376	76	2262
ORDER XIII.—Persons working and dealing in Animal Substances	81	9	293	42	425	569	78	2847	375	3869	69	5	231	13	319
ORDER XIV.—Persons working and dealing in Vegetable Substances	192	14	438	62	706	1289	114	1950	202	3554	259	10	850	79	1198
ORDER XV.—Persons working and dealing in Mineral Substances	457	47	1441	159	2104	3115	336	7061	765	11277	609	59	1184	93	1945
Class VI.—(Indefinite and Nonproductive)	897	135	5782	1352	8166	5479	804	18628	3309	28720	635	82	4306	663	5686
ORDER XVI.—Persons engaged in Indefinite Occupations	584	80	3256	823	4743	3325	453	10273	2074	16124	453	66	3368	580	4467
ORDER XVII.—Persons of Rank or Property	87	18	663	95	863	170	13	208	45	435	78	4	77	3	162
ORDER XVIII.—Persons of no classified Occupation	226	37	1863	434	2560	1984	340	6147	1690	12161	104	12	861	80	1057
Total	*8283*	*771*	*38070*	*6232*	*53356*	*49353*	*4885*	*227180*	*31570*	*312980*	*7334*	*651*	*73652*	*11099*	*92736*
Unoccupied	510	4048	1483	17651	23692	2220	27820	22684	144261	196965	726	4385	4074	44550	53741
Grand Total	8793	4819	39553	23883	77048	51573	32706	249844	175831	509954	8060	5036	77726	55655	146477
Summary.															
Total Class I.—(Professional)	*2444*	*138*	*3539*	*280*	*6401*	*6613*	*353*	*9045*	*714*	*16725*	*1550*	*64*	*5658*	*294*	*7566*
Total Class II.—(Domestic)	*161*	*22*	*330*	*17*	*530*	*574*	*65*	*512*	*35*	*1186*	*303*	*19*	*445*	*49*	*816*
Total Class III.—(Commercial)	*862*	*54*	*1619*	*158*	*2693*	*4165*	*133*	*3327*	*213*	*7838*	*961*	*38*	*1632*	*136*	*2767*
Total Class IV.—(Agricultural)	*1203*	*175*	*19780*	*3644*	*24802*	*16965*	*2065*	*158392*	*22757*	*200179*	*995*	*100*	*55151*	*9391*	*65637*
Total Class V.—(Industrial)	*2716*	*247*	*7020*	*781*	*10764*	*15557*	*1466*	*37276*	*4042*	*58341*	*2890*	*348*	*6460*	*566*	*10264*
Total Class VI.—(Indefinite)	*897*	*135*	*5782*	*1352*	*8166*	*5479*	*804*	*18528*	*3309*	*28720*	*635*	*82*	*4306*	*663*	*5686*
Unoccupied	510	4048	1483	17651	23692	2220	27820	22684	144261	196965	726	4385	4074	44550	53741
Grand Total	8793	4819	39553	23883	77048	51573	32706	249844	175831	509954	8060	5036	77726	55655	146477

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Baroda Division.					Baroda City.			Baroda Cantonment.			Total.				
Town.		Village.			Town.			Town.			Town.		Village		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
1774	80	2824	227	4905	3347	109	3456	83	2	85	11192	416	9402	734	21744
1658	76	2264	154	4152	2675	86	2761	64	2	66	9412	352	7580	510	17824
116	4	560	73	753	672	23	695	19	.....	19	1780	64	1852	224	3920
12057	1203	120825	13748	147833	2550	140	2690	72	7	79	33842	3690	354148	49540	441220
12043	1201	120527	13715	147496	2344	130	2474	44	5	49	33359	3653	353542	49462	440016
14	2	298	33	347	206	10	216	28	2	30	483	37	606	78	1204
9011	858	24389	2036	36294	10233	648	10881	378	12	390	40785	3579	75145	7425	126934
735	53	2334	153	3275	1329	83	1412	25	1	26	3887	315	6323	458	10983
3534	356	9484	861	14235	2858	161	3019	104	10	114	13969	1361	28321	3185	46836
2514	222	4750	262	7798	2610	123	2733	165	1	166	10601	723	16385	1232	28941
224	30	1580	164	1998	111	5	116	.....	.....	.....	1045	127	4951	594	6717
532	40	1614	166	2352	670	60	730	15	.....	15	2956	238	4852	509	8555
1422	157	4627	430	6636	2055	216	2871	69	.....	69	8327	815	14313	1447	24902
2352	479	13596	2305	19232	4694	623	5322	130	7	137	14187	2135	42312	8629	67263
1491	281	9379	2019	13170	2115	300	2415	100	7	107	8068	1186	26276	5496	41026
73	2	156	23	254	673	23	696	16	.....	16	1097	59	1104	166	2426
788	196	4061	763	5808	1906	305	2211	14	.....	14	5022	890	14932	2967	23811
2620	2796	179310	19833	231145	36407	1969	38376	2082	61	2143	132665	11134	518212	68734	730745
1716	13841	10417	92164	118138	3310	12185	15495	117	619	736	8599	62898	38638	298632	408767
30922	16637	189727	111997	349283	39717	14154	53871	2199	680	2879	141264	74032	556850	367366	1139512
3500	130	16009	894	20584	12445	266	12709	1162	19	1181	27712	970	34302	2182	65166
542	46	1616	123	2297	3140	178	3318	257	14	271	4947	344	2903	224	8418
1774	80	2824	227	4905	3347	109	3456	83	2	85	11192	416	9402	734	21744
12057	1203	120825	13748	147833	2550	140	2690	72	7	79	33842	3690	354148	49540	441220
9011	858	24389	2036	36294	10233	648	10881	378	12	390	40785	3579	75145	7425	126934
2352	479	13596	2305	19232	4694	628	5322	130	7	137	14187	2135	42312	8629	67263
1716	13841	10417	92164	118138	3310	12185	15495	117	619	736	8599	62898	38638	298632	408767
30922	16637	189727	111997	349283	39717	14154	53871	2199	680	2879	141264	74032	556850	367366	1139512

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FINAL CENSU

Statement showing the Distribution of the Populatio

Class	Order	Sub-order	Serial Number	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Tota
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
I	I	1	1	His Highness the Maharaja	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			2	The Royal family	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
				H. H. the Gaikwar's Service.															
			3	Officers in Civil employ exclusive of Police	...	...	4	2	6	1	...	11	...	12	...	...	...	1	...
			4	Clerks, Karkoons, &c.	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
			5	Inferior and menial Servants	2	...	12	...	14	7	...	149	20	176	10	...	249	16	27
			6	Police Officers	...	...	...	...	...	...	...	...	...	...	...	...	3	...	
			7	Police Peons	...	...	...	...	...	...	...	2	...	2	...	...	1	...	
	II	1	8	Military Officers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			9	Soldiers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			10	Military Pensioners	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			11	State service (not specified)	4	1	...	...	5	7	...	21	...	28	2	...	1	2	...
				British Government Service.															
I	I	1	12	Officers in Civil employ exclusive of Police	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			13	Clerks, Karkoons, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			14	Inferior and menial Servants	...	...	...	...	...	5	2	...	...	7	...	...	...	...	...
			15	Police Peons	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
I	II	1	16	Military Officers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			17	Soldiers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			18	Camp followers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			19	Military Pensioners	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	III	1	20	Ministers of Religion, Priests, &c.	1	...	...	...	1	1	...	...	...	1	...	...	2	...	
			21	Persons officiating in temples, mosques, &c.	16	6	9	...	31	26	...	51	...	77	6	...	1	...	2
			22	Devotees, Bhikshooks, Fakeers, &c.	79	6	121	20	226	199	13	313	31	556	18	...	70	7	9
			23	Gonsaogiars (Barots)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			24	Servants and Officers of Religious Institutions	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			25	Corpse bearers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		2	26	Vakils	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			27	Petition writers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			28	Mukhtiars	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		3	29	Physicians and surgeons	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			30	Vaccinators	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			31	Medical Assistants	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			32	Vaids, Hakims, &c.	1	...	...	...	1	2	...	...	...	2	...	...	...	...	...
			33	Chemists and druggists	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			34	Nurses, midwives, &c.	4	...	5	...	9	10	...	6	...	16	1	...	9	...	1
		5	35	Painters (Artists)	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
			36	Sculptors	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			37	Photographers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		6	38	Music masters and players	...	...	5	2	7	3	...	2	...	5	...	...	...	...	...
			39	Singers, &c.	1	...	...	...	1	3	...	20	5	33	...	...	...	...	...
		7	40	Actors	...	...	...	...	...	...	...	10	1	11	...	...	...	...	...
			41	Dancers	...	...	...	...	...	8	...	7	...	15	...	...	...	...	...
			42	Jugglers, snake charmers	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
			43	Billiard Table service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			44	Acrobats	...	...	...	...	...	...	...	3	...	3	...	...	...	...	...
		8	45	School masters, mistresses	...	...	1	...	1	3	...	3	...	6	1	...	2	...	3
		9	46	Civil Engineers, surveyors, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
				Total of Class I.	126	13	157	24	320	281	15	609	57	953	38	...	354	28	42
II	V	1	47	Institution service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			48	Messman	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		2	49	Indoor servants	29	3	66	11	109	563	52	1164	181	1960	23	1	257	31	312
			50	Cooks	1	...	6	...	7	48	6	23	1	77	12	...	3	...	15
			51	Service in stable	...	...	6	1	7	3	...	2	...	5	...	...	...	...	...
			52	Washermen	46	4	18	3	71	95	5	52	5	157	98	21	75	2	19
			53	Water carriers	13	1	44	4	62	75	13	34	3	125	16	...	28	2	46
			54	Keepers of cook-houses	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
				Total of Class II.	89	8	140	19	256	784	76	1274	190	2324	143	22	363	35	563

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FORM XII. B. (Females).

in the Baroda Territory according to Occupations.

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total
...	...	...	...	...	... 4	... 1	...	...	... 5	...	...	...	...	...	... 4	... 1	.....	.....	.....
...	...	...	...	...			...	...		...	...	...	...	...			.....	.....	
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	1	...	16	2	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	
11	1	345	78	435	117	16	...	...	133	...	...	...	...	...	147	17	755	116	10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	4	...	4	11	...	...	...	11	...	...	...	...	...	24	1	26	3	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	2	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
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...	...	...	...	...	...	...	...	...	...	9	...	...	...	9	9	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	1	...	.....	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	3	...	2	.....	
41	...	67	...	108	37	1	...	...	38	1	...	...	...	1	127	7	143	.....	2
166	10	334	20	530	281	14	...	...	295	...	...	...	...	...	743	43	838	78	12
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....

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Statement showing the Distribution of the Population

Class	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
III	VI	1	55	Merchants in cotton	...	...	7	...	7	1	...	1	...	2	...	...	...	...	...
			56	Dealers in Mahuda flowers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			57	Bankers	...	...	...	...	...	1	...	...	...	1	3	...	...	...	3
			58	Money exchangers	1	...	...	...	1	2	...	...	...	2	...	...	...	...	...
			59	Money lenders	2	...	2	2	12	39	...	51	3	93	3	...	7	...	10
			60	Insurance Office service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			61	Brokers	...	...	2	...	2	4	...	1	...	5	...	...	...	...	...
			62	Speculators	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			63	Commercial clerks	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			64	Suretyship (Jamingiri)	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
		2	65	General dealers and shop keepers	1	...	131	22	154	25	4	23	7	59	...	...	7	...	7
			66	Europe shop keepers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			67	Itinerant retailers	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...
			68	Pedlars	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	VII	1	69	Railway Drivers, Stokers, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			70	Do. Station Masters, Clerks, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			71	Guards, Signalmen, Porters, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			72	Agents, Managers, Office service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		3	73	Drivers of public vehicles	...	...	1	...	1	3	...	18	...	21	...	...	...	...	...
			74	Cart owners and drivers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			75	Persons keeping animals for hire	...	...	...	1	1	16	...	3	3	22	...	...	...	...	...
			76	Palanquin bearers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		4	77	Carriers on pack animals	...	...	3	...	3	1	...	22	...	23	...	...	...	...	...
			78	Ship or boat owners	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			79	Seamen	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...
			80	Boatmen	...	...	4	...	4	...	...	...	...	...	...	...	...	...	...
		5	81	Meters	3	...	...	...	3	...	...	...	...	...	...	...	...	...	...
		6	82	Railway and other Telegraph service (not Government)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			83	Telegraph messengers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			84	Messengers	...	...	...	...	...	...	...	3	...	3	...	...	...	...	...
				Total of Class III	14	...	151	25	190	92	4	125	13	234	6	...	14	...	20
IV	VIII	1	85	Occupants and tenants of land and cultivators	18	1	647	83	749	1404	149	7879	1058	10490	79	...	2552	213	2844
			86	Occupants and tenants of land but not cultivators	...	...	2	...	2	89	21	17	5	132	...	...	...	...	...
			87	Cultivating sub-occupants	...	...	9	...	9	31	2	109	3	145	...	...	9	...	9
			88	Field and farm day-labourers	118	1	3522	484	4125	5963	580	47211	5263	59017	127	18	38263	5383	43791
			89	Cattle grasiers	5	...	114	47	168	117	68	1181	371	1737	1	...	244	267	512
				Occupations combined with Agriculture.															
			90	Cultivator and cotton corder	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			91	Cultivator and warpmaker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			92	Sub-occupant and firewood dealer	...	...	...	...	...	2	...	7	...	9	...	...	...	...	...
			93	Occupant and Government Service	1	...	8	...	9	...	...	24	...	24	...	...	111	13	124
			94	Do. officiating in temple	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			95	Do. mendicant	...	...	...	...	...	...	...	5	...	5	...	...	2	...	2
			96	Do. village priest	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2
			97	Do. devotees	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			98	Do. living on annuities	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			99	Cultivator and mason	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			100	Cultivating tenant & timber dealer	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			101	Cultivating sub-occupant & butcher	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			102	Cultivator and cart driver	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			103	Do. broker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			104	Do. oil presser	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
			105	Occupant and cotton goods seller	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			106	Do. grain dealer	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			107	Cultivator and potter	...	...	...	...	...	2	...	51	6	59	...	...	...	...	...
			108	Do. brewer	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			109	Do. flower sellers	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...
			110	Occupant and music player	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			111	Cultivating Lease-holder and cattle grazier	...	...	...	...	...	...	...	10	...	10	...	...	...	1	1
			112	Sub-occupant and leather dealer	...	...	...	...	...	...	...	14	1	15	...	...	...	...	...
			113	Do. tailor	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...
			114	Do. washerman	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			115	Do. blacksmith	...	...	1	...	1	...	...	6	...	6	...	...	...	...	...
			116	Occupant and Vaid	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			117	Do. vegetable seller	...	...	...	...	...	3	...	1	...	4	...	...	...	...	...
			118	Sub-occupant and weaver	...	...	...	...	...	...	...	8	...	8	...	...	2	...	2
			119	Occupant and betel leaf seller	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			120	Do. money lender	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...
			121	Lease-holder and shoemaker	...	...	...	...	...	1	...	3	...	4	...	...	...	...	...
			122	Sub-occupant and carpenter	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
			123	Do. barber	...	...	...	...	...	...	...	3	...	3	...	...	...	...	...
			124	Do. leather dyer	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		2	125	Gardeners	...	...	2	...	2	...	...	...	...	...	...	...	...	...	...

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FORM XII. B. (Females)—*continued.*

in the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
...	...	16	...	16	1	...	...	...	1	...	...	...	...	...	2	...	24	.....	.....
...	...	1	...	1	2	...	...	...	2	...	...	...	...	...	6	...	1	.....	.....
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	4	...	.....	.....	.....
21	3	24	2	53	19	...	...	...	19	...	...	...	...	...	94	3	84	7	1
...	...	1	...	1	5	...	...	...	5	...	...	...	...	...	9	...	4	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	459	...	459	48	10	...	...	58	...	...	...	...	...	74	14	620	29	7
...	...	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...	5	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
4	1	4	...	9	3	...	...	...	3	...	...	...	...	...	7	1	4	.....	.....
...	...	5	...	5	24	1	...	...	25	...	...	...	...	...	27	1	24	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	16	...	3	4	.....
...	...	9	...	9	...	...	...	...	...	...	...	...	...	...	1	...	34	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
12	1	...	...	13	...	...	...	...	...	...	...	...	...	...	12	1	4	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	4	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	.....	
40	5	522	2	569	104	11	...	...	115	...	...	...	...	...	256	20	812	40	11
190	16	3343	375	3924	194	5	...	...	199	4	...	...	...	4	1889	171	14431	1729	*182
21	3	73	2	99	3	...	...	...	3	...	...	...	...	...	113	24	92	7	2
70	4	410	17	501	9	...	...	...	9	...	...	...	...	...	110	6	537	20	6
1304	105	29788	3143	34340	189	5	...	...	194	2	...	...	...	...	7703	709	118784	14273	1414
38	11	400	191	640	31	4	...	...	35	3	..	...	...	...	195	83	1939	876	30
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	9	...	9	...	...	...	...	...	...	...	...	...	...	2	...	16	.....	1
...	...	58	5	63	...	...	...	...	...	...	...	...	...	...	1	...	201	18	2
...	...	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...	4	.....	1
...	...	7	...	7	...	...	...	...	...	...	...	...	...	...	...	...	14	.....	1
2	...	5	...	7	...	...	...	...	...	...	...	...	...	...	2	...	7	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	1	...	1	53	...	...	...	53	...	...	...	...	...	53	...	1	.....	5
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	2	...	53	6	6
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10	1	1
...	...	...	2	2	...	...	...	...	...	...	...	...	...	...	...	...	14	3	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	3	...	1	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	10	1	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
...	...	6	...	6	11	..	...	...	11	...	...	...	...	...	11	...	3	.....	1

* This includes 17 prisoners

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Statement shewing the Distribution of the Population

Class.	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
IV	VIII continued	3	126	Sellers of flowers	11	1	6	...	18	178	9	49	10	246	13	4	...	1	18
			127	Makers of leaf plates	...	...	...	...	...	...	...	...	...	...	30	...	129	3	162
			128	Manure sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	IX	1	129	Horse dealers	...	...	...	...	...	...	...	9	...	9	...	...	...	...	...
			130	Veterinary Surgeons	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			131	Horse-shoers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			132	Horse trainers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			133	Elephant sporters (*Sathmars*)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			134	Cattle breeders and sellers	...	...	...	...	...	5	...	27	4	36	...	...	19	2	21
			135	Fishermen	...	...	...	...	...	...	...	...	...	...	102	6	...	...	108
			136	Shikarees	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			137	Service in Shikarkhâna	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			138	Leech Dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
				Total of Class IV	153	3	4312	614	5082	7795	839	56620	6721	71975	352	28	41338	5883	47598
V	X	1	139	Booksellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			140	Bookbinders	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		2	141	Lithographers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		4	142	Wood carvers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			143	Artificial flowers, &c. makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		5	144	Kite and Toy makers and sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		6	145	Seal engravers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		7	146	Watchmakers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		9	147	Sword makers and polishers	...	...	1	...	1	10	...	3	...	13	...	...	...	...	...
		10	148	Gin fitters	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			149	Tool makers and sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		11	150	Carriage, Cart, Palki, &c. makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			151	Coach painters	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		12	152	Saddle and Harness makers	...	...	...	...	...	5	1	...	...	6	...	...	...	...	...
			153	Saddle cloth makers	4	1	...	...	5	1	...	...	...	1	1	...	...	...	1
		14	154	House Owners, &c	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			155	Masons	2	...	12	1	15	27	1	26	1	55	1	...	16	...	17
		15	156	Tile turners	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			157	Furniture sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		17	158	Fireworks makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			159	Dye-wood grinders	...	...	...	...	...	3	...	...	...	3	...	...	1	...	1
			160	Match sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			161	Ink, &c. makers	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1
	XI	1	162	Wool spinners	2	...	...	...	2	...	...	...	...	...	...	...	22	...	22
			163	Wool dealers	4	...	...	...	4	...	...	...	...	...	...	...	8	...	8
		2	164	Silk dyers	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			165	Silk loom tenders	...	...	...	...	...	189	10	...	...	199	...	...	...	...	...
			166	Silk spinners	...	...	...	...	...	16	...	...	...	16	...	...	...	...	...
			167	Silk mercers	...	...	...	...	...	14	...	...	...	14	...	...	...	...	...
			168	Silk weavers	...	...	...	...	...	35	2	24	...	61	...	...	...	...	...
			169	Silk-braid makers	...	...	...	...	...	3	...	...	...	3	6	1	...	...	7
		3	170	Tape, &c. makers	...	...	6	...	6	7	...	1	...	8	15	...	2	...	17
			171	Twist sellers	...	...	...	...	...	51	1	10	...	62	...	...	...	...	...
			172	Brahmins' holy thread sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			173	Parsis' do. do.	...	...	...	...	...	...	...	...	...	...	524	65	9	1	599
			174	Cotton spinners	111	6	675	55	847	2529	127	1556	135	4349	857	51	400	33	841
			175	Cotton corders	10	...	51	...	61	250	21	352	28	651	28	1	87	5	119
			176	Turban weavers	...	...	...	...	...	6	...	...	...	6	...	...	...	...	...
			177	Loom brushmakers	...	...	...	...	...	11	2	...	...	13	3	...	...	...	3
			178	Warpmakers	...	...	2	...	2	28	4	33	...	65	19	...	67	5	91
			179	Cottonpod breakers	3	...	8	...	11	1	...	1	...	2	...	...	47	2	49
			180	Cotton Ginners by hand	2	1	11	...	14	2	1	...	...	3	...	...	26	14	40
			181	Calico printers	16	...	10	1	47	189	6	233	26	454	1	...	61	6	68
			182	Bandhanigara	...	...	...	...	...	12	...	34	...	46	...	...	...	...	...
			183	Calenderers	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
		4	184	Weavers	94	10	171	21	296	999	125	1791	279	3194	617	94	871	89	1671
			185	Mushroo weavers	...	...	...	...	...	38	5	...	4	47	...	...	...	...	...
			186	Cotton goods sellers, Drapers	2	...	2	...	4	9	1	3	1	14	28	...	1	...	29
			187	Embroiderers	2	...	18	1	21	5	...	5	...	14	62	...	134	5	201
		5	188	Barbers	...	...	4	...	4	5	...	41	2	48	1	...	...	1	2
			189	Turban folders	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			190	Caste mark makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			191	Tailors	23	1	77	6	107	690	40	1023	95	1777	175	16	260	23	474
			192	Dyers of Turbans, &c. (*Rangrez*)	...	...	1	...	1	17	1	18	...	36	...	...	1	...	1
			193	Dyers (Generai) (*Rangara*)	2	...	2	...	4	88	2	198	11	299	...	...	...	...	...
			194	Indigo dyers	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
			195	Darners	...	...	...	...	...	3	...	3	...	6	...	...	...	...	...
			196	Shoe and boxmakers	1	...	17	...	18	114	10	168	13	305	3	...	10	1	14
			197	Shawl sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			198	Stick sellers	...	...	7	...	7	35	2	39	...	76	...	...	...	...	...
		6	199	Punkha and fanmakers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			200	Jute sellers	...	...	...	...	...	...	...	14	...	14	...	...	...	...	...
			201	Mazmakers	...	...	13	1	14	1	1	...	...	2	...	...	13	3	16
			202	Rope and cord, &c. makers and sellers	...	...	1	...	1	...	...	14	2	16	2	...	21	...	24

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FORM XII. B. (Females)—*continued.*

in the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Tot
77	9	46	1	133	29	2	...	...	31	...	...	...	...	...	808	25	101	12	
...	...	...	...	...	9	...	...	...	9	...	...	...	...	...	39	...	129	3	
...	...	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	....
2	...	26	3	30	2	...	...	...	2	...	...	...	...	...	9	...	72	8	
3	...	...	...	3	35	1	...	...	36	...	...	...	...	...	140	7	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	....
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	3	...	.....	.....	
1707	148	34186	3739	39780	572	17	...	...	* 589	9	...	...	...	9	10588	1035	136453	16857	165
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	....
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	7	7	11	3	...	...	14	...	...	...	...	...	21	3	4	7	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	1	...	1	8	...	...	...	8	...	...	...	...	...	13	1	1	.....	
...	...	...	...	...	7	...	...	...	7	...	...	...	...	...	13	1	.....	.....	
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
10	...	111	5	126	82	4	...	...	86	3	...	...	...	3	125	5	165	7	2
...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	2	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
5	...	2	1	8	...	...	...	...	...	...	...	...	...	...	5	...	2	1	
9	...	2	...	11	...	...	...	...	...	...	...	...	...	...	12	...	3	.....	
...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	2	...	.....	.....	
...	...	5	...	5	...	...	...	...	...	...	...	...	...	...	1	...	5	.....	
...	...	6	...	6	...	...	...	...	...	...	...	...	...	...	2	...	28	.....	
...	...	...	...	...	4	...	...	...	4	...	...	...	...	...	8	...	8	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	192	10	.....	.....	2
...	...	...	...	...	7	2	...	...	9	...	...	...	...	...	23	2	.....	.....	
...	...	...	...	...	16	1	...	...	17	...	...	...	...	...	30	1	.....	.....	
...	...	...	...	...	5	...	...	...	5	...	...	...	...	...	40	2	24	.....	
1	...	...	...	1	1	1	...	...	2	...	...	...	...	...	11	2	.....	.....	
10	...	1	1	12	19	...	...	...	19	...	...	...	...	...	51	...	10	1	
19	2	37	1	59	...	...	...	...	...	...	...	...	...	...	70	3	47	1	1
...	...	...	...	...	3	2	...	...	5	...	...	...	...	...	3	2	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	524	65	9	1	5
1887	97	2115	50	4149	531	26	...	...	557	...	...	...	...	...	5415	307	4748	273	* 107
303	18	376	17	716	55	...	...	...	55	1	...	...	...	1	647	40	866	50	18
...	...	...	...	...	269	30	...	...	299	...	...	...	...	...	275	30	.....	.....	3
2	...	...	...	2	...	...	...	...	...	...	...	...	...	...	18	2	.....	.....	
192	12	139	11	354	56	8	...	...	64	...	...	...	...	...	295	24	241	16	5
3	...	16	2	21	7	...	...	...	7	...	...	...	...	...	14	...	72	4	
18	1	47	3	69	10	...	...	...	10	...	...	...	...	...	32	2	84	17	1
109	9	143	9	270	162	5	...	...	167	...	...	...	...	...	477	20	447	42	9
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12	...	34	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	
738	61	954	83	1836	358	29	...	...	387	...	...	...	...	...	3906	319	3787	472	† 73
...	...	...	...	...	9	1	...	...	10	...	...	...	...	...	47	6	.....	4	
25	...	17	1	43	36	4	...	...	40	...	...	...	...	...	100	5	23	2	1
3	...	3	...	6	2	...	...	...	2	1	...	...	...	1	79	...	160	6	2
1	...	14	1	16	1	...	...	...	1	...	...	...	...	...	8	...	59	4	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
208	31	351	16	606	338	22	...	...	360	3	...	...	...	3	1367	110	1710	140	33
3	...	10	...	13	9	1	...	...	10	...	...	...	...	...	29	2	30	.....	
...	...	17	2	19	...	...	...	...	...	...	...	...	...	...	90	2	217	13	3
6	...	1	...	7	...	...	...	...	...	...	...	...	...	...	8	...	1	.....	
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	6	...	3	.....	
50	7	82	2	141	67	2	...	...	69	1	...	...	...	1	238	19	277	16	5
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	35	2	47	.....	8
1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	
14	1	3	...	18	...	...	...	...	...	...	...	...	...	...	14	1	17	.....	2
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	26	4	2
1	2	...	9	11	262	32	...	...	294	1	1	...	...	2	265	35	36	12	34

* Includes 1 prisoner.

† Includes 1 prisoner.

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FINAL CENSUS

Statement showing the Distribution of the Population

Class.	Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
					Town.		Village.		Total	Town.		Village.		Total	Town.		Village.		Total
					15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
V	XII	1	203	Milk, Ghee, &c. sellers	21	1	90	9	121	62	3	28	...	93	13	1	19	...	33
			204	Butter-milk sellers	...	...	...	2	2	1	...	10	2	13	...	...	1	...	1
			205	Ghee sellers	...	...	36	3	39	2	...	20	1	23	...	...	1	...	1
			206	Butchers	3	...	5	...	8	25	6	...	2	33	26	...	3	...	29
			207	Fowl sellers	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
			208	Fish salesman	14	...	1	...	15	...	...	...	...	...	73	14	198	20	305
		2	209	Grain, Pulse and Flour dealers	1	...	16	...	17	24	...	114	3	141	2	...	29	1	32
			210	Provision dealers & Bazaar suppliers	...	...	31	2	33	4	...	3	...	7	3	...	11	...	14
			211	Millers, Grinders & Huskers of grain	...	...	...	2	2	67	18	32	...	112	144	14	21	1	180
			212	Grain parchers	...	...	...	...	...	23	1	...	...	24	11	...	9	1	21
			213	Bakers	...	...	1	...	1	29	1	...	...	30	1	...	...	...	1
			214	Confectioners	1	1	...	...	2	18	2	4	8	32	3	2	...	...	5
			215	Fruits, &c. sellers	...	...	...	...	...	19	...	1	1	21	4	...	...	...	4
			216	Vegetable sellers	29	6	17	2	54	615	51	1269	136	2071	28	...	40	...	68
		3	217	Brewers	...	...	...	...	...	3	...	27	...	30	2	...	25	1	28
			218	Toddy drawers	...	...	...	...	...	...	...	...	...	...	4	...	...	...	4
			219	Country liquor distillers	...	...	...	...	...	1	...	31	1	33	4	...	9	1	14
			220	Oil Sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			221	Grocers	...	...	1	...	1	2	...	3	...	5	2	...	4	...	6
			222	Asafœtida sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			223	Tobacco sellers	...	...	1	...	1	2	1	3	...	6	1	...	...	...	1
			224	Snuff sellers	...	...	...	...	...	7	1	12	...	20	...	...	2	...	2
			225	Opium Licensees	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			226	Bhâng, Gânja sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			227	Betel leaves sellers	...	...	...	...	...	...	...	...	...	...	6	...	2	...	8
			228	Country Cheeroot sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			229	Perfumes makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			230	Perfumed oil sellers	...	...	...	...	...	1	...	...	...	1	7	...	3	...	10
	XIII	1	231	Soapmakers and sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			232	Combmakers and sellers	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
			233	Catgut sellers	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
			234	Horn and Feather dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			235	Ivory toy, &c. makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		3	236	Tanners and curriers	...	...	29	...	29	127	17	176	31	351	...	...	31	1	32
			237	Leather dyers	22	2	18	4	47	12	2	342	31	397	3	2	10	1	16
			238	Leather workers	...	...	...	...	...	3	...	7	...	10	...	...	...	...	...
	XIV	1	239	Oil pressers and sellers	6	...	9	1	16	232	15	251	18	517	31	1	74	...	106
			240	Lac makers and Lacquer workers	...	...	...	...	...	6	...	4	...	10	...	...	...	...	...
		2	241	Wood and timber dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			242	Old Timber dealers (*Ghar Moda*)	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
			243	Wood turners	...	...	...	...	...	12	...	...	...	12	19	...	...	...	19
			244	Wooden bead-makers & sellers	...	...	9	...	9	7	...	36	2	45	3	...	6	...	9
			245	Firewood sellers	16	1	125	15	157	187	12	146	4	349	3	...	26	3	32
			246	Coopers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			247	Broom-makers and sellers	...	...	...	...	...	...	...	28	...	28	...	...	3	1	4
		4	248	Cane workers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			249	Basket makers	...	...	21	2	23	50	8	142	15	215	9	1	259	44	313
			250	Grass and forage dealers	83	3	291	43	420	19	1	423	41	484	...	...	21	...	21
			251	Thatchers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		5	252	Rag gatherers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			253	Paper makers	...	...	...	...	...	...	...	...	...	...	3	...	...	...	3
			254	Stationery, paper, &c. sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	XV	2	255	Charcoal sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		3	256	Cowdung Cake sellers	2	...	9	7	18	30	1	187	36	254	...	...	17	9	26
			257	Stone quarry-men	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
			258	Stone cutters	2	...	...	...	2	2	...	...	...	2	...	...	...	...	...
			259	Lime makers	...	...	...	...	...	6	...	3	...	9	...	...	...	...	...
			260	Bricks, tiles, &c. makers	...	...	...	...	...	33	7	9	1	50	...	...	32	2	34
			261	Sweepers, scavengers, &c.	53	6	26	5	90	387	60	240	25	618	17	1	21	1	40
			262	Grindstone sellers	1	...	1	...	2	...	...	...	...	...	...	...	...	...	...
			263	Grindstone polishers	...	...	...	...	...	11	...	7	...	18	...	...	2	...	2
		4	264	Potters	16	1	114	12	143	440	52	1270	125	1887	53	2	187	13	255
			265	Hookamakers and sellers	...	...	...	...	...	4	...	...	...	4	...	...	...	...	...
			266	Hooka pipe sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			267	Glassmakers and sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		5	268	Bangle sellers	...	...	...	...	...	3	...	2	...	5	1	...	1	...	2
			269	Artificial pearl & ornament sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			270	Beadmakers and sellers	...	...	1	...	1	...	...	1	...	1	2	...	...	...	2
			271	Garland makers and sellers	...	...	6	...	6	...	...	...	...	...	...	...	...	...	...
		6	272	Salt sellers	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
		7	273	Wells, tanks, &c. sinkers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			274	Ice dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		8	275	Goldsmiths	2	...	15	2	19	10	...	6	...	16	...	...	...	...	...
			276	Silver ornament makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			277	Silver polishers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			278	Silver pots, &c. makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			279	Precious stone dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			280	Lapidaries	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			281	Electroplaters	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			282	Assayers	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...
			283	Gold and Silver lace makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			284	Gold thread makers (*Tarkus*)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
			285	Gold thread dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

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FORM XII. B. (Females)—*continued.*

in the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total
28	...	14	...	42	263	14	...	...	277	6	1	...	...	7	393	20	151	9	5
...	...	3	...	3	16	1	...	...	17	...	...	...	...	...	17	1	14	4	*
...	...	35	1	36	19	1	...	...	20	...	...	...	...	...	21	1	92	5	1
17	3	0	6	33	31	4	...	...	35	1	...	...	...	1	108	18	14	6	1
...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	1	...	1	.....	
1	...	...	...	1	59	1	...	...	60	8	...	...	...	8	155	15	199	20	3
12	1	127	14	154	48	1	...	...	49	6	1	...	...	7	93	3	286	18	4
20	1	3	1	25	85	4	...	...	89	...	...	...	...	...	112	5	48	3	1
159	31	220	...	419	332	50	...	...	382	3	3	...	...	6	705	111	282	3	11
5	1	8	...	14	71	2	...	...	73	1	...	...	...	1	111	4	17	1	1
...	...	...	...	...	15	...	...	...	15	...	1	...	...	1	45	2	1	.....	
27	...	...	2	29	34	1	...	...	35	1	...	...	...	1	84	6	4	10	1
16	1	20	...	37	20	...	...	...	20	...	...	...	...	...	59	1	21	1	
120	7	118	5	250	214	1	...	...	215	1	...	...	...	1	1007	65	1444	148	†26
3	1	48	1	53	1	1	...	...	2	...	...	...	...	...	9	2	100	2	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	.....	.....	
5	...	11	1	17	...	...	...	...	...	...	...	...	...	...	10	...	51	3	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
14	7	3	...	24	5	...	...	...	5	...	...	...	...	...	23	7	11	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	1	...	1	13	...	...	...	13	...	...	...	...	...	16	1	5	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	1	14	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	2	...	2	84	3	...	...	87	...	...	...	...	...	90	3	4	.....	
...	...	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...	3	.....	
...	...	...	...	...	5	...	...	...	5	...	...	...	...	...	13	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	20	2	...	...	22	...	...	...	...	...	22	2	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
23	4	151	8	186	9	...	...	...	9	...	...	...	...	...	159	21	387	40	6
1	...	42	7	50	16	...	...	...	16	...	...	...	...	...	55	6	412	43	5
3	...	2	...	5	11	1	...	...	12	...	...	...	...	...	17	1	9	.....	
66	6	129	6	207	95	8	...	...	103	1	...	...	...	1	432	30	463	25	9
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	7	...	4	.....	
...	...	2	...	2	1	...	...	...	1	...	...	...	...	...	1	...	2	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	.....	.....	
...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	23	...	.....	.....	
...	2	33	1	36	6	...	...	...	6	...	...	...	...	...	16	2	84	3	1
47	3	357	46	453	29	4	...	...	33	...	...	...	...	...	282	20	654	68	‡ 10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	20	3	...	...	23	...	...	...	...	...	20	3	31	1	
1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	
22	1	115	12	150	44	20	...	...	64	...	...	...	...	...	125	30	537	78	7
51	5	151	13	220	174	13	...	...	187	11	...	...	...	11	338	22	886	97	13
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	30	8	...	...	38	...	...	...	...	...	30	8	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	6	...	6	10	...	...	...	10	...	...	...	...	...	10	...	6	.....	
12	6	90	8	116	5	...	...	...	5	...	...	...	...	...	49	7	303	60	4
...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	2	...	1	.....	
...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	6	...	.....	.....	
7	...	10	1	18	29	...	...	...	29	...	...	...	...	...	42	...	13	1	
9	1	31	1	42	19	...	...	...	19	...	...	...	...	...	61	8	72	4	1
125	29	76	28	258	396	74	...	...	470	34	1	...	...	35	912	177	363	59	15
...	1	1	...	2	3	1	...	...	4	...	...	...	...	...	4	2	2	.....	
16	...	47	6	69	3	...	...	...	3	...	...	...	...	...	30	...	56	6	
165	11	854	91	1121	214	10	...	...	234	1	...	...	...	1	889	76	2425	241	§ 36
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
3	...	...	...	3	32	1	...	...	33	...	...	...	...	...	39	1	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
6	...	3	...	9	4	...	...	...	4	...	...	...	...	...	12	...	5	.....	
6	...	...	...	6	11	...	...	...	11	...	...	...	...	...	17	...	6	.....	
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	3	...	1	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
3	...	6	...	9	6	...	...	...	6	1	...	...	...	1	22	...	27	2	5
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	

* Includes 1 prisoner. † Includes 1 prisoner. ‡ Includes 4 prisoners. § Includes 1 prisoner.

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FINAL CENSUS

Statement showing the Distribution of the Population

Order.	Sub-order.	Serial Number.	OCCUPATION.	Amreli Division. Town. 15 & above.	Amreli Division. Town. Under 15.	Amreli Division. Village. 15 & above.	Amreli Division. Village. Under 15.	Amreli Division. Total.	Kadi Division. Town. 15 & above.	Kadi Division. Town. Under 15.	Kadi Division. Village. 15 & above.	Kadi Division. Village. Under 15.	Kadi Division. Total.	Nowsari Division. Town. 15 & above.	Nowsari Division. Town. Under 15.	Nowsari Division. Village. 15 & above.	Nowsari Division. Village. Under 15.	Nowsari Division. Total.
V XV	8	286	Workers in gold thread	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
continued.		287	Gold beaters and gold leaf sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		288	Gold washers	...	...	2	...	2	9	...	...	...	9	9	...	...	...	9
	9	289	Copper smiths	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10	290	Tinmen	2	...	...	...	2	3	...	...	...	3	...	...	...	...	...
		291	Tinware dealers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		292	Tinware makers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13	293	Bell-metal founders	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		294	Copper and brass smiths	...	...	...	...	...	2	...	...	...	2	...	...	6	...	6
		295	Copper and brassware dealers	...	...	3	...	3	...	...	...	...	...	...	...	...	...	...
		296	Lantern sellers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	14	297	Black smiths	...	...	2	1	3	50	5	52	7	114	1	...	2	...	3
		298	Hardware dealers	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1
			Total of Class V	553	40	1570	198	2761	7789	698	10480	1087	19984	2331	266	3135	289	6021
I. XVI	1	299	Labourers (general)	387	44	3125	547	4103	2842	219	8968	1180	13309	623	65	4049	599	5336
		300	Corn grinders (not domestic)	159	...	271	27	457	415	16	829	79	1339	135	5	297	17	454
		301	Artisans (unspecified)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	2	302	Factory labourers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		303	Shopmen (unspecified)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		304	Contractors	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XVII		305	Living on immoveable property	15	3	47	5	70	4	...	6	...	10	3	...	11	1	15
		306	Do. annuities, &c.	...	...	2	...	2	1	...	...	...	1	...	...	...	...	...
		307	Do. on funded property	...	...	...	...	...	3	...	3	...	6	...	...	...	...	...
		308	Pensioners	...	...	3	...	3	...	...	...	...	...	...	...	...	...	...
XVIII		309	Beggars	88	10	478	102	678	598	82	2935	566	4181	34	...	273	26	333
		310	Prostitutes	5	...	5	1	11	75	6	17	1	99	15	...	...	...	15
		311	Pimps	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
		312	Others	7	6	72	5	90	133	42	183	12	370	...	...	...	...	...
			Total of Class VI	661	63	4063	687	5414	4071	465	12942	1838	19316	810	70	4630	643	6153
			Total of Females following occupations	*1578*	*127*	*10733*	*1567*	*14005*	*20812*	*2017*	*82041*	*9906*	*114776*	*3680*	*386*	*49831*	*6878*	*60775*
			Females following no occupation	4743	5965	26662	19046	56415	35635	28993	147866	151263	363757	5276	4267	24886	45868	80297
			Total Females Population	*6320*	*6092*	*37395*	*20613*	*70420*	*56447*	*31010*	*229907*	*161169*	*478533*	*8956*	*4653*	*74717*	*52746*	*141072*

Abstract of

CLASS AND ORDER OF OCCUPATION.	Amreli Division. Town. 15 & above.	Amreli Division. Town. Under 15.	Amreli Division. Village. 15 & above.	Amreli Division. Village. Under 15.	Amreli Division. Total.	Kadi Division. Town. 15 & above.	Kadi Division. Town. Under 15.	Kadi Division. Village. 15 & above.	Kadi Division. Village. Under 15.	Kadi Division. Total.	Nowsari Division. Town. 15 & above.	Nowsari Division. Town. Under 15.	Nowsari Division. Village. 15 & above.	Nowsari Division. Village. Under 15.	Nowsari Division. Total.
Class I.—(Professional)	108	13	157	24	302	281	15	600	57	953	38	...	354	28	420
ORDER I.—Persons engaged in the General or Local Government of the Country	6	1	16	2	25	20	2	184	20	226	12	...	255	21	288
ORDER II.—Persons engaged in the Defence of the Country	..	...	...	...	...	...	...	...	...	...	...	...	...	..	...
ORDER III.—Persons engaged in Learned Professions, Literature, Art, Science	103	12	141	22	277	261	13	416	37	727	26	...	99	7	132
Class II.—(Domestic)	89	8	140	19	256	784	76	1274	190	2324	143	22	363	35	563
ORDER V.—Persons engaged in Personal or Domestic Service	89	8	140	19	256	784	76	1274	190	2324	143	22	363	35	563

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ORM XII. B. (Females)—*continued.*

n the Baroda Territory according to Occupations—*continued.*

Baroda Division.					Baroda City.					Baroda Cantonment.					Total.				
Town.		Village.			Town.		Village.			Town.		Village.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
...	...	...	...	...	13	2	...	...	15	...	...	...	...	...	14	2	.....	.....	1
...	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	1	.....	.....	
11	...	1	...	12	51	5	...	...	56	...	...	...	...	...	80	5	3	.....	8
...	...	...	...	...	9	...	...	...	9	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	14	...	.....	.....	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	3	...	6	.....	
...	...	...	...	...	4	...	...	...	4	...	...	...	...	...	4	...	3	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
23	...	19	...	42	21	...	...	...	21	...	...	...	...	...	95	5	75	8	*18
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	.....	.....	
4647	363	7213	480	12703	4958	410	...	...	5368	86	8	...	...	94	20364	1715	22798	2054	4683
1348	189	11057	1471	14065	2315	168	...	...	2483	69	2	...	...	71	7684	787	27199	8797	†3939
223	17	318	6	559	873	28	...	...	901	15	...	...	...	15	1820	66	1710	129	1372
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....
...	...	14	1	15	...	...	...	...	...	...	...	...	...	...	...	...	14	1	1
...	...	...	...	...	3	...	...	...	3	...	...	...	...	...	3	...	.....	.....	
3	...	2	...	5	3	...	...	...	3	...	...	...	...	...	6	...	2	.....	
1	...	52	12	65	7	...	...	...	7	...	...	...	...	...	30	3	116	18	16
...	...	...	...	...	74	1	...	...	75	...	...	...	...	...	75	1	2	.....	7
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	3	.....	
...	...	...	...	...	91	...	...	...	91	1	...	...	...	1	92	...	3	.....	5
401	101	1454	276	2232	849	171	...	...	1020	2	...	...	...	2	1972	364	5140	970	§844
9	5	2	...	16	115	4	...	...	119	9	1	...	...	10	228	16	24	2	27
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	
33	4	61	6	104	124	32	...	...	156	4	...	...	...	4	301	84	316	28	72
2018	316	12955	1772	17061	4454	404	...	...	4858	100	3	...	...	103	12114	1321	34530	4940	5290
9114	*915*	*57471*	*6254*	*73754*	*11298*	*918*	...	...	*12216*	*279*	*17*	...	...	*296*	*46761*	*4380*	*200076*	*24605*	*27582*
0116	12556	105693	93587	231952	23308	12428	...	...	35731	901	618	...	...	1519	89973	64827	365107	309764	76967
9230	*13471*	*163164*	*99841*	*305706*	*34601*	*13346*	...	...	*47947*	*1180*	*635*	...	...	*1815*	*136734*	*69207*	*505183*	*334369*	*104549*

* This includes 1 prisoner.
† Do. 10 do.
‡ This includes 1 prisoner.
§ Do. 4 do.

e above.

Baroda Division.					Baroda City.			Baroda Cantonment.			Total.				
Town.		Village.			Town.			Town.			Town.		Village.		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
232	12	777	101	1122	530	38	568	25	.....	25	1214	78	1868	210	3390
11	1	350	78	440	132	17	149	.....	.....	.....	181	21	805	121	1128
.....	.....	.....	.....	.....	.....	.....	.....	10	.....	10	10	.....	.....	...	10
221	11	427	24	682	398	21	419	15	.....	15	1023	57	1083	89	2252
470	71	1818	160	2519	680	38	718	59	6	65	2225	221	3595	404	6445
470	71	1818	180	2519	680	38	718	59	6	65	2225	221	3595	404	6445

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CLASS AND ORDER OF OCCUPATION.	Amreli Division.					Kadi Division.					Nowsari Division.				
	Town.		Village.		Total.	Town.		Village.		Total.	Town.		Village.		Total.
	15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.		15 & above.	Under 15.	15 & above.	Under 15.	
Class III.—(Commercial)	14	...	151	25	190	92	4	125	13	234	6	...	14	...	20
ORDER VI.—Persons engaged in Mercantile Transactions	11	...	142	24	177	72	4	79	10	165	6	...	14	...	20
ORDER VII.—Persons engaged in Transport and Storage	3	...	9	1	13	20	...	46	3	69	...	...	...	...	...
Class IV.—(Agricultural)	153	3	4312	614	5082	7795	829	56620	6721	71965	352	28	41335	5883	47598
ORDER VIII.—Persons engaged in Cultivation	153	3	4312	614	5082	7790	839	56584	6717	71920	250	22	41316	5881	47469
ORDER IX.—Persons engaged about Animals	...	...	...	...	...	5	...	36	4	45	103	6	19	2	129
Class V.—(Industrial)	553	40	1970	198	2761	7789	628	10480	1087	19984	2331	266	3135	289	6021
ORDER X.—Persons engaged with Mixed Materials	6	1	13	1	21	46	2	29	1	78	3	...	17	...	20
ORDER XI.—Persons working in Textile Fabrics and Dress	272	18	1076	85	1451	5384	361	5562	596	11803	1839	228	2041	189	4297
ORDER XII.—Persons working and dealing in Foods and Drinks	69	8	199	20	296	905	79	1557	154	2695	334	31	378	25	768
ORDER XIII.—Persons working and dealing in Animal Substances	23	2	47	4	76	145	19	525	62	751	3	2	41	2	48
ORDER XIV.—Persons working and dealing in Vegetable Substances	105	4	455	61	625	516	36	1030	80	1662	68	2	389	48	507
ORDER XV.—Persons working and dealing in Mineral Substances	78	7	180	27	292	893	131	1777	194	2995	84	3	269	25	381
Class VI.—(Indefinite and Nonproductive)	661	63	4003	687	5414	4071	465	12942	1836	19316	810	70	4630	643	6153
ORDER XVI.—Persons engaged in Indefinite Occupations	546	44	3396	574	4560	3357	335	9797	1259	14648	758	70	4340	610	5790
ORDER XVII.—Persons of Rank or Property	15	3	52	5	75	8	...	9	...	17	3	...	11	1	15
ORDER XVIII.—Persons of no classified Occupation	100	16	555	108	779	806	130	3136	579	4651	49	...	278	26	349
Total	1578	127	10733	1567	14005	20812	2017	82041	9906	114776	3660	386	10831	6878	60775
Unoccupied	4742	5965	26662	19046	56415	35635	28993	147866	151263	363757	5276	4267	24886	45868	80297
Grand Total	6320	6092	37395	20613	70420	56447	31010	229907	161169	478533	8956	4653	74717	52746	141072
Summary.															
Total Class I.—(Professional)	138	13	157	24	302	281	15	600	57	953	38	...	354	28	420
Total Class II.—(Domestic)	89	8	140	19	256	784	76	1274	190	2324	143	22	363	35	563
Total Class III.—(Commercial)	14	...	151	25	190	92	4	125	13	234	6	...	14	...	20
Total Class IV.—(Agricultural)	153	3	4312	614	5082	7795	829	56620	6721	71965	352	28	41335	5883	47598
Total Class V.—(Industrial)	553	40	1970	198	2761	7789	628	10480	1087	19984	2331	266	3135	289	6021
Total Class VI.—(Indefinite)	661	63	4003	687	5414	4071	465	12942	1836	19316	810	70	4630	643	6153
Unoccupied	4742	5965	26662	19046	56415	35635	28993	147866	151263	363757	5276	4267	24886	45868	80297
Grand Total	6320	6092	37395	20613	70420	56447	31010	229907	161169	478533	8956	4653	74717	52746	141072

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the above—continued.

Baroda Division.					Baroda City.			Baroda Cantonment.			Total.				
Town.		Village.			Town.			Town.			Town.		Village		
15 & above.	Under 15.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	Total.	15 & above.	Under 15.	15 & above.	Under 15.	Total.
40	5	522	2	569	104	11	115	.....	.....	.....	256	20	812	40	1128
24	3	504	2	533	76	10	86	.....	.....	.....	189	17	739	36	981
16	2	18	.....	36	28	1	29	.....	.....	.....	67	3	73	4	147
1707	148	34186	3739	39780	572	17	589	9	.....	9	10588	1025	136453	16957	165023
1702	148	34160	3737	39747	531	16	547	9	.....	9	10435	1018	136372	16949	164774
5	.....	26	2	33	41	1	42	.....	.....	.....	153	7	81	8	249
4647	363	7213	480	12703	4958	410	5368	86	8	94	20364	1715	22798	2054	46931
24	.....	122	13	159	113	7	120	3	.....	3	195	10	181	15	401
8595	241	4333	208	8377	2234	166	2400	7	1	8	13231	1015	13012	1078	28336
427	53	631	31	1142	1315	84	1399	28	6	34	3078	261	2765	230	6334
27	4	195	15	241	56	3	59	.....	.....	.....	254	30	808	83	1175
187	17	787	78	1069	402	56	458	12	.....	12	1290	115	2661	267	4333
887	48	1145	135	1715	838	94	932	36	1	37	2815	251	3371	381	6352
2018	316	12955	1772	17061	4454	404	4858	100	3	103	12114	1321	34530	4940	52905
1574	206	11386	1478	14644	3194	196	3390	84	2	86	9413	853	28925	3927	43118
1	.....	52	12	65	172	1	173	1	.....	1	200	4	124	18	346
443	110	1517	282	2352	1088	207	1295	15	1	16	2501	464	5481	995	9441
6114	915	57471	6254	73754	11298	918	12216	279	17	296	46761	4380	200076	24605	275822
20116	12556	105693	93587	231952	23303	12428	35731	901	618	1519	89973	64827	305107	309764	769671
29230	13471	163164	99841	305706	34601	13316	47917	1180	635	1815	136731	69207	505183	334369	1045493
253	13	777	101	1122	530	38	568	25	.....	25	1214	78	1888	210	3390
470	71	1818	160	2519	680	38	718	59	6	65	2225	221	3505	404	6445
40	5	522	2	569	104	11	115	.....	.....	.....	256	20	812	40	1128
1707	148	34185	3739	39780	572	17	589	9	.....	9	10588	1025	136453	16957	165023
4647	363	7213	480	12703	4958	410	5368	86	8	94	20364	1715	22798	2054	46931
2018	316	12955	1772	17061	4454	404	4858	100	3	103	12114	1321	34530	4940	52905
20116	12556	105693	93587	231952	23303	12428	35731	901	618	1519	89973	64827	305107	309764	769671
29230	13471	163164	99841	305706	34601	13316	47917	1180	635	1815	136731	69207	505183	334369	1045493

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FINAL CENSUS FORM XIII.

Statement the Distribution of the Population in the Baroda Territory according to Education.

DISTRICT OR PROVINCE.	ALL RELIGIONS. Males. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	Females. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	HINDUS. Males. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	Females. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amréli Division	2062	8585	66491	...	18	51	70351	...	1636	6862	57078	...	17	45	60669	...
Kadi do.	6969	30084	472633	68	79	307	478069	18	4751	18536	436587	54	30	117	430662	16
Nowsari do.	3217	15095	128165	...	257	598	140222	...	2097	11106	71206	...	11	43	79631	...
Baroda do.	6635	31468	311160	...	68	212	305426	...	5905	26920	276547	...	60	186	272014	...
Baroda City	2745	13893	37733	...	74	218	47655	...	2308	11326	29119	...	41	138	37735	...
Total	*21628*	*98625*	*1016312*	*68*	*496*	*1441*	*1041723*	*18*	*16697*	*74750*	*876437*	*54*	*159*	*529*	*880851*	*16*
Baroda Cantonment	183	848	1854	...	18	71	1726	...	88	473	1449	...	2	13	1351	...
Grand Total	21810	99473	1018166	68	514	1512	1043449	18	16785	75223	877886	54	161	541	882202	16

DISTRICT OR PROVINCE.	MAHOMEDANS. Males. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	Females. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	JAINS. Males. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	Females. Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Amréli Division	287	970	8002	...	.....	1	8557	...	137	728	415	...	.....	1	1193	...
Kadi do.	331	2039	29501	11	44	227	31050	2	1880	9461	4696	2	4	14	16069	...
Nowsari do.	376	1639	9400	...	3	10	11561	...	95	656	231	...	.....	2	684	...
Baroda do.	357	1868	25022	...	4	16	24538	...	362	2595	1415	...	3	3	3962	...
Baroda City	265	1145	8195	...	18	27	8755	...	120	667	313	...	1	7	1071	...
Total	*1616*	*7656*	*80120*	*11*	*69*	*281*	*84481*	*2*	*2594*	*14107*	*7069*	*2*	*8*	*27*	*22879*	...
Baroda Cantonment	18	109	330	...	4	4	279	...	.....	1	.....	...	.....	.....	1	...

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Statement showing the Distribution of the Population in the Baroda Territory according to Education—*contd.*

DISTRICT OR PROVINCE.	PARSIS.						CHRISTIANS.					
	Males.			Females.			Males.			Females.		
	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.
	34	35	36	38	39	40	42	43	44	46	47	48
Amrdli Division	2	7	1	1	1	3	.....	11	5	.....	3	5
Kadi do.	3	24	2	1	5	13	4	24	5	.....	4	7
Nowsari do.	641	1660	940	243	537	3414	3	4	3	.....	1	3
Baroda do.	4	67	22	1	5	24	24	20	20	.....	2	23
Baroda City	86	124	45	7	25	87	14	131	26	7	20	27
Total	*688*	*1878*	*1010*	*1*	*573*	*3531*	*20*	*194*	*68*	*30*	*64*	...
Baroda Cantonment	18	56	22	...	32	53	60	204	52	23	42	...
Grand Total	704	1934	1032	1	605	3584	80	398	120	53	106	...

DISTRICT OR PROVINCE.	ABORIGINAL TRIBES.						OTHERS.					
	Males.			Females.			Males.			Females.		
	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.
	50	51	52	54	55	56	58	59	60	62	63	64
Amrdli Division	.....	.....	.....	.....	.....	.....	.....	7	.....	.....	.....	.....
Kadi do.	.....	.....	39	.....	.....	46	.....	.....	3	.....	.....	4
Nowsari do.	6	24	46381	.....	.....	44006	.....	.....	5	.....	.....	2
Baroda do.	7	8	5145	.....	.....	4956	.....	1	.....	.....	.....	3
Baroda City	.....	.....	4	.....	.....	.....	.....	.....	1	.....	1	...
Total	*13*	*32*	*51569*	...	.....	*49908*	...	*8*	*9*	...	*1*	*9*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1	...
Grand Total	13	32	51569	...	.....	49908	...	8	10	...	1	9

DISTRICT OR PROVINCE.	
	49
Amrdli Division	.....
Kadi do.	.....
Nowsari do.	.....
Baroda do.	.....
Baroda City	.....
Total	...
Baroda Cantonment	...
Grand Total	...

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Distribution according to Education

MALES.

DISTRICT OR PROVINCE.	Under Instruction.				Not under Instruction but able to read and write.				Not under Instruction and unable to read and write			
	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.
ALL												
Amreli Division	55	1759	248	2062	5	591	7989	8585	10329	15572	40109	66401
Kadi do.	367	5606	906	6980	20	1667	28397	30084	87931	112848	279054	479833
Nowsari do.	195	2691	328	3217	4	582	14169	15095	27238	29633	71289	128160
Baroda do.	377	5399	959	6635	23	1886	29559	31468	49101	71948	190131	311180
Baroda City	113	2078	554	2745	1	498	12984	13483	5025	6520	26179	37733
Total	*1007*	*17533*	*2995*	*21535*	*53*	*5424*	*93098*	*98575*	*179015*	*236035*	*606752*	*1021802*
Baroda Cantonment	8	105	69	182	.....	41	799	840	254	269	1351	1854
Grand Total	1015	17731	3064	21810	53	5518	93997	99468	179869	237204	608103	1018176

(A.)—

Amreli Division	42	1429	165	1636	1	469	6392	6862	8835	14024	35110	57978
Kadi do.	242	3316	693	4751	18	995	17523	18536	80694	104731	253150	438587
Nowsari do.	134	1766	197	2097	1	673	10432	11106	14359	16428	40419	71206
Baroda do.	251	4786	868	5905	23	1588	25809	27420	43873	64667	171007	279547
Baroda City	84	1737	487	2308	.....	328	10998	11326	3984	4913	20222	29119
Total	*753*	*13534*	*2410*	*16697*	*43*	*4053*	*70754*	*74850*	*151745*	*204766*	*519926*	*876437*
Baroda Cantonment	3	69	16	88	.....	31	442	473	199	212	1038	1449
Grand Total	756	13603	2426	16735	43	4084	71096	75223	151944	204978	520064	877886

(B.)—

Amreli Division	9	203	75	287	3	63	904	970	1317	1818	4867	8002
Kadi do.	9	262	60	331	1	130	1908	2039	5086	6660	17455	28501
Nowsari do.	21	322	33	376	1	98	1540	1639	1751	2117	5532	9400
Baroda do.	3	299	55	357	.....	120	1743	1863	3065	5651	15706	25022
Baroda City	15	204	46	265	.....	47	1098	1145	913	1539	5743	8195
Total	*57*	*1290*	*269*	*1616*	*5*	*458*	*7193*	*7656*	*12732*	*18085*	*49303*	*80120*
Baroda Cantonment	.....	15	3	18	.....	9	100	109	31	47	252	330
Grand Total	57	1305	272	1634	5	467	7293	7765	12763	18132	49555	80450

(C.)—

Amreli Division	4	126	7	137	1	59	668	728	166	128	121	41
Kadi do.	114	1613	153	1880	1	541	8919	9461	2141	1141	1414	466
Nowsari do.	8	84	8	95	.....	38	618	656	107	46	77	23
Baroda do.	17	311	34	362	.....	173	2422	2595	501	376	538	141
Baroda City	6	102	12	120	1	21	615	667	98	61	184	34
Total	*144*	*2236*	*214*	*2594*	*3*	*832*	*13272*	*14107*	*3013*	*1752*	*2334*	*705*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....
Grand Total	144	2236	214	2594	3	832	13273	14108	3013	1752	2334	705

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by three Age-Periods

FEMALES.

Unspecified.				Under Instruction.				Not under Instruction but able to read and write.				Not under Instruction and unable to read and write.				Unspecified.			
Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.
RELIGIONS.																			
...	...	...	...	1	17	...	18	...	6	45	51	10269	16412	43670	70351	...	...	...	...
4	4	60	68	2	50	27	79	...	55	312	367	87734	104336	285999	478069	...	2	16	18
...	...	...	...	22	220	15	257	...	109	484	593	27906	29142	83174	140222	...	...	...	...
...	...	...	...	3	54	11	68	1	48	163	212	47758	65448	192220	305426	...	...	...	...
...	...	...	...	4	56	14	74	...	31	187	218	5212	8043	34400	47655	...	...	...	...
4	*4*	*60*	*68*	*32*	*397*	*67*	*496*	*1*	*249*	*1191*	*1441*	*178879*	*223381*	*639463*	*1041723*	...	*2*	*16*	*18*
...	...	...	...	2	14	2	18	...	13	58	71	256	350	1120	1726	...	...	...	...
4	**4**	**60**	**68**	**31**	**411**	**69**	**514**	**1**	**262**	**1249**	**1512**	**179135**	**223731**	**640583**	**1043449**	...	**2**	**16**	**18**
HINDOOS.																			
...	...	...	...	1	16	...	17	...	5	40	45	8744	14182	37663	60589	...	...	...	...
3	4	47	54	...	16	14	30	...	11	106	117	80397	94973	255512	430882	...	2	14	16
...	...	...	...	3	7	1	11	...	5	38	43	14665	16731	48235	79631	...	...	...	...
...	...	...	...	3	49	8	60	1	46	139	186	42607	58550	170857	272014	...	...	...	...
...	...	...	...	2	28	11	41	...	19	119	138	4083	6177	27475	37735	...	...	...	...
3	*4*	*47*	*54*	*9*	*116*	*34*	*159*	*1*	*86*	*442*	*529*	*150496*	*190613*	*539748*	*880851*	...	*2*	*14*	*16*
...	...	...	...	...	1	1	2	..	3	9	12	193	286	872	1351	...	...	...	...
3	**4**	**47**	**54**	**9**	**117**	**35**	**161**	**1**	**89**	**451**	**541**	**150689**	**190899**	**540614**	**882202**	...	**2**	**14**	**16**
MAHOMEDANS.																			
...	...	...	...	...	...	...	..	...	...	1	1	1322	1907	5328	8557	...	...	...	...
1	...	10	11	1	31	12	44	...	39	188	227	5027	6313	19710	31050	...	...	2	2
...	...	...	...	...	3	...	3	...	2	8	10	1826	2309	7446	11581	...	...	...	...
...	...	...	...	...	3	1	4	...	1	15	16	3549	5033	15956	24538	...	...	...	...
...	...	...	...	...	15	3	18	...	4	23	27	998	1693	6064	8755	...	...	...	...
1	...	*10*	*11*	*1*	*52*	*16*	*69*	...	*46*	*235*	*281*	*12722*	*17255*	*54504*	*84481*	...	...	*2*	*2*
...	...	...	...	...	4	...	4	...	...	4	4	39	49	191	279	...	...	...	...
1	...	**10**	**11**	**1**	**56**	**16**	**73**	...	**46**	**239**	**285**	**12761**	**17304**	**54695**	**84760**	...	...	**2**	**2**
JAINS.																			
...	...	...	...	...	...	...	...	...	1	...	1	201	322	670	1193	...	...	...	...
...	...	2	2	1	2	1	4	...	1	13	14	2294	3039	10736	16069	...	...	...	...
...	...	...	...	...	...	...	...	...	...	2	2	96	114	474	684	...	...	...	...
...	...	...	...	...	1	2	3	...	1	2	3	493	729	2640	3962	...	...	...	...
...	...	...	...	...	1	..	1	...	...	7	7	107	157	807	1071	...	...	...	...
...	...	*2*	*2*	*1*	*4*	...	*8*	...	*3*	*24*	*27*	*3191*	*4361*	*15327*	*22879*	...	...	...	...
...	...	...	...	...	...	...	..	...	...	...	...	...	.....	1	1	...	.	...	...
...	...	2	2	1	4	3	8	.	3	24	27	3191	4361	15328	22880	...	...	...	...

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Distribution according to Education

Males.

DISTRICT OR PROVINCE.	Under Instruction.				Not under Instruction but able to read and write.				Not under Instruction and unable to read and write.			
	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.
(D.—												
Amréli Division	.....	1	1	2	.....	.....	7	7	1	.....	.....	1
Kadi do.	1	2	.....	3	.....	1	23	24	.....	1	1	2
Nowsari do.	37	515	89	641	1	111	1554	1666	483	188	269	940
Baroda do.	.....	2	2	4	.....	1	56	57	11	3	8	22
Baroda City	4	27	7	38	.....	7	117	124	19	13	13	45
Total	*42*	*547*	*99*	*688*	*1*	*120*	*1757*	*1878*	*514*	*205*	*291*	*1010*
Baroda Cantonment	2	13	1	16	.....	2	54	56	15	5	2	22
Grand Total	44	560	100	704	1	122	1811	1934	529	210	293	1032
(E.—												
Amréli Division	.....	.....	.....	.....	.....	.....	11	11	1	2	2	5
Kadi do.	1	3	.....	4	.....	.....	24	24	1	1	3	5
Nowsari do.	.....	2	.....	2	.....	.....	4	4	2	.....	1	3
Baroda do.	.....	.....	.....	.....	.....	.....	24	24	6	2	21	29
Baroda City	4	8	2	14	.....	5	126	131	10	3	13	26
Total	*5*	*13*	*2*	*20*	.....	*5*	*189*	*194*	*20*	*8*	*40*	*68*
Baroda Cantonment	3	8	49	60	.....	2	202	204	9	5	38	52
Grand Total	8	21	51	80	.....	7	391	398	29	13	78	120
(F.—												
Amréli Division	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	9	11	19	39
Nowsari do.	.....	5	1	6	1	2	21	24	10535	10859	24987	46381
Baroda do.	6	1	.....	7	.....	4	4	8	1045	1246	2851	5145
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	3	4
Total	*6*	*6*	*1*	*13*	*1*	*6*	*25*	*32*	*11590*	*12119*	*27860*	*51569*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	6	6	1	13	1	6	25	32	11590	12119	27860	51569
G.—												
Amréli Division	.....	.....	.....	.....	.....	.....	7	7	.....	.....	.....	.....
Kadi do.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	3
Nowsari do.	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	4	5
Baroda do.	.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
Total	.....	.....	.....	.....	.....	.....	*8*	*8*	*1*	.....	*8*	*9*
Baroda Cantonment	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
Grand Total	.....	.....	.....	.....	.....	.....	8	8	1	.....	9	10

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by three Age-Periods—*continued.*

Unspecified.				Females.															
				Under Instruction.				Not under Instruction but able to read and write.				Not under Instruction and unable to read and write.				Unspecified.			
Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	Total.	Under 6	6—14	15 and over.	To
PARSIS.																			
...	...	...	...	...	1	...	1	...	...	1	1	...	.....	3	3	...	...	...	
...	...	1	1	...	1	...	1	...	1	4	5	4	.....	9	13	...	...	...	
...	...	...	...	19	210	14	243	...	102	435	537	503	467	2444	3414	...	...	...	
...	...	...	...	...	1	...	1	...	...	5	5	6	6	22	34	...	...	...	
...	...	...	...	...	7	...	7	...	5	20	25	10	13	44	67	...	...	...	
...	...	1	1	19	220	14	253	...	108	465	573	523	486	2522	3531	...	...	...	
...	...	...	...	...	5	...	5	...	8	24	32	15	7	31	53	...	...	...	
...	...	1	1	19	225	14	258	...	116	489	605	538	493	2553	3584	...	...	...	
CHRISTIANS.																			
...	...	...	...	...	...	...	...	...	...	3	3	2	.....	3	5	...	...	...	
...	...	...	...	...	...	...	...	...	3	1	4	3	.....	4	7	...	...	...	
...	...	...	...	...	...	...	...	...	...	1	1	1	.....	2	3	...	...	...	
...	...	...	...	...	...	...	...	...	...	2	2	5	5	12	22	...	...	...	
...	...	...	...	2	5	...	7	...	3	17	20	14	3	10	27	...	...	...	
...	...	...	...	2	5	...	7	...	6	24	30	25	8	31	64	...	...	...	
...	...	...	...	2	4	1	7	...	2	21	23	9	8	25	42	...	...	...	
...	...	...	...	4	9	1	14	...	8	45	53	34	16	56	106	...	...	...	
ABORIGINAL TRIBES.																			
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	9	10	27	46	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	10815	9520	24571	44906	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	1098	1125	2733	4956	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	11922	10655	27331	49908	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	11922	10655	27331	49908	...	...	...	
OTHER RELIGIONS.																			
...	...	...	...	...	...	...	...	...	...	...	...	...	1	3	4	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	2	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	1	2	3	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	...	...	...	
...	...	...	...	...	...	...	...	...	...	1	1	...	.....	.....	.....	...	...	...	
...	...	...	...	...	...	...	...	...	...	1	1	...	3	6	9	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	...	...	...	
...	...	...	...	...	...	...	...	...	...	1	1	...	3	6	9	...	...	...	

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FINAL CENSUS FORM XIV.

Statement showing the Number of Persons of Unsound Mind by Age and Sex.

PROVINCE OR DISTRICT.	Total.			Under 5		5—9.		10—14.		15—19.		20—29.		30—39.		40—49.		50—59.		60 and upwards.	
	Both Sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Amréli Division	32	26	6	2	...	3	...	1	...	4	2	1	3	4	1	6	...	3	1	2	...
Kadi do.	487	287	200	10	2	17	18	31	23	41	23	69	40	64	41	31	29	9	12	15	14
Nowsari do.	149	84	65	2	4	5	6	9	6	5	8	19	13	19	6	16	8	6	6	3	4
Baroda do.	211	144	67	...	...	10	8	15	9	21	6	29	12	31	13	19	13	10	4	9	2
Baroda City	53	37	16	...	...	3	...	1	1	2	...	14	2	9	6	4	4	1	1	3	2
Total	932	578	354	14	6	38	32	57	38	73	38	132	69	127	69	76	54	29	26	32	22
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total	932	578	354	14	6	38	32	57	38	73	38	132	69	127	69	76	54	29	26	32	22
Mahalwar details of the above.																					
Amréli Division.																					
Amréli	10	9	1	1	...	...	...	1	...	2	1	...	...	2	...	2	...	1	...	...	...
Bhimkattá	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kodinár	9	8	1	...	...	3	...	...	...	...	1	1	...	2	...	...	...	1	...	1	...
Okhámandal	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	1	...	...	...
Beyt Shankhoddhár	3	3	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	...
Dámnagar	5	3	2	...	...	...	...	...	...	2	...	...	1	...	...	1	...	...	1	...	...
Shiánagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhári	2	...	2	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...
Manéckwárá Contingent Camp	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	32	26	6	2	...	3	...	1	...	4	2	1	2	4	1	6	...	3	1	2	...
Kadi Division.																					
Kadi	42	33	9	1	...	3	2	...	1	8	...	4	1	9	2	4	2	...	...	4	1
Vijápore	53	23	30	1	...	3	4	1	1	3	1	6	7	5	7	3	5	...	2	1	3
Mehésáná	36	25	11	1	...	...	1	4	...	5	...	4	3	2	2	7	2	1	2	1	1
Kalol	52	35	17	2	...	3	...	6	3	2	4	10	4	9	4	2	1	1	1	...	...
Vadávli	47	31	16	1	...	3	1	3	1	4	1	11	4	5	3	3	1	...	2	1	3
Sidhpore	53	28	25	1	...	3	...	4	4	5	2	4	10	4	4	3	4	1	...	3	1
Visnagar	37	18	19	...	...	...	...	...	3	2	2	3	2	8	7	2	3	1	2	2	...
Dehégaum	40	26	14	1	...	1	...	1	...	4	4	7	2	8	3	2	1	1	2	1	2
Atarsumbá	15	4	11	...	...	...	2	...	4	...	2	2	...	2	2	...	1	...	...	...	...
Kheralu	37	20	17	1	1	1	5	2	2	2	3	7	2	4	3	1	...	2	...	...	1
Vadnagar	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Pátan	62	36	26	1	...	...	3	8	2	3	3	9	5	7	4	4	7	2	1	2	2
Harij	12	8	4	...	1	...	1	2	1	3	...	2	...	1	...	...	1	...	...	...	...
Total	487	287	200	10	2	17	18	31	22	41	22	69	40	64	41	31	29	9	12	15	14
Nowsari Division.																					
Velachhá	16	6	10	...	...	...	1	...	...	...	4	2	2	2	1	2	...	...	1	...	1
Vakal	3	...	3	...	1	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Ghandévi	18	8	10	...	1	...	1	1	2	1	...	2	1	1	2	2	1	1	...	...	2
Palsáná	9	7	2	...	...	1	...	...	...	...	...	1	1	2	...	1	...	1	...	1	1
Nowsari	48	30	18	...	...	1	2	1	1	3	1	4	6	8	3	9	1	3	4	1	...
Kámréj	11	5	6	...	...	1	...	...	...	...	...	...	3	2	1	...	2	1	1	1	...
Songarh	9	6	3	...	...	1	...	...	...	...	1	4	1	...	...	1	...	...	1	...	...
Vájpore	4	3	1	...	...	1	...	1	1	...	...	...	...	...	...	1	...	...	...	...	...
Mahuwá	11	5	6	2	3	...	...	...	...	...	3	2	...	1	1	...	1	...	...	...	...
Vyárá	20	14	6	...	...	...	1	6	3	1	...	4	...	3	...	...	2	...	1	...	...
Total	149	84	65	2	4	5	6	9	6	5	8	19	13	19	8	16	8	6	8	3	4
Baroda Division.																					
Jarode	16	11	5	...	...	...	1	2	...	4	...	...	...	2	1	2	2	...	1	1	...
Dabhoi	18	14	4	...	...	...	1	1	...	2	...	4	...	4	2	2	1	...	...	1	...
Baroda	22	10	12	...	...	...	2	...	2	3	2	3	3	4	1	...	2	...	...	...	...
Sinore	21	15	6	...	...	1	...	1	1	2	1	3	1	3	3	3	...	1	...	1	...
Chorandá	10	8	2	...	...	...	...	1	1	1	...	2	...	1	1	2	...	1	...	...	...
Padrá	25	17	8	...	...	1	...	2	1	1	...	6	2	5	2	2	2	...	...	...	1
Pétlád	58	38	20	...	...	3	1	3	3	4	2	6	2	7	3	5	6	5	3	5	...
Shiswá	19	14	5	...	...	3	1	2	...	2	1	2	2	1	...	2	...	2	...	...	1
Sankhelá	19	16	3	...	...	2	1	3	1	2	...	2	1	4	...	1	...	1	...	1	...
Tilakwárá	3	1	2	...	...	...	1	...	...	...	...	1	1	...	...	...	...	...	...	...	...
Total	211	144	67	...	...	10	8	15	9	21	6	29	12	31	13	19	13	10	4	9	2
Baroda City	53	37	16	...	...	3	...	1	1	2	...	14	2	9	6	4	4	1	1	3	2
Total	932	578	354	14	6	38	32	57	38	73	38	132	69	127	69	76	54	29	26	32	22
Baroda Cantonment	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total	932	578	354	14	6	38	32	57	38	73	38	132	69	127	69	76	54	29	26	32	22

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FINAL CENSUS FORM XV.

Statement showing the Number of the Blind by Age and Sex.

DISTRICT OR PROVINCE.	Total.			Under 5.		5—9.		10—14.		15—19.		20—29.		30—39.		40—49.		50—59.		60 and upwards	
	Both Sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Amréli Division	485	193	292	6	5	11	13	15	15	15	16	33	17	24	56	21	35	27	46	41	8
Kadi do.	3634	1558	2076	45	47	88	89	72	81	90	65	153	152	140	211	183	284	266	353	521	79
Nowsari do.	747	307	440	14	8	22	20	19	25	16	18	30	38	50	50	51	58	37	66	68	15
Baroda do.	1482	696	783	16	9	32	29	32	22	31	26	93	63	99	86	98	105	102	127	193	31
Baroda City	148	71	77	...	1	2	2	7	...	1	2	8	4	5	6	7	13	13	8	28	4
Total	6496	2825	3671	81	70	155	153	145	143	153	127	317	274	318	409	360	495	445	600	851	140
Baroda Cantonment	5	5	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	1	...	2	...
Grand Total	6501	2830	3671	81	70	155	153	145	143	154	127	318	274	318	409	360	495	446	600	853	140

Mahalwar details of the above.

Amréli Division.																					
Amréli	142	60	82	3	3	4	1	3	4	4	7	12	2	9	17	8	14	5	15	12	1
Bhimkaṭá	3	3	...	...	...	1	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
Kodmár	97	42	55	2	1	...	4	5	4	3	...	10	4	6	11	4	7	5	10	7	1
Okhámandal	66	31	35	1	...	2	2	3	2	2	4	4	1	3	3	1	2	4	2	11	1
Beyt Shankhoddhár	5	4	1	...	...	...	...	...	...	...	...	...	...	1	1	1	...	...	...	2	...
Dámnagar	46	11	35	...	...	2	1	...	1	1	1	2	...	...	8	1	6	2	5	3	1
Shiánagar	15	7	8	...	1	...	...	...	...	1	...	1	1	...	3	1	...	3	1	1	
Dhari	99	29	70	...	...	2	5	3	4	3	4	3	7	4	13	4	6	7	12	3	1
Mauéckwárá Contingent Camp	12	6	6	...	...	...	...	1	...	1	...	...	2	1	...	...	...	1	1	2	
Total	485	193	292	6	5	11	13	15	15	15	16	33	17	24	56	21	35	27	46	41	8
Kadi Division.																					
Kadi	248	110	138	3	4	6	10	3	7	6	5	14	6	13	14	24	27	17	22	24	4
Vijápore	335	149	186	2	...	3	9	6	8	2	9	16	12	18	13	19	25	23	38	60	7
Méhésáná	244	115	129	2	3	6	4	5	4	3	6	8	7	8	8	15	19	18	25	50	5
Kalol	322	148	174	6	2	9	7	6	5	9	4	14	10	14	19	19	24	21	28	50	7
Vadávli	500	185	315	6	8	11	14	9	17	11	9	20	27	14	32	20	53	34	48	60	10
Sidhpore	444	192	252	9	9	9	10	8	11	18	5	18	18	19	30	18	29	34	49	59	9
Visnagar	316	136	180	4	7	5	10	11	6	10	4	14	11	12	24	8	19	21	35	51	6
Dábegaum	270	110	160	4	2	9	6	3	1	5	3	7	11	11	19	15	25	18	28	38	6
Atarsumbá	51	19	32	...	...	2	5	2	1	1	1	...	1	1	2	3	1	5	7	5	1
Kheralu	262	95	167	1	3	12	4	3	3	4	6	10	12	4	12	11	20	19	25	31	8
Vadnagar	5	2	3	...	...	...	...	...	...	...	1	1	...	...	...	...	1	1	1	...	...
Pátan	536	231	275	6	8	12	6	13	12	17	9	19	26	20	33	21	36	44	36	76	10
Harij	131	66	65	2	1	4	4	3	6	4	3	12	11	6	5	7	5	11	11	17	1
Total	3634	1558	2076	45	47	88	89	72	81	90	65	153	152	140	211	183	284	266	353	521	79
Nowsari Division.																					
Veláchhá	89	41	48	3	...	5	2	3	1	...	4	2	4	5	7	8	8	3	6	12	1
Vákal	20	7	13	1	1	...	2	...	...	1	2	2	2	1	1	...	1	1	2	1	
Ghandévi	117	37	80	3	..	2	3	1	4	3	...	8	3	2	14	7	9	6	17	5	3
Palsáná	115	50	65	...	...	3	2	2	3	4	3	3	4	11	5	9	7	5	8	13	2
Nowsari	105	47	58	4	1	3	1	3	4	4	4	1	5	6	4	6	8	5	8	13	
Kamrej	86	37	49	...	...	2	1	4	6	2	...	4	7	6	9	7	8	7	8	5	1
Songarh	66	24	42	1	...	2	1	2	2	...	2	...	4	5	3	4	10	5	8	5	1
Váipore	25	11	14	...	1	4	5	...	1	...	...	...	1	1	2	3	1	1	...	2	
Mahuwá	64	30	34	2	1	1	1	3	1	...	2	4	4	8	3	3	3	2	5	7	1
Vyárá	60	23	37	...	4	...	2	1	3	2	1	6	4	5	3	2	3	2	4	5	1
Total	747	307	440	14	8	22	20	19	25	16	18	30	38	50	50	51	58	37	66	68	15
Baroda Division.																					
Jarode	83	34	49	...	1	1	...	...	1	3	1	7	5	2	5	4	9	4	4	13	2
Dabhoi	83	41	42	1	...	4	4	2	...	4	3	11	4	1	4	10	8	1	4	7	1
Baroda	180	69	111	...	1	5	3	3	4	4	5	7	10	9	11	14	16	10	21	17	1
Simore	104	59	45	5	2	3	4	1	2	2	4	8	5	8	10	9	1	6	6	17	1
Chorandá	90	47	43	2	1	2	1	6	2	3	2	8	6	9	5	7	5	6	4	4	1
Pádrá	186	94	92	3	...	7	3	3	1	4	2	19	6	14	9	10	10	10	16	29	4
Petlád	529	231	298	1	3	11	9	12	7	6	6	19	21	35	28	27	42	47	53	73	12
Shiswá	140	79	61	2	...	2	3	3	3	2	2	13	3	15	9	13	3	8	10	21	2
Sankhédá	73	36	37	2	1	2	2	2	1	3	1	1	3	5	4	3	8	8	7	10	1
Tilakwárá	14	6	8	...	...	...	...	1	...	...	...	...	...	1	1	1	3	2	2	2	
Total	1482	696	785	16	9	32	29	32	22	31	26	93	63	99	86	98	105	102	127	193	31
Baroda City	148	71	77	...	1	2	2	7	...	1	2	8	4	5	6	7	13	13	8	28	4
Total	6496	2825	3671	81	70	155	153	145	143	153	127	317	274	318	409	360	495	445	600	851	140
Baroda Cantonment	5	5	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	1	...	2	...
Grand Total	6501	2830	3671	81	70	155	153	145	143	154	127	318	274	318	409	360	495	446	600	853	140

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FINAL CENSUS FORM XVI.

Statement showing the Number of Deaf-Mutes by Age and Sex.

DISTRICT OR PROVINCE.	Total.			Under 5.		5—9.		10—14.		15—19.		20—29.		30—39.		40—49.		50—59.		60 and upwards.	
	Both Sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Amreli Division	181	86	65	3	2	11	2	8	8	6	8	16	9	16	11	13	12	6	6	7	7
Kadi do.	762	476	286	12	6	45	20	44	22	50	20	67	43	60	32	60	37	67	55	71	51
Nawsari do.	306	187	119	9	5	21	12	25	13	19	7	21	10	26	12	23	14	29	23	14	24
Baroda do.	434	280	154	10	2	31	12	21	10	19	9	39	20	46	21	47	22	33	21	34	32
Baroda City	60	34	26	...	...	...	1	4	1	4	...	4	3	3	7	9	7	4	2	6	5
Total	1713	1063	650	34	15	108	47	102	54	98	44	147	85	151	83	152	93	139	111	132	119
Baroda Cantonment	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total	1714	1064	650	34	15	109	47	102	54	98	44	147	85	151	83	152	93	139	111	132	119

Mahalwar details of the above.

Amreli Division.																					
Amreli	43	25	18	1	...	2	...	1	1	2	4	7	2	4	2	2	5	2	3	4	1
Dalkhania	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Kodinár	31	16	15	...	2	2	...	2	2	1	3	3	3	4	3	2	...	2	...	...	2
Okhámandal	25	18	7	...	...	4	1	...	1	1	...	2	2	3	1	6	...	1	1	1	1
Bet Shankhoddhár	4	2	2	...	...	...	...	...	...	...	...	2	1	...	1	...	...	...	...	...	...
Dámnagar	15	5	10	...	...	1	1	2	2	...	...	...	...	1	3	1	3	...	1	...	...
Shiánagar	7	4	3	...	...	1	...	1	...	1	...	...	...	...	1	...	1	1	...	...	1
Dhári	28	14	6	2	...	1	...	2	1	1	1	2	1	4	...	...	2	...	1	2	...
Mansekwárá Contingent Camp	5	2	3	...	...	...	...	...	...	...	...	...	...	...	...	2	1	...	...	...	2
Total	151	86	65	3	2	11	2	8	8	6	8	16	9	16	11	13	12	6	6	7	7
Kadi Division.																					
Kadi	62	42	20	...	...	7	1	7	2	4	3	8	4	2	4	5	2	4	3	5	2
Vijapore	106	68	38	4	1	7	1	4	6	7	2	7	7	9	3	8	7	14	6	8	5
Mehesaná	59	33	26	1	1	1	1	2	3	3	1	5	6	3	1	4	3	7	4	7	3
Kalol	67	42	25	1	...	4	4	3	...	6	1	3	1	7	3	7	4	6	7	5	5
Vadáli	95	64	31	1	...	5	2	7	2	6	3	6	3	9	3	12	4	7	8	11	7
Budápore	60	38	22	1	2	2	1	3	1	7	2	5	3	7	3	4	1	4	4	5	5
Visnagar	75	40	35	...	...	2	3	2	1	5	1	7	4	3	4	9	7	8	5	4	10
Dehegaum	49	28	21	1	...	2	2	5	1	3	3	2	4	4	1	3	3	3	4	5	3
Aranasbá	18	14	4	...	1	2	2	2	...	...	...	3	1	2	...	1	...	1	...	3	
Kherálu	49	27	22	1	1	6	2	4	1	2	...	2	3	5	3	1	4	3	4	3	4
Vadnagar	5	3	2	1	...	...	...	...	...	...	...	1	...	1	1	...	...	...	1	...	...
Patan	96	61	35	...	...	4	1	4	5	6	5	15	5	5	3	5	1	9	8	13	7
Harij	21	16	5	1	...	3	...	1	...	1	...	3	2	3	...	1	1	1	2	2	...
Total	762	476	286	12	6	45	20	44	22	50	20	67	43	60	32	60	37	67	55	71	51
Nawsari Division.																					
Velachha	33	22	10	...	...	2	...	4	1	4	1	3	1	4	2	1	...	2	5	2	...
Vakal	17	10	7	5	...	...	1	2	1	...	1	3	...	...	1	...	1	...	2	...	...
Gandevi	56	33	23	1	...	5	3	7	1	...	3	2	1	8	4	2	5	8	...	...	6
Palsana	14	6	8	...	1	...	2	...	1	1	...	3	...	1	1	1	...	...	2	...	1
Nowsari	41	20	21	...	...	1	1	1	3	2	...	1	1	4	1	5	4	3	5	3	7
Kamrej	22	11	11	1	1	1	2	1	...	1	...	2	1	...	...	1	2	3	1	1	4
Bangarn	46	32	14	1	...	6	3	1	4	5	...	2	1	3	3	5	1	7	2	2	2
Vajpore	18	15	3	1	...	2	...	...	1	2	...	1	1	4	...	2	...	2	1	1	...
Mahuwa	23	11	12	...	1	1	1	3	1	2	1	1	1	1	1	1	...	2	1	1	3
Vyara	27	17	10	...	2	3	...	6	1	2	1	3	3	1	...	5	1	3	1	4	1
Total	306	187	119	9	5	21	12	25	13	19	7	21	10	26	12	23	14	29	23	14	24
Baroda Division.																					
Jarode	32	23	9	2	...	3	3	2	...	2	1	4	1	3	1	1	...	4	1	2	2
Dabhoi	49	28	12	1	...	3	...	3	1	3	3	1	...	4	2	4	1	8	3	1	2
Baroda	70	52	18	4	...	7	...	5	3	3	...	3	4	13	2	8	2	6	4	3	3
Sinore	24	19	5	...	...	1	...	3	...	1	2	6	...	1	1	5	...	...	...	2	2
Chorandá	19	12	7	...	...	1	2	2	2	...	...	...	...	1	1	3	1	1	...	2	...
Pádrá	50	30	20	1	1	3	1	3	...	1	...	5	5	4	2	7	2	3	3	3	6
Petlad	104	61	43	2	...	8	2	2	1	7	1	6	5	7	8	11	7	6	8	12	10
Shinor	47	29	18	...	...	...	2	1	2	2	...	10	1	5	2	2	3	2	3	7	5
Sankheda	44	23	21	...	1	4	1	...	1	...	2	4	3	5	2	5	6	3	4	2	1
Chhaowárá	4	3	1	...	...	1	...	...	...	...	...	...	...	1	...	1	...	...	...	...	1
Total	434	280	154	10	2	31	12	21	10	19	9	39	20	46	21	47	22	33	21	34	32
Baroda City	60	34	26	...	...	...	1	4	1	4	...	4	3	3	7	9	7	4	2	6	5
Total	1713	1063	650	34	15	108	47	102	54	98	44	147	85	151	83	152	93	139	111	132	119
Baroda Cantonment	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total	1714	1064	650	34	15	109	47	102	54	98	44	147	85	151	83	152	93	139	111	132	119

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FINAL CENSUS FORM XVII.

Statement showing the Number of Lepers by Age and Sex.

PROVINCE OR DISTRICT.	Total.			Under 5.		5—9.		10—14.		15—19.		20—29.		30—39.		40—49.		50—59.		60 and upwards.	
	Both Sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Amréli Division	21	15	6	1	...	...	...	2	...	1	1	5	2	1	3	4	...	1	...	...	...
Kadi do.	123	92	31	...	...	4	1	6	1	3	2	13	4	17	3	21	6	21	6	7	8
Nowsari do.	103	135	58	...	...	1	4	5	9	13	5	19	5	40	8	28	13	16	9	13	2
Baroda do.	250	178	72	...	1	...	1	7	3	7	3	35	14	48	24	45	8	19	10	17	8
Baroda City	36	30	6	...	...	...	...	1	...	4	1	7	1	8	2	4	1	4	...	2	1
Total	*623*	*450*	*173*	*1*	*1*	*5*	*6*	*21*	*13*	*28*	*15*	*79*	*26*	*114*	*40*	*102*	*28*	*61*	*25*	*39*	*10*
Baroda Cantonment	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Grand Total	**624**	**450**	**174**	**1**	**1**	**5**	**6**	**21**	**13**	**28**	**15**	**79**	**26**	**114**	**40**	**102**	**28**	**61**	**25**	**39**	**20**

Mahalwar details of the above.

Amréli Division.																					
Amréli	4	2	2	...	...	...	...	...	...	...	1	...	1	...	...	1	...	1	...	...	...
Dámkattá	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dúdinár	1	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Dhámandal	8	7	1	...	...	...	...	1	...	...	...	3	1	1	...	2	...	...	...	...	...
Fyt Shankhoddhár	1	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Amnagar	4	2	2	1	...	...	...	1	...	...	...	...	...	...	2	...	...	...	...	...	...
Dánagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhári	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
Kaiéckwárá Contingent Camp	2	2	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...
Total	*21*	*15*	*6*	*1*	...	...	...	*2*	...	*1*	*1*	*5*	*2*	*1*	*3*	*4*	...	*1*	...	...	...
Kadi Division.																					
Kadi	5	3	2	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	...	...	1
Kájpore	20	12	8	...	...	1	...	...	...	...	1	3	1	1	1	2	1	4	1	1	3
Kherálú	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	...	...	...
Kalol	9	8	1	...	...	...	...	2	...	...	...	...	...	2	...	...	1	2	...	2	...
Kadávli	14	13	1	...	...	1	1	2	...	...	...	4	...	...	...	1	...	2	...	3	...
Kalhpore	8	7	1	...	...	1	...	1	...	...	...	1	...	3	...	...	...	...	...	1	1
Kasnagar	12	9	3	...	...	...	...	1	...	...	...	1	...	1	1	2	...	4	1	...	1
Kherágaum	19	15	4	...	...	...	...	...	...	2	...	2	1	4	1	5	2	2	...	...	...
Karsumbá	2	2	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...
Kerálú	17	10	7	...	...	1	...	...	...	1	...	1	2	1	...	3	...	3	4	...	1
Kdnagar	3	1	2	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...	1
Kran	11	9	2	...	...	...	...	...	...	1	...	1	...	3	...	4	1	1	...	...	...
Karij	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	*123*	*92*	*31*	...	...	*4*	*1*	*6*	*1*	*3*	*2*	*13*	*4*	*17*	*3*	*21*	*6*	*21*	*6*	*7*	*3*
Nowsari Division.																					
Kaláchhá	20	12	8	...	...	...	...	1	...	1	2	3	...	2	2	4	...	...	4	1	...
Kakal	7	6	1	...	...	...	...	...	...	2	1	...	...	2	...	2	...	...	...	...	...
Kandéri	21	15	6	...	...	...	1	...	1	...	...	4	...	4	2	2	1	3	1	2	...
Kasáná	22	17	5	...	...	...	...	...	...	2	...	1	1	5	1	5	3	1	...	3	...
Nowsari	18	11	7	...	...	1	...	1	3	1	1	3	...	2	...	2	3	1	...	...	...
Nuséj	17	11	6	...	...	...	...	...	1	...	1	1	1	3	...	3	3	2	...	2	...
Pugarh	41	26	14	...	...	...	2	2	2	2	1	2	3	6	1	6	2	5	2	3	1
Sijpore	23	20	3	...	...	1	...	2	5	...	...	4	...	7	...	2	...	1	...	1	...
Sihuwá	2	1	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	1
Vára	23	16	7	...	...	...	...	1	...	...	2	1	...	8	2	2	1	3	2	1	...
Total	*193*	*135*	*58*	...	...	*1*	*4*	*5*	*9*	*13*	*5*	*19*	*5*	*40*	*8*	*28*	*13*	*16*	*9*	*13*	*2*
Baroda Division.																					
Bavla	10	8	2	...	...	...	...	...	...	...	...	2	...	2	...	2	...	1	1	1	1
Bhádrá	20	17	3	...	...	...	2	...	...	...	...	6	1	4	...	4	1	...	1	1	...
Bavla	35	25	10	...	...	1	...	...	...	1	...	3	2	6	3	10	2	3	...	1	1
Baroda	84	53	31	...	...	...	2	2	2	1	...	15	7	17	15	6	1	3	3	6	2
Bawandá	7	4	3	...	...	...	...	...	...	...	...	1	1	...	2	3	...	1	...	...	...
Bárá	25	18	7	...	...	...	...	...	...	2	1	3	3	3	1	7	1	3	1	...	...
Chándod	28	21	7	...	1	...	...	...	...	...	...	1	...	7	1	6	1	4	4	3	1
Deswá	16	13	3	...	...	...	2	...	...	...	...	1	...	4	1	3	1	2	...	1	1
Dábhoi	20	17	3	...	...	...	1	1	2	...	...	3	...	3	...	3	...	1	...	4	2
Jaksvará	5	2	3	...	...	...	...	...	1	...	...	...	...	...	2	...	...	1	...	...	...
Total	*350*	*179*	*72*	...	*1*	...	*1*	*7*	*3*	...	*3*	*35*	*14*	*48*	*24*	*45*	*8*	*19*	*10*	*17*	*8*
Baroda City	36	30	6	...	...	...	...	1	...	4	1	7	1	8	2	4	1	4	...	2	1
Total	*624*	*450*	*174*	*1*	*1*	*5*	*6*	*21*	*13*	*28*	*15*	*79*	*26*	*114*	*40*	*102*	*28*	*61*	*25*	*39*	*19*
Baroda Cantonment	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Grand Total	**624**	**450**	**174**	**1**	**1**	**5**	**6**	**21**	**13**	**28**	**15**	**79**	**26**	**114**	**40**	**102**	**28**	**61**	**25**	**39**	**20**

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FINAL CENSUS FORM XVIII.

Statement showing the Number of Villages and Towns in the Baroda Territory.

DISTRICT OR PROVINCE.	With less than 200 inhabitants.	With from 200 to 500 inhabitants.	With from 500 to 1000 inhabitants.	With from 1000 to 2000 inhabitants.	With from 2000 to 3000 inhabitants.	With from 3000 to 5000 inhabitants.	With from 5000 to 10000 inhabitants.	With from 10000 to 15000 inhabitants.	With from 15000 to 20000 inhabitants.	With from 20000 to 50000 inhabitants.	With more than 50000 inhabitants.	Total No. of Villages and Towns.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amrôli Division	109	91	70	13	4	1	2	1	.....	.....	.....	291
Kadi do.	190	212	299	182	66	20	6	3	3	1	.....	1084
Nowsari do.	376	271	109	27	5	5	1	1	.....	.....	.....	793
Baroda do.	181	266	219	118	31	17	7	3	.....	.....	.....	842
Baroda City	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
Total	*854*	*940*	*697*	*340*	*106*	*43*	*18*	*8*	*3*	*1*	*1*	*3011*
Baroda Cantonment	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	1
Grand Total	854	940	697	340	106	44	18	8	3	1	1	3012

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FINAL CENSUS FORM XIX.

Towns containing more than 5,000 inhabitants arranged according to Population.

PROVINCE.	DISTRICT.	TOWN.	Number of Inhabitants.					
			Both Sexes.		Males.		Females.	
			Previous Census.	1881.	Previous Census.	1881.	Previous Census.	1881.
1	2	3	4	5	6	7	8	9
	Baroda Division	1 Baroda City	112057	101818	61065	53871	50992	47947
	Kadi Division	2 Pátan	31523	32712	15729	15540	15794	17172
	Do. do.	3 Visnagar	19127	19602	9577	9615	9550	9987
	Do. do.	4 Kadi	16725	16689	8323	8152	8402	8567
	Do. do.	5 Vadnagar	15914	15424	7460	7241	8454	8183
	Baroda do.	6 Dabhoi	14898	14925	7582	7656	7316	7269
	Nowsari do.	7 Nowsari	14700	14920	7043	7128	7657	7792
	Baroda do.	8 Pétlád	15109	14418	7756	7226	7353	7192
	Amréli do.	9 Amréli	15998	13642	8311	6996	7687	6646
	Kadi do.	10 Sidhpore	13534	13505	6732	6679	6802	6826
	Do. do.	11 Oonjha	8452	10454	4322	5267	4130	5187
	Baroda do.	12 Sojitra	11322	10253	6162	5264	5160	4989
	Kadi do.	13 Vijápore	10032	10081	4995	4898	5037	5183
	Do. do.	14 Méhésaná	7825	8791	3821	4450	4004	4341
	Do. do.	15 Kherálu	8219	8528	4029	4030	4183	4498
	Baroda do.	16 Pádrá	7985	7668	4295	4089	3690	3579
	Kadi do.	17 Chánasmá	7019	7452	3681	3963	3338	3489
la Territory.	Baroda do.	18 Nár	7183	7328	4153	4204	3030	3124
	Nowsari do.	19 Ghandévi	7128	7035	3578	3504	3550	3531
	Baroda do.	20 Waso	6688	7014	3612	3948	3076	3066
	Amréli do.	21 Kodinár	6524	6542	3449	3291	3075	3251
	Baroda do.	22 Pihej	6686	6294	3562	3440	3124	2854
	Do. do.	23 Saoli	5952	6275	3326	3400	2626	2875
	Do. do.	24 Sinore	6006	6047	3103	3112	2903	2935
	Kadi do.	25 Wálam	5125	6043	2643	3122	2482	3021
	Do. do.	26 Kalol	5585	5859	2732	2991	2853	2868
	Amréli do.	27 Dwárká	4712	5840	2711	3325	2001	2515
	Kadi do.	28 Oomta	5292	5833	2622	2941	2670	2892
	Do. do.	29 Ládole	4632	5761	2471	2995	2161	2766
	Baroda do.	30 Mehelao	5085	5377	2801	2887	2284	2490
	Kadi do.	31 Bálisná	3893	5002	2093	2525	1800	2477
	Nowsari do.	*32 Billimora	5218	4750	2577	2464	2641	2286
	Baroda do.	*33 Saukhédá	5522	4661	2848	2333	2674	2328
		Total	*421663*	*416543*	*219164*	*212417*	*202499*	*204126*
ay Presidency.	Baroda	*34 Baroda Cantonment	4217	4694	2459	2879	1758	1815
		Grand Total	**425880**	**421237**	**221623**	**215296**	**204257**	**205941**

* Nos. 32, 33, and 34 are classed as towns under the definition proposed by the Census Commissioner by his Circular No. N, though they contain han 5,000 inhabitants.

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FINAL CENSUS FORM XX.

Statement of Population, Area and Density of Population, for Towns in the Baroda Territory with more than 5,000 inhabitants arranged territorially.

PROVINCE.	DISTRICT.	NAME OF TOWN.	Population.			Hindoos.			Mahomedans.			Jains.			Parsis.			Christians.			Aboriginal Tribes.			Others.			Area of town site in square acres.	No. of persons per square acre.
			Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Baroda Territory.	Baroda Division	1 Baroda City	101818	53871	47947	80667	43753	37914	18405	9605	8800	2299	1130	1079	306	207	99	225	171	54	4	4	...	2	1	1	*2300	63 63
	Kadi do.	2 Pátan	32712	15540	17172	22592	10936	11656	5948	2712	3236	4172	1892	2280	...	...	...	...	...	...	...	...	...	...	...	...	587·09	55·63
	Do. do.	3 Vimagar	19602	9615	9987	16654	8178	8476	1563	774	819	1351	660	691	4	3	1	...	...	...	...	...	...	...	...	...	163·61	120 25
	Do. do.	4 Kadi	16689	8122	8567	12323	6118	6205	3967	1810	2157	374	180	194	19	10	9	1	1	...	...	...	...	5	3	2	489·55	34·07
	Do. do.	5 Vadnagar	15424	7241	8183	13704	6347	7357	1291	701	590	429	193	236	...	...	...	...	...	...	...	...	...	...	...	...	176·67	87 14
	Baroda do.	6 Dabhoi	14925	7656	7269	11097	5755	5342	3133	1498	1540	760	381	379	15	7	8	20	20	...	...	...	...	...	...	...	177·55	83·84
	Nowsari do.	7 Nowsari	14920	7128	7792	8224	4225	3999	2363	1197	1171	134	70	64	4182	1629	2553	3	2	1	9	5	4	...	...	...	350·23	59 68
	Baroda do.	8 Petlad	14418	7226	7192	9952	5109	4843	4163	1975	2188	302	141	161	...	...	...	...	...	...	...	...	...	1	1	...	189·23	76·28
	Amréli do.	9 Amréli	13642	6996	6646	9631	5103	4728	3389	1692	1697	407	192	215	6	4	2	9	5	4	...	...	...	...	...	...	159·06	85·79
	Kadi do.	10 Sidhpore	13505	6679	6826	10119	5154	4965	2520	1294	1226	452	224	228	...	...	...	14	7	7	...	...	...	...	...	...	213·74	63 40
	Do. do.	11 Conjbá	10454	5267	5187	9327	4709	4618	284	161	123	840	396	444	3	1	2	...	...	...	...	...	...	...	...	...	106·90	97 70
	Baroda do.	12 Sojitra	10253	5264	4989	9330	4774	4546	763	404	359	164	84	80	...	...	...	6	2	4	...	...	...	...	...	...	123·95	82 68
	Kadi do.	13 Vijapore	10081	4898	5183	6843	3438	3405	1949	890	1059	1289	570	719	...	...	...	...	...	...	...	...	...	...	...	...	77·80	129·24
	Do. do.	14 Méhésáná	8791	4450	4341	6393	3323	3070	1246	583	664	1137	535	602	11	8	3	4	2	2	...	...	...	...	...	...	136·84	64·63
	Do. do.	15 Kherálu	8528	4030	4498	6340	3083	3257	1433	622	811	755	325	430	...	...	...	...	...	...	...	...	...	...	...	...	91·80	92 89
	Baroda do.	16 Padra	7668	4089	3579	6374	3408	2966	797	429	368	457	252	205	...	...	...	...	...	...	...	...	...	...	...	...	110·79	69·53
	Kadi do.	17 Chanasma	7452	3963	3489	6670	3531	3139	164	98	66	618	334	284	...	...	...	...	...	...	...	...	...	...	...	...	101·08	73·78
	Baroda do.	18 Nár	7328	4304	3124	6996	4007	2989	143	78	65	189	119	70	...	...	...	...	...	...	...	...	...	...	...	...	117·53	62 10
	Nowsari do.	19 Ghandevi	7035	3504	3531	4801	2510	2291	1525	660	865	46	32	14	662	301	361	1	1	...	...	...	...	...	...	...	97·72	71·79
	Baroda do.	20 Waso	7014	3948	3066	6162	3649	2813	616	280	336	36	19	17	...	...	...	...	...	...	...	...	...	...	...	...	85·80	81·55
	Amréli do.	21 Kodinar	6542	3291	3251	3704	1914	1790	2834	1373	1461	2	2	...	2	2	...	...	...	...	...	...	...	...	...	...	76·19	87 22
	Baroda do.	22 Pihej	6294	3440	2854	6012	3299	2713	273	136	137	...	...	...	...	...	...	9	5	4	...	...	...	...	...	...	68·76	91 20
	Do. do.	23 Saoli	6275	3400	2875	5233	2843	2387	1045	557	488	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	115·45	54 56
	Do. do.	24 Sinore	6047	3112	2935	4745	2481	2264	840	409	431	383	205	178	8	5	3	...	...	...	71	33	39	...	...	...	94·03	64 32
	Kadi do.	25 Wálam	6043	3022	3021	5879	2939	2940	98	51	47	66	32	34	...	...	...	...	...	...	...	...	...	...	...	...	105·78	57 90
	Do. do.	26 Kalol	5859	2991	2868	4462	2304	2158	1044	530	524	353	167	186	...	...	...	...	...	...	...	...	...	...	...	...	91·95	63 93
	Amréli do.	27 Dwarka	5840	3325	2515	5112	2843	2269	706	468	240	...	...	...	7	4	3	4	4	...	...	...	...	9	6	3	128·00	45 62
	Kadi do.	28 Oomta	5833	2941	2892	5118	2904	2214	309	134	175	406	203	203	...	...	...	...	...	...	...	...	...	...	...	...	98·34	60 76
	Do. do.	29 Ládole	5761	2995	2766	5507	2861	2646	121	73	48	133	61	72	...	...	...	...	...	...	...	...	...	...	...	...	67·43	85 98
	Baroda do.	30 Mahelao	5377	2887	2490	5228	2813	2415	70	36	34	79	38	41	...	...	...	...	...	...	...	...	...	...	...	...	31·73	168 03
	Kadi do.	31 Bálisná	5002	2525	2477	4542	2318	2224	460	207	253	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	116·45	43 12
	Nowsari do.	32 Billimora	4750	2464	2286	3190	1721	1469	530	276	254	243	124	119	787	343	444	...	...	...	...	...	...	...	...	...	91·77	51 63
	Baroda do.	33 Sankheda	4661	2333	2328	4081	2025	2056	579	307	272	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	24·63	186 44
		Total	416543	212417	204126	327499	169055	158444	54808	32004	32804	17827	8562	9265	6012	2524	3488	296	220	76	84	41	43	17	11	6	.....	.....
Bombay Presidency.	Baroda	34 Baroda Cantonment	4694	2879	1815	3375	2010	1365	744	457	287	2	1	1	184	94	90	388	316	72	...	...	...	1	1	...	640·00	7 33
		Grand Total	421237	215296	205941	330874	171065	159809	55552	32461	33091	17829	8563	9266	6196	2618	3578	684	536	148	84	41	43	18	12	6	.....	.....

* Of these nearly 3¼ miles or 1,600 acres are covered by suburbs and gardens which are scarcely inhabited. The area of the inhabited block of the City is 2¼ miles or 1,600 acres, and that alone is, therefore, taken in calculating the [illegible] of persons per growing area.

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